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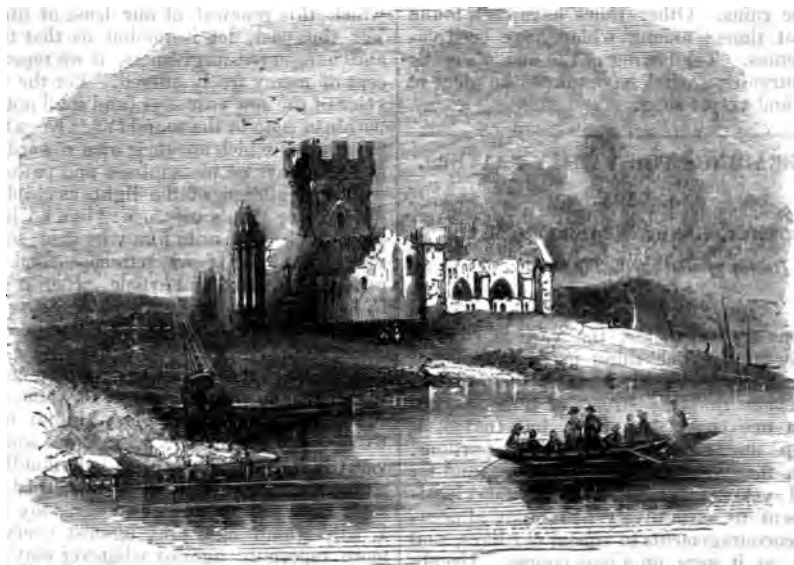
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 502.—JANUARY 4, 1845.



## DUNBRODY ABBEY.

THE abbey of Dunbrody, situated at Port St. Mary, once a small town near the conflux of the rivers Suire and Barrow, in the county of Wexford, was founded by Hervey de Montmorency, marshal of Henry II., and dedicated to St. Peter and St. Paul, for Cistercian monks, of whom he himself became the first abbot. The abbots sat as barons in the Irish parliament; and the establishment continued to flourish until the dissolution. By the especial favour and decree of the pope, they were exempt from the episcopal jurisdiction of the bishop (of Ferns); a privilege always highly esteemed, as supposed to confer additional rank and influence.

The ruins of the abbey are peculiarly interesting. They are situated on a slope gently inclining to the shore of the harbour, on a fine bay in the Barrow, and comprise the remains of the

conventual church, the refectory, the foundations of the cloisters, and a portion of the domestic buildings.

The church, which is a noble cruciform structure 200 feet in length and 140 in breadth, is principally in the early English style. Its central tower, very massy, is supported on four pointed arches. A large portion of it was built by Herlewen, bishop of Leighlin, who, dying in 1217, was interred in the abbey.

"The ruins are great, and have a grandeur which at first inspires reverential awe, to which the solitude of the place and its wilderness not a little contribute. The walls of the church are pretty entire, as is the chancel. In the church are three vaulted and groined roofs. The great aisle is divided into three parts by a double row of arches, supported by square piers: the inside of the arches have a moulding, which springs from beautiful consoles. The tower is rather low in proportion

to the building, and is supported by a grand arch. The foundation of the cloisters only remains: they were spacious. The western window is of an uncommon order, and the western door, under it, magnificent, with fillagree open work cut in stone, of which one single bit now survives, and that almost worn smooth by time, but raised enough to put the finger under it" (Grose's *Antiquities*).

"I remember," says a correspondent of the "Dublin Penny Journal," "when at school, visiting this ancient pile, and I shall never forget the awe which the grandeur of its stupendous arches produced on me. The entrance is on the north side, and a winding staircase brings you to the top of the northern wing, over whose broad wall you may walk in safety to the body of the building, which is ascended by stairs of cut stone till you arrive at the turrets: some are bold enough to stand on its giddy heights; and, some years ago, a Mr. Gordon, of Arthurstown, in attempting the feat, fell to the ground, and was killed on the spot."

In 1810 a large bronze seal, supposed to have been the ancient seal of the abbey, was discovered among the ruins. Other relics have been found at different times; among which have been various skeletons. The lowing of the owner's cattle and the murmuring wind have taken the place of the matin and vesper song.

#### SHORT READINGS FOR FAMILY PRAYERS.

No. XXIV.

By THE REV. HENRY WOODWARD, M.A.,

*Rector of Fethard, Tipperary.*

JANUARY 1.

How prone are we, amidst the various calls of life, to forget the one thing needful, the only concernment worth our care! It is, then, a merciful provision that the stream of time does not run on in one continuous flow, but that it is broken up and separated into larger portions, which are for "signs, and for seasons, and for days, and years." These changes and vicissitudes present us successively with renewed occasions and encouragements to amend our lives, and to set out, as it were, on a new course. Deeply conscious, as we all must be, of the negligences, sins, and follies of the past, it gives fresh vigour to the mind, to fix on some given point, that we may start from thence anew, and, "forgetting those things which are behind, and reaching forth unto those things which are before, may press toward the mark for the prize of the high calling of God in Christ Jesus." It is this very thought which gives its vitalizing energy to the gospel message, and renders it, when it reaches the heart, "the power of God unto salvation." I mean the thought, the transporting thought, that now "the former things are" as if they had never been; that all the endless items of our accounts with God, confused, entangled beyond our power to calculate, arrange, or settle, are clean blotted out of the book of life, and have vanished like a dream when one awaketh; that we are henceforth become as other men; that the future is a free field of action, and is now all that we have to look to; that, in a word, "old things are passed

away, and all things are become new:" this, I say, is the germ of that regenerating principle, the spring of that new being, the spark of that celestial fire which God imparts to the soul when he "gives to us eternal life, that life which is in his Son."

In the very nature of things there is something encouraging to the mind and elevating to the spirits in the simple idea of setting out afresh. Let us avail ourselves then of the present opportunity. A new year this day opens to our view. Let us hear its voice, for it is the voice of him who calls it into being. Its voice is like the striking of the clock to one who has but a few hours to live, or who may never hear the solemn stroke again. The new year emphatically repeats the lesson of all former ones: "Prepare to meet thy God;" "Boast not thyself of to-morrow; for thou knowest not what a day," still less a year, "may bring forth." Remember that, if you outlive these coming months, they will leave you, only to reappear again, and to bear their testimony for or against you at the day of judgment. But, while we do not disregard the warnings, let us look to the encouragements which this renewal of our lease of life suggests. For the past, let it remind us that there is full and unreserved forgiveness, if we repent and accept of mercy freely offered. For the future, the voice of the new year says (and shall not all that is within us echo to the sound?): "Keep those commandments which are their own reward: continue in those ways of pleasantness and paths of peace: walk as children of the light, as children of the sunshine of God's presence: 'live no longer unto yourselves, but unto him who died for you and rose again.'" If we purchase some valuable, rare, and ornamental article, when it is new and fresh we watch vigilantly and anxiously, that nothing should touch it or come near it which could injure its polish, or put the least part of its machinery in disorder. Let us then consider this rising year as an instrument, of value beyond all conceivable calculation, placed in our hands, that we may thereby fit and prepare our souls for heaven. Let us say, each of us individually, to ourselves, "Now, with the blessing of God, I will start from this point, and begin my life afresh. I will watch and pray against every sin, and more especially against whatever may be the sin that doth most easily beset me. I will guard with a holy jealousy against the first encroachments of the tempter. I will, with the grace of God, preserve this new page, which now opens in the book of life, free from every blot or stain of impurity and defilement. I will, in the language of the collect of this day, seek 'the true circumcision of the Spirit, that my heart and all my members being mortified from all worldly and carnal lusts, I may in all things obey his blessed will, through Jesus Christ my Lord.'"

JANUARY 2.

Assembled as we are on this second morning of the year, we cannot perhaps improve the occasion better than by asking ourselves how we have kept the resolutions formed yesterday. How would it be with us, if this were to serve as a sample of the whole, and if the year were to be altogether such as this first day of it has been?

How have we improved the time? How have our tempers been regulated and our passions ordered? Have we resisted, or have we yielded to the ordinary temptations—to anger, fretfulness, indolence, or pride? In what currents have we suffered our thoughts to flow? How have we been in our closets, and in secret prayer? Have we, “as much as lay in us, lived peaceably” and amiably with those around us? or have we by unkindness and petty provocations disturbed the quiet or comfort of the domestic scene? If we can answer these questions satisfactorily, let us thank God, take courage, and go forward. If not, let us not waste our time, or exhaust our strength in unavailing sorrow or unprofitable regret; but let us fly at once to the mercy-seat for pardon. Let us return to the path of happiness and duty, before we have gone still farther from it. Let us apply the remedy, before the disease has become worse. Let us with redoubled energy renew the resolutions of yesterday. The first lesson appointed for this day sets before us the most animating motives for thus resolving. It shows us how God can create worlds and systems out of nothing; nay, how he can educe beauty, and harmony, and order, out of confusion and emptiness. “God said, Let there be light, and there was light.” And why may not he, “who caused the light to shine out of darkness, shine in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ?” He has promised to do so, if we earnestly pray for grace, and faithfully improve that grace when given. When God had in five days accomplished his preparatory works, when he had divided the light from the darkness, the waters from the waters, and the dry land from the seas, when he had filled the earth with fertility, and adorned it with all the varieties of vegetable beauty, when he had fixed his two great lights in heaven, and “made the stars also,” when he had brought forth all the various tribes of “the living creatures after their kind,” when all was ready, and God saw that all was good, and when everything seemed waiting for the entrance of the chief actor upon the stage, “God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Behold the position which we ought to occupy, the attitude in which we ought to stand before God and his creation! And, though we fell from our first estate, yet, blessed be God, if we be in Christ Jesus, we have fallen only that we might rise again, and “put on the new man, which is renewed in knowledge after the image of him that created him.” Let us keep in mind “how holily and justly and unblameably we should behave ourselves” who bear this sacred character and this divine impression. Let us remember that we are placed here as representatives of the sovereign Ruler of this lower world. Such we are, both by creation and redemption; and, consequently, “what manner of persons ought we to be in all holy conversation and godliness?” Let us then go forth this day upon our several calls of duty, and let us, as with one soul, resolve that, “whatsoever we do, we do all to the glory of God.”

## PALESTINE:

TWO LECTURES DELIVERED IN THE PARISH CHURCH SUNDAY SCHOOL, BOLTON-LE-MOORS, ON THE 2ND AND 9TH OCTOBER, 1844,

BY THE REV. CHARLES P. WILBRAHAM, B.A.,  
*Vicar of Audley, and late Curate of Bolton-le-Moors.*

## LECTURE I.—PART 1.

EVERY reader of scripture must feel an interest about Palestine; and, having visited that land, I wish to state to you a few particulars respecting its present condition. You will find that many things which bear evidence to the faithfulness and accuracy of holy writ are still existing there, many customs recorded in scripture (and differing from our own) still kept up, many remains of the sacred spots still to be found, and many striking fulfilments of prophecy to be traced.

Providence has pleased to make Palestine the scene of most of the remarkable events that are recorded in scripture. It was on the very same mountain where Abraham offered up Isaac that, about a thousand years later, Solomon built his temple, and, still a thousand years later, our Lord was crucified. Thus a country which is no larger than Yorkshire has been honoured, by becoming the scene of the most important events the world ever witnessed.

It is rather more than 3,000 miles by sea to the coasts of the land of Canaan; and there are so many difficulties and risks to encounter on the journey, that comparatively few persons become eye-witnesses of those spots where once the chosen people of God lived, and where man's redemption was completed. Once it was different: 700 years ago, the zeal of Christians to recover the holy sepulchre from the hands of the unbelievers induced tens of thousands of warriors, vast numbers of them from England, to leave their lands and homes, and, taking up the cross, to attempt the recovery of Jerusalem. King Richard, of England, was one of the leaders in these holy wars, which were called crusades. In the year 1096, it is said that 800,000 armed men marched against the infidels.

Very different is the modern way of visiting Jerusalem: peaceful pilgrims flocked there, some from superstition, some from curiosity, some from a more enlightened devotion. We might almost fancy that Moses had foreseen this pilgrim-spirit, and the impressive recollections it would excite, when he says: “The stranger that shall come from a far land, when he shall see the plagues, shall say, Wherefore hath the Lord done thus unto this land?” (Deut. xxix. 22).

We often remembered this text, and felt that we were indeed such strangers from a far land, tracing the desolation that God's curse had brought upon that once favoured country.

I commence at once with those associations connected with the Old Testament, beginning from the earliest times.

The first notice of the land of promise is the journey of Abraham from his distant home among the Chaldeans. He came by a special call of God to Canaan, and dwelt in the plains of Mamre; and no wonder, for it is a spot of great beauty, and even now fruitful in corn and olives and grapes. There were fine pastures, too, for the flocks and



herds, which constituted the riches of the patriarchs.

Strange it is how unchanged the manners and habits of the east are: everything appears now just as it may have been in the days of Abraham. We saw old men, with flowing white beards, who might resemble the father of the faithful. They, like him, live a wandering life, driving their flocks from one well to another. They, like Abraham, have no houses, but dwell in tents of black goats' hair. The very colour is scriptural; for in the Song of Solomon it is written, "I am black as the tents of Kedar." How interesting to reconcile the bible's words with the objects round us! Further: these shepherds received us just as Abraham received strangers in his day. It is remarkable that three verses in Genesis xviii. should be a faithful journal for 1841. Our wild Arabs brought us to the shepherd encampment; and, just as Abraham in his day called to Sarah his wife, "Make ready quickly three measures of fine meal, and make cakes upon the hearth," so also among these wandering tribes did the women grind corn in a hand-mill; and they made for us round flat cakes, baked in the embers; and, like Abraham, they killed a lamb of the flock, "and hasted to dress it; and they took butter and milk (to use the words of scripture) and set it before us." Thus the lapse of 4,000 years has scarcely altered the simple manners and hospitality of the east. It may be that Providence has ordained that the customs portrayed in the bible should ever remain as a standing testimony to the faithful records of scripture: the modern improvements of artificial life have not spoiled the simplicity of the Arab tent.

Let me say a word about the climate. Whoever has experienced a Syrian summer's day or an American winter's night, must allow that we in England have much reason to be thankful that such extremes of heat and cold are not our lot. St. James says: "The sun is no sooner risen with a burning heat but it withereth the grass." And this exactly describes the parched desolate appearance of Palestine in summer: water becomes very scarce, and the air is suffocating. Hence the allusions to green pastures and to water-brooks, which convey to the oriental the most refreshing ideas. Let me add, that I here first learnt the value of that "pillar of a cloud" which accompanied the Israelites. A little cloud, scarce bigger than "a man's hand," gave us a momentary shelter from the scorching rays of the sun, as we were riding at the foot of the mount Hermon; and that instant of refreshment reminded me at the time of the protection vouchsafed to the Israelites under the perpetual covering of their miraculous cloud.

I have spoken of the wild Arabs who accompanied us. They were twelve noble-looking men, whose wild, loose, flowing dress was very striking. They escorted us down the steep descent of Mount Zion, along the brink of the pool of Siloam, and over the Jordan, into the land of the Moabites and Ammonites. And here is a singular fulfilment of prophecy worthy of your attention. Here are still existing a wild race, descendants of Ishmael, bearing the same character foretold 4,000 years ago: "Ishmael shall be a wild man: his hand will be against every man, and every man's hand against him" (Gen. xvi. 12). Words

could not better describe their actual condition, living as they do by plunder. We had a very narrow escape of falling into their hands, whilst riding on the edge of the great desert near Damascus. Twenty-five Bedouin Arabs armed with long spears suddenly came upon us. Providentially, the sight of the British uniform which my brother wore induced them not to attack us. Yet there is something noble in these lawless plunderers; for, when once you entrust yourself to their care, and they have promised on their heads to watch over your safety, you may rely upon their word. We parted with regret from our Arab companions, at the foot of the hill of Bashan.

In following the course of scripture, we next come to the thrilling and awful associations connected with the destruction of Sodom and Gomorrah. Now here are evidences before us which the veriest unbeliever cannot gainsay or deny. If ever a spot seemed marked by the Almighty's curse, it is the shore of the Dead Sea, where Sodom and Gomorrah stood. Desolation around, a hot pestilential air, vegetation parched up, not a plant within miles, the bitterness of the waters—all these things proclaim the vengeance of God upon the cities of the plain. Once all this was a fertile country, well watered by the Jordan, until the day came that the Lord rained brimstone and fire upon them from heaven. Such is the fearful origin of this vast lake; and its waters are still impregnated with brimstone and nitre: they have a leaden colour, and are so heavy that the wind scarcely ruffles the surface. When I swam in them, they were so dense and buoyant that it was almost impossible to sink. And one more very remarkable observation we made, viz., that on coming out of the water we were covered with a white incrustation of salt; reminding us of the fate of Lot's wife, who here perished in her flight. I conceive that this fact adds a great interest to the account of that miraculous event, and strengthens the evidences which we derive from personal observation.

On the occasion of Sarah's death, Abraham said to the inhabitants of the land, "Give me a possession of a burying-place with you, that I may bury my dead out of my sight," (Gen. xxiii. 4); and he bought, according to the custom of those days, a cave in the rocks as a burying-place: it was called the cave of Machpelah. It is a great source of regret to every traveller not to be able to enter that cave where Abraham, Isaac, and Jacob, and their wives, are buried. The reason of this is singular: the Turks have built a temple over it; and no Christian, on pain of death, durst enter a Turkish place of worship. We saw, however, where the cave lay.

Now, in this fact we may trace God's hand; for he promised Abraham, "I will make thy name great;" and to this very day the Christian, the Jew, and the Mahomedan unite in reverencing him; and the city is still called by the name El-khalil, which signifies "the friend," alluding to the blessed title of Abraham as "the friend of God."

During the old age of the patriarch Jacob, a famine drove him and his family to the land of Egypt, which became to them a house of bondage; and a house of bondage it still is. Never have I, in any quarter of the globe, witnessed

more intense misery than there. It would be profitable for those who complain of their lot in this our favoured country to compare their condition with the suffering of the inhabitants of Egypt: their scanty subsistence is torn from them by their rulers; their sons dragged from them to join the armies in some distant land, whence they seldom return; and there is no redress. As an instance of this despotic power, I will tell you of a canal lately dug in Egypt, where more than 200,000 persons of every age and sex were compelled to labour, and where more than 30,000 perished from the pestilential climate.

Turn we to Ezekiel xxx. 13, touching this matter: "There shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt." And so it ever has been since those days: history informs us that Egypt has fallen a prey to one fierce invader after another, and at this moment groans under the sway of an oppressive tyrant of a foreign and a strange race. "Thus (the prophet continues) will I execute judgments in Egypt; and ye shall know that I am the Lord."

As I was walking in Egypt I met a funeral, and I witnessed the loud cries and shrieks and lamentations of the mourners. These tokens of grief agree with the scripture account of the smiting of the first-born: "There was a great cry in Egypt; for there was not a house where there was not one dead" (Exod. xii. 30).

It is a remarkable circumstance that it never rains in Egypt; and, on referring to the prophet Zechariah (xiv. 17) we find this fact alluded to: "Whoso shall not come up to Jerusalem to worship the Lord of hosts, upon them shall be no rain; and if the family of Egypt go not up, that have no rain, there shall be the plague: this shall be the punishment of Egypt." It is most interesting to trace in scripture the very facts passing before our eyes: whilst I was in Egypt there was no rain, but the plague was raging dreadfully.

We next resume the bible history on the arrival of the Israelites in the land of Moab, on their road to Canaan. Moab is a beautiful land of green hills and pastures, but there is not a single house to be seen; once so populous, now a desert. This would be wonderful, if not explained by Jeremiah, who prophesied, "Moab is wasted: joy and gladness is taken away from Moab: he shall make the habitations desolate."

On some of the mountains which we traversed, it is probable that Balaam uttered his remarkable prophecies; and from one lofty summit we enjoyed such a magnificent view of the land of Canaan, that we could not but believe it to be that Pisgah, or Mount Nebo, over against Jericho, from whence Moses looked upon the promised land which he was destined never to enter. The Jordan's valley was at our feet, and an unbounded prospect of Judea and Samaria.

On the 26th April we crossed the river Jordan, a river sacred both to the Jew and Christian. Its rapid stream was miraculously stopped whilst the Israelites under Joshua passed over. At the very same spot (at least so it is recorded) we crossed over with much difficulty. A raft, formed with sheep-skins, conveyed the baggage; and we ourselves were in some danger of being drowned

in swimming across, owing to the sharp rocks in the bed of the river.

A few miles from the Jordan are the remains of Jericho. Some poor huts and a ruined square tower are now all that is to be seen of this famous "city of palms:" and no wonder; for God said by the mouth of Joshua, "Cursed be the man that riseth up and buildeth this city Jericho." A few weeks only before our reaching Jericho, the tyrant of Egypt had burnt the village to the ground; and the wretched inhabitants came to entreat my brother's assistance to restore it—a startling request, to be asked to rebuild Jericho. I need not say that he had neither the power nor the inclination to do so.

There is a spot of great interest near Jericho: it is a spring of beautiful water, flowing through a grove of pomegranates and figs, where we had pitched our tent. And what says the scripture about this stream? In the second book of Kings ii. 19, we read: "The men of Jericho said to Elisha the prophet, Behold, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren. And he said, Bring me a new crew, and put salt therein. And he went forth to the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land. So the waters were healed unto this day." By that beautiful fountain we pitched our tent; and there can be little doubt of its being the same, as it is the only sweet water in all the country round, and it is still called Elisha's fountain. To make the miracle more striking, we perceived another stream not far off, which was bitter, and the land around barren.

Joshua, on crossing the Jordan, raised a heap of stones in commemoration of the event; and he did the same on conquering Ai. It is strange to find that this is still a practice of the east; and in Gibeah of Saul I saw multitudes of heaps of stones piled together; a pious custom of pilgrims, on coming there for the first time, in sight of Jerusalem.

In pursuing the scripture narrative, we read of the defeat of Sisera by Barak. From the summit of Mount Tabor we could trace the field of battle. There was "the river Kishon, which swept them away; that ancient river, the river Kishon" (Judges v. 21). There was the village where they were slain; for, as David says, "They perished at Endor, and became as the dung of the earth" (Psalm lxxxiii. 10). This village of Endor, which lies so beautifully at the foot of the mountain, was the scene of that apparition of Samuel, when invoked by the witch, of which you may read in 1 Samuel xxviii. 7. The river Kishon is in summer but a gentle stream, but at the melting of the snows it becomes a rapid torrent. We rode through it on our way from Mount Carmel to Nazareth; and, unfortunately, one of the horses, laden with baggage, rolled over in the middle of the stream.

Above this river are the mountains of Tabor and Hermon, named in Psalm lxxxix. 12; on the former the transfiguration took place. Northward, in Lebanon, is another Mount Hermon; and you will, I think, be interested with David's allusion to the "dew of Hermon," which shows his attentive observation of nature. Even during

CHRIST IN THE WORD AND SACRAMENTS,  
THE TREASURE AND POWER OF THE MI-  
NISTRY:

A Sermon,

BY THE REV. ROBERT EDEN, M.A.,

*Incumbent Minister of St. Mary's Chapel, Lambeth,  
and late Fellow of C.C.C., Oxford.*

2 COR. iv. 7.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

To have no other will than the will of God is the desire of every pious man. It is equally the duty and desire of every rightly-minded student of divine truth. "Lord, what wilt thou have me to do?" was the question honestly and humbly asked by one whose will was now effectually "brought into captivity to the obedience of Christ;" and it is a question that finds a paraphrase in the spirit as well as words of every one, who, being appointed to minister God's truth, remembers what it is of which he is the expositor. "Lord, what wilt thou have me to hold and to teach?" is the genuine uplifting of the soul of all who have reflected, in the light of its responsibility, upon their calling as "stewards of the mysteries of God." That we have to deal, on the one hand—as the objects of our ministry—with the souls of immortal men; and, on the other—and as its subject—with the truth of the immortal God; these are considerations calculated to fill us with a wholesome dread, lest, through any deficiencies under which we labour, through not coming ourselves "to the knowledge of the truth," any damage be inflicted upon our people, or any dishonour reflected upon his cause, "whose we are, and whom we serve." This thought will make us very vigilant for the sake of those to whom we minister; and, in the spirit of his ancient servant, "very jealous for the Lord God of Hosts." This view, seriously apprehended, will restrain the workings of our self-will no less as ministers than as men, and will subjugate our minds in the exercise of the office we bear, as much as in the personal relation in which we stand to the truth of which we are the dispensers to others. It will repress any tendency to extravagant or fanciful methods of "handling the word of God." There can be no indulgence given to tastes or predilections (which will be felt to be only permissions to "handle the word of God deceitfully"), but a trembling solicitude to be found occupied in the "manifestation of the truth." There will be a certain taking heed to our steps, a taking our shoes from off our feet, a walking in reverence and fear.

\* This sermon was preached at St. Saviour's, Southwark, at the visitation of the ven. S. Wilberforce, M.A., archdeacon of Surrey, Nov. 25, 1844.

We never know what eternal results may follow from our right apprehension of that which God hath spoken: we cannot calculate the extent of the loss incurred on the behalf of the souls of our charge, when we miss that which might be known.

We know (and it a fact over which we lament), that amongst ourselves of the Christian ministry diverse opinions are held with respect to the sense of the same parts of the word of God: from the same sentences of that book conclusions are drawn, in different directions, and to such an extent of diversity, as to reach at last a point, at which they may be pronounced, no longer different merely, but even opposite. And yet are they professed expositions of the same text. Whence this result? Does it proceed from the dubiousness of the word itself? or is it to be explained in some other way? Does the "trumpet" that is blown from out of heaven "give an uncertain sound?" or is the fault with those that hear its notes? Few of us, probably, are sufficiently alive to the truth, that diversities of doctrine among men arise wholly from the infirmity of men—infirmity, whether of mind or of will. Either, we like not the consequences that follow from certain interpretations of any saying of God's word, our bias and our humour will be offended; or, the feebleness of our powers hinder us from rightly apprehending all that it means.

It might seem scarcely possible to err in the meaning to be attached to that sentence of the apostle which has just been read: any ordinary hearer of it, and some, it may be, among my brethren of the ministry, would see in it only a humble acknowledgment that the meanness, or (as the word imports) the "fragile" character of the instruments which God has deigned to employ in the work of the ministry, proves the more strikingly that the efficacy is exclusively from himself. And, doubtless, this thought it was which prevailed in the mind of Paul: "We have this precious deposit committed to weak and brittle human nature, so that (for we must regard the original to be expressive of *inference* rather than of *cause*) the exceedingly powerful consequences which are seen to follow the exercise of the ministry cannot but be looked upon as God's work, and not man's." And yet, we cannot but think that there is more in this sentence; and that, whilst it clearly depreciates the agency of man, it exalts also the character of that ministry in which he is called to act. It declares indeed, and principally, that "all things are of God;" but it tells also of a "treasure," something having a reality of being, a positive nature, in which man is to be the visible and actual worker.

In the remarks which shall now be offered for the consideration of my assembled brethren, both these thoughts shall be referred to; this passage shall be noticed in both its aspects: though we shall mainly dwell on that view of it which looks to the excellence of the ministry, than on the other. Your eyes will be directed more to the nature of the "treasure," than to the fragile vessels to which it is entrusted.

Now, this "treasure," this precious thing in the midst of us, is none other than the "testimony of Christ."

But it is important to determine, specifically, what this "treasure" is. Unless this point shall have been settled, confusion and (it may be) fundamental error will lie at the root of our inquiry. There can be no question that the ministry is the treasure: "having received this ministry, we faint not." But is the preciousness here attributed to the ministry asserted of it for its own sake, or because of some other thing to which it is subservient? Is this "treasure" the ministry as it is vested in men; or the ministry as it is a testimony to Christ?—a distinction, this, which none of my brethren will regard as unreal, if only it have been clearly conveyed to their thoughts; for it is one thing whether we regard any function, even among men, as consisting chiefly in the character it communicates to the agents, or in the effects it is to produce upon others who are the subjects of the agency. It is not the same thing whether we regard with esteem the practitioner in medicine, or him who is learned in the law, on account of the dignity or the privileges attaching to either of those professions; or whether we derive our whole notion of the worth of each of those callings from the relation they bear to the health and the liberties of mankind. The office we bear (for it is no other thing that is spoken of) is a "treasure." Wherein, then, does its preciousness consist? To this inquiry, which is a hinge on which consequences the most vital turn, a reply may be given from either of two different sources. We may look to some authorities independent of scripture which have pronounced upon the powers of the Christian ministry; and carrying up such descriptions to the words of the apostle, may affix them to those words as their genuine interpretation: or we may look for the meaning of the term as it is to be known from the argument the apostle employs. Had he spoken in this place doubtfully or sparingly, scope might have been found for imagination, or an apology for introducing some independent sense. But, we are met with the announcement of his meaning in terms so simple and decisive that the most ignorant cannot miss his inten-

tion. "We preach not ourselves, but Christ Jesus the Lord," is a statement which determines that he who is the absorbing subject of ministerial teaching is also the "treasure" committed to the keeping of ministers; a conclusion which, if it needed to be confirmed, receives yet further strength from the words which, as following the above and immediately preceding the mention of the "treasure," must be regarded as most convincing: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, in each of these passages, which have been quoted as expository of the sense in which the apostle calls the ministry a "treasure," it is most important to note that he speaks not of the doctrine of Christ in a general sense only, not of "Christianity" as we are accustomed to use the term to mean the religion of Christ as a whole. We apprehend that Paul had a more precise thought than this. It was of the *person* of Christ that he spake. "We preach Christ Jesus the Lord;" and, "the knowledge of God's glory as it shines in the face of Christ;" are forms of language most express in their character; and point us, not to a religion merely, not to a system of truth, but to the "person" of him to whom they refer.

It is needless to add, that what the apostle announces to have been the material of his own ministry, all his successors will be ready to acknowledge as the rule of theirs. For, whilst the apostles have "properly no successors, none, that is, in the apostolic office; whose peculiarity was that they who held it bore witness to the resurrection, dispensed miraculous gifts, and were inspired oracles of divine revelation;" whilst it is necessary that we clear our minds from any confusion which might otherwise darken them in this matter, it is to be remembered that our church hath a claim to apostolical succession even beyond what is sometimes expressed; for the *people* also partake of it. Paul was a "member" as well as a "minister" of Christ. He had a personal interest in, as well as an official duty towards, the truth of Christ. As *members* therefore of Christian communities, the apostles have successors in all regularly-admitted members; while, as *ministers*, all lawfully-ordained; as governors, all regular and recognized ones, have their undoubted successors: especially in a church which, conforming in fundamentals (as ours does) to gospel-principles, claims and exercises no rights beyond those which have the clear sanction of our great Master."

I would be understood, then, as reminding myself of, and suggesting to my

brethren, this leading thought; that our office, if it is apostolic in its execution as well as origin, will be a single testimony to Christ Jesus. It is probable that no minister of Christ was yet found, however unlike his own teaching might be to that of any of his brethren, who did not claim to be, in the sense in which St. Paul was, a dispenser of the "treasure" of the gospel, because a preacher of "Christ Jesus the Lord." And, undoubtedly, if the apostle intended no more by this language than that he was the teacher of a system which had to do generally with the history of Christ; then, as the circle of such teaching would be of the very widest extent, it would follow that all who should in their ministrations deal with truths *connected* with Christianity, in any part of its wide circumference, would be imitators of the apostle. But we may learn the meaning of his rule in no other way than as himself exemplified it. And, then, who can fail to perceive that his preaching of Christ was something more express and positive than any such general handling of the topics of the Christian faith? With him, "Christ was all;" not only the subject-matter, but *the* one subject; each and all the truths he laid down, like rays of heavenly light, emanating from, and converging upon, that one and glorious Person. May I be permitted with emphasis to remark, that it is to this point—thus distinguished from any looser view of the notion of preaching Christ—we must have regard; on this fix our attentive thought; if we would comprehend the meaning, and catch for our own imitation the spirit of St. Paul's assertion that he preached "Christ Jesus the Lord?" As it was not an idea, a notion, a proposition, so was it not even a doctrine (though copious doctrinal streams flowed therefrom), that he primarily preached, but the "Word made flesh, and dwelling among men." It is this exhibition of Christ which from the apostle's age to the present has been the foundation of all effective preaching of him. When this is habitually done and our ministrations find their centre and rallying point in the glory of Christ's person, all the parts of our ministry will find their just place. We shall fulfil this rule, not by any mystic abstractions in contemplating that Person apart from the revelations of him in the scripture, but by understanding the grace of Christ in his gift of himself for us, the pardon of sin through his blood, our union with him, and the consequent communications of his grace for the building up of his people.

Our remarks hitherto have respected ministerial TEACHING, that which we "preach to" our people: but the principle is also most

important as it applies to what are called the GIFTS of the church. Our ministry is usually divided into that of the "word and sacraments." How, in exhibiting Christ only, we shall display that part of the "treasure," the word, we have already ventured to hint. The principle alike applies to the acts we perform by delegacy from the church, whether strictly sacramental, or otherwise parts of our office. The sacraments have all their force from him; for they who rightly receive the one are "buried with Christ" in baptism, or who worthily partake of the other, do "show the Lord's death;" and even those who should go the farthest in their opinions of the efficacy necessarily attached to ministerial agency in the sacraments cannot but see that the human instrument is indeed eclipsed by that presence which all allow to be essential to the conveyance of sacramental grace, the spiritual presence of the Author of those ordinances. If any of us, then, have pleased ourselves with the thought of being dispensers of heavenly grace without having reckoned, as essential, this invisible presence to consecrate the occasion, the subjects, and the agents; if any of us have approached the font or the communion-table with a complacency derived from a vision of inherent powers, rather than from a divine energy standing near to enable both the administrator and the recipients; let us read, as from a scroll of a book sent unto us, such a word of reproof as this: "There standeth one among you whom ye know not, whose shoes' latchet ye are not worthy to unloose: he shall baptize with the Holy Ghost, and with fire." Let this be the utterance of our humiliation: "If I forget thy essential presence, O Lord Christ, then let my right hand forget her power to pour the baptismal stream, or to reach forth the eucharistic symbols." And, when I would pronounce the words that accompany each sacramental act, "let my tongue cleave to the roof of my mouth," if I prefer not thy spiritual communications to every notion of official strength. "Surely, the Lord was in" all my late sacramental acts (if, indeed, they were effectual): "surely the Lord was in that place, and I knew it not."

Such, too, is the case with respect to the *absolution* we pronounce; "Who can forgive sins but God only?" and, as the pardon of sin is the sole prerogative of Christ, who is "exalted a Prince to give" this "remission," so the application of that pardon to any individual penitent can proceed only from his omniscient Spirit deciding who are its fit objects. Without diminishing, therefore, the reality of the effect of absolution itself, the dispenser of this portion of the "treasure"

will refer the grace of it immediately to Christ, from whose throne it issues, who deposits it with his church, while the church (or, whole body of the faithful) calls upon her minister to declare, in the name of the Lord, that "*he pardoneth and absolveth all them that truly repent.*" Who these are, because the minister can never infallibly know, so he can never with certainty apply the benefit to any single man; but, because the Spirit of Christ can and does know this, so to Christ as granting and applying the gift, he refers the whole matter of absolution. We depreciate not, we explain not away, this solemn part of the "*treasure,*" when, in our jealousy for so excellent a gift—a gift which touches the throne of the Majesty in the heavens on the one hand, and the soul of man on the other—we refer, as the gift, so also the application, to him who alone hath power to forgive sins and discernment of those to whom it shall be forgiven. He who is penitent and believing hears in the absolution, not only the general truth that God for Christ's sake pardons sin, a truth which he might as well and with equal effect have *read*, for himself, in the bible; but a *message* that his individual sins are forgiven. He, who on the hearing that the Father of our Lord Jesus Christ "*forgives all that truly repent and unfeignedly believe his holy gospel,*" can say, "*Lord, thou knowest all things, thou knowest that I have both these conditions;*" "*this man goeth down to his house justified;*" yet not because the minister has bestowed upon him the grace by which his soul has been relieved, but because Christ hath spoken; the human medium through which that Sovereign upon his throne in heaven—that Dispenser of an incommunicable prerogative—has been *heard* to speak, is the minister of Christ, who has held up to view that picture of the main features of penitence which a *divine* hand had drawn; upon his own likeness to which, the conscience of the penitent, and not the judgment of the minister, had decided.

And we should not hesitate to accept this as the true account of the validity of those acts which we perform as the church's ministers, did we but adequately realize that promise which Christ gave, of being perpetually present with his church's ministers. How peculiar were the circumstances under which it was uttered, none of those whom I address need to be reminded; that no promise of Christ can fall to the ground, you as little need to be assured. And yet, we may ask, what hath become of the promise, unless our Lord be truly present with us his servants, when ministering in his name? And what hath become of our belief in the promise, unless we find it in the assurance (sober indeed,

but sufficient), that our agency in relation to the church's gifts shall be made valid by the Spirit and presence of our Lord? Under the influence of such sentiments, we shall be so far from affording encouragement to those who look to our acts with superstitious expectation, that our reply will be, "*Ye people, why look ye so earnestly on us, as though by our own power or holiness*" we could confer any spiritual gift? "*The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus; and his name, through faith in his name, hath made*" these sacramental recipients or these penitents "*whole: yea, the faith which is by him hath given them*" whatever grace they have derived.

It may appear to some, that even such a view of our office may nourish pride. To be distributors (in any sense however chastened) of the "*treasure*" of the gospel—to have in our hands a divinely entrusted benefit—to administer the church's dispensations of grace—is an idea which may intoxicate us with vanity. To this the reply is, first, that in such a relation to his eternal truth God hath placed us: and next, that the peril of our responsibility as keepers of such a treasure must be expected far to outweigh the mischief that can arise from our being puffed up by its supposed dignity. But the most effectual corrective of any thing like pride as arising from such a view of our office, is to be found in this very saying of the apostle, in the inference which he draws from the feebleness of the agents; "*So that the excellency of the power is of God, and not of us.*" Where are two important points: first, that all our sufficiency is of God; so that if we be of any use at all in the vineyard of the Lord, our usefulness cometh of the "*ability*" which God giveth, that God in all things may be glorified through Jesus Christ: and then, that our ministry has reference to an *effect* to be produced, a powerful *operation* upon the *natures* of those among whom it is exercised. Were it true of us, that we are priests like those of the heathen, and our office to perform certain rites in behalf of the people by a mysterious virtue supposed to reside within us and to be communicated to our acts: or, like those same pagan priests, were it our business to conceal truth instead of to discover it; in either of these cases it is quite conceivable that fuel might be supplied to the vanity and the ambition of that nature which is still human nature, though it be clothed with the garments of official sanctity. But, as neither of these descriptions is the true account of our office (which is of a wholly different kind), there is no place found for pride. The "*excellency of the power*"

is a phrase that points at another and a deeper thing. It reminds us not of a routine of ceremonies to be fulfilled, but of a moral impression to be produced. It tells each of us that our relation to the church is not that of mere functionaries who have to accomplish a given amount of holy offices, from which exactly performed, a benefit will flow to the people through us as independent channels of conveyance; but it tells of an *effect* to be wrought in the minds and consciences of men. It insinuates the notion of our being not mediators for, but ministers unto, the people of the Lord: in a word, it describes us as workers not of a mechanical but of a moral "power." And this power is TRUTH, the truth of God; by "the manifestation of which to every man's conscience," at once the triumphs of the gospel, and the ends of the ministry, are attained. To hold this truth as God hath taught it, and to transmit it without mutilation or alloy to those that come after, is the office with which, in her successive generations, the church is put in trust. But, while the church at large is thus the hereditary "keeper of holy writ," she commits to us the business of dispensing the "treasure" which is in her custody. A power which is to act morally, can act, not by being kept back from, but by being brought to bear upon, the minds which it should influence. Those who would deal with this mighty moral force aright have so to take heed to the doctrine as to "keep back nothing that is profitable," but, "as they have received the gift," in all the compass of the "truth as it is in Jesus," to minister the same—not as fraudulent and partial, but—as "good (honest) stewards of the manifold grace of God."

Recognizing this principle of a power ever moral, not mechanical, acting through the will and not without it, we shall look for sacramental efficacy, not through a blind belief in the minds of our people that *we* have somewhat to give them, in the case of either sacrament, which others whose orders are more equivocal than our own cannot possibly impart, but in an enlightened conviction of the need they have of being inwardly washed by the Holy Ghost\*, and of being fed by the sacrificial and atoning merits of the death of Christ. Here are great principles of truth—of divine truth: here, therefore, is "the great power of God." And thus the sacraments being seen in their relation to great truths which they proclaim, to the very central truths of the gospel, both find their proper place and become

\* This view is not intended to exclude the possibility of baptismal grace; it only contends for the necessity of a baptismal education, that the meaning of that sacrament may be intelligently perceived; and that any grace God may have been pleased to bestow in may be cherished and improved.

(when morally apprehended) no less than "the power of God unto salvation."

This view of our calling will also enable us properly to adjust *our own relation* to that work. It confers a dignity, indeed; and especially where it is well discharged, "counting worthy of double honour those that labour in the word and doctrine:" it wears an authority; and, though any should boast of their authority which the Lord hath given them for edification and not for destruction, they need not be ashamed." But, both the dignity and the authority are moral: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." When seen, therefore, as reflected from the service, so far from nourishing vanity or feeding any notions of official consequence, the dignity and authority tend directly to the contrary, by keeping the eye on that primary idea of a "service." Regarding our office continually in relation to its effect on *others*, our gaze will be removed from the office itself. The disposition to dwell upon the supposed exclusive claims of one class of men to be the legitimate dispensers of divine ordinances, will be superseded by a paramount regard to the results of the ministry. We shall not be candidates for a share in any blind reverence with which some may be inclined to regard our order: we shall not seek to entrench ourselves within an awful inclosure, or to surround our heads with a mystic radiance: but we shall be absorbed by a desire that the "excellency of the power" may be seen to "be of God, by the treasure being kept in earthen vessels;" that the preciousness of the pearl may be set off by the meanness of the shell in which it is found; that the glory of the ministerial work may be illustrated by the contemptibleness of the instruments whereby it is effected. Thus the circumstantialities of our office will be swallowed up and forgotten in the ends. Our eye will not find its delight in looking at the fringes of our garments, but rather at those interior graces which constitute our own truest ornament, and are the seals of our ministry when found in our people.

But we should be chargeable with a serious omission if, in this rapid glance at those elements of teaching which enter into the idea of the "excellency of the power," we were not to include, or rather not to assign the very chiefest place to, the *preaching of "Christ Jesus the Lord."* "A necessity is laid upon us" so to do; "yea, woe is unto us if" we do not give it this rank, when this very doctrine is declared to be the "excellency of the power," "Christ, the power of God." To make Christ the grand subject of our



ministry is not the refuge of a meagre theology, the common-place of a poor and barren mind. On the contrary, it is the conclusion of a mind enlarged and enlightened, which, having made its survey of the field of divine truth from an elevated point, having encompassed it on every side and taken in the length and breadth of its revelations, has seen that Christ is the Alpha and Omega of all the dispensations—the centre of all the purposes—the end of the gospel—of God. It is not deterred, therefore, from a uniform testimony to Christ from any fear of having a cramped theology, a feeble magazine of theological resources; but it assures itself of an exhaustless store of weapons more mighty than any other, to win the battles of the Lord. In the display of doctrine and the enforcement of duty by this rule, the “power of Christ” will be seen to rest upon us. In ministrations so conducted, Christ will be seen “riding forth, conquering and to conquer;” and, like as he is destined ultimately to subdue the whole of his creation to his empire, so will he appear in the ministry of those whom he employs as agents to hasten that triumph, subordinating all the departments of his truth to the glorifying of himself. The life-blood that streams from the cross will thus circulate through the spiritual system, and return to the fountain whence it issued: the light that irradiates the Redeemer’s head will thus shoot its rays around and encompass the whole body of his truth, and carry back the eye to the glory whence it proceeded. These will be the triumphs of truth in the manifestation of it to the conscience by an unvarying testimony to him who is “the truth;” and a “willing people in the day of his power” will thus appear to be a church built up in knowledge and holiness by the application of that force which can alone work an effect upon the souls of men—the “knowledge of the Son of God.”

With such views, I say not that we *need* not—but that we *can* not—resort to any extrinsic methods—to the appendages of our office—to give us importance. The rank we assign to Christ as the subject of our ministry, will be the measure of the rank we shall really take in the estimation of men. There is no danger of our order losing caste by adopting the title in which St. Paul gloried, “ministers of Christ:” and, while it is more than questionable whether any will be brought to “obey the gospel of God” by the force of long antecedent statements of the claims of our commission, accompanied by a disparaging reference to churches less regularly modelled than our own;—it is certain that the enlightened part of our people will “seek a proof of Christ speaking in us,” in “the word of Christ dwelling richly” in our

ministry: and that, this proof afforded, the claims of our commission will find a hearing. We shall feel that to seek to obtain deference by any other way; by a display of our apostolical lineage in its mere heraldic blazonry, is an attempt as hopeless as it is unlawful; because it is an endeavour to smother the spiritual sense and to imprison reason, which, while it is forbidden to sit in judgment upon God’s truth, must ever exercise itself, in freest judgment, upon the merits of any human exposition of that truth. We shall feel that, while the honour we extort will neither satisfy nor live—in an enlightened, a full-orbed exhibition of Christ whether in our preaching or our ministerial acts—in this will be found the permanent, because the moral “power” of our office. If this be wanting, activity and earnestness and zeal will be felt to be a specious but profitless machinery: if this be found, our credentials will be felt to carry on them the broad seal that “God is in us of a truth.”

When the character of our ministrations is such, as in the least degree to obtrude upon the notice of our people the mere mechanism of religion: or, in those parts which are not mechanical but divine, where our relation to the work is made less conspicuous than the grace which must render it effectual, then may we expect results of a lasting nature to follow both to our people and ourselves: to our people, because their attention will have been occupied with realities and not their forms—with substances and not their shadows: while, from these same causes will arise to ourselves an enduring respect, from the felt value of our services. Should the congregation hear more of our office than they are conscious of experiencing from its exercise, we must expect that sort of attention which men are accustomed to pay towards all abstract ideas; an admission (or no contravening), of their truth; but a want of personal interest in their enunciation. But, so long as we are seen to display the “treasure,” not as an ornament to our own neck, but as a precious thing by distributing which we propose to “make many rich;” then shall we inherit the reward of “good stewards of the grace of God.” Men will, of their own accord, “esteem us very highly in love,” *because* “for our works’ sake:” they will invest us with ideas of genuine dignity, when they see that “not of men have we sought glory,” but that we “seek the profit of the many, that they may be saved.”

Finally, when, with such a view of the end of our ministry, we unite habitually a reference of the *means* to God, we complete the notion of the “excellency of the power.” If, as ministers of Christ, the horizon that



bounds our sight is the framework of religion, whether the stones of the building or even the mere ordinance: if ecclesiastical arrangements be the principal objects that fill our vision; then, as for this we need not, so neither can we be expected to seek, divine strength. But, if we interpret the gospel to be a "treasure," because it is a superhuman power placed in our hands to produce a saving effect upon the reasonable soul of man, we shall need no argument to convince us that the mind which devised this engine must teach us its use—that the hand which formed it must guide our own. The gospel is a mighty moral lever to raise man from the depths of the fall: but, to apply and to wield this power is not of the skill or the muscle of man, but comes from the light and the energy of the Holy Ghost; for "*of him and through him*," as well as "*to him*," are all things."

#### THE NORTHERNMOST CHRISTIAN FLOCK IN EUROPE.

THIS flock has its homestead in Norwegian Lapland, and forms a parish, which bears the name of Kistrand, and is situated on the Porsanger fiord (or bight). It stretches to the North Cape, embracing a superficial area of no less than six hundred geographical miles. Within its limits are two affiliated flocks, Karesyock and Kautokeino, which lie to the south of the parent parish. The rev. Mr. Zedlitz, a young minister of pleasing manners and much devotedness, is its present pastor; and is subordinate to the rev. Mr. Aal, provost of Hammerfart, a parish lying north-westwards of Kistrand. In summer his functions are confined to spiritual labour among the Fins of the coast, located at and near Kistrand and Kielvig, on the islet of Mageroe; but in the winter season, when there is no travelling but in sledges drawn by reindeer, he spends some weeks among his affiliated parishioners. In Kautokeino he has a church and a "proestegard," or ministerial residence, to which his "reindeer Laplanders" resort during his sojourn. At this time, all rites and other matters connected with the church are duly cared for by himself, assisted by Mr. Martin, the schoolmaster, who is a Laplander by birth.

His residence is constructed, according to Norwegian custom, of trunks of trees laid one upon the other, and has glazed windows and a brick stove. It contains a ground floor, and two apartments above it, as well as such utensils as are of indispensable necessity for so unpretending a homestead.

He is usually accompanied on his visit by the "voigt," or judge and bailiff of the district, who attends to its civil, while the incumbent is transacting its spiritual, concerns. The Laplanders, on gathering to the spot, appear in their choicest reindeer costume, and bring with them their annual due of reindeer-skin and hides, each of them receiving a glass of brandy as a discharge. Their pastor, in the meanwhile, celebrates marriages,

baptizes the children born during the period intervening from his last visit, and performs such religious services as his office prescribes.

During their abode at Kautokeino, the Laplanders, on whom no extremity of cold appears to have any effect, sit down in merry mood round their place of congregation for church purposes, blend a joyous existence with the aid of their brandy-bottles, and, if any one among them is so fortunate as to be the owner of a tobacco-pipe, it is customary to pass it round from mouth to mouth, which forms the acme of their recreations. It may be remarked, as an instance of their indifference to severity of climate, that mothers are seen suckling their infants in the open air; and the whole time is spent in mirth and jollity.

"On the occasion of my accidental visit to Kautokeino," says the writer of these notices, "I saw the rev. Mr. Zedlitz unite seven young men and women in the bands of wedlock. They did not wear their reindeer-skins at their nuptials, but appeared in their habits of estate, blue or green frocks of woollen cloth, decorated with red or yellow strips of the same material; while they wore a band of woollen over their shoulders and backs, which was crossed in front. Both bride and bridegroom were attired alike; only the bride's frock was longer, and reached down to her ankles, and her head-dress consisted of a species of stiff woollen hood. The bridegroom's, on the other hand, was a fur cap, dyed red and blue, lined with the white feathers of the wild Lapland cock. The maiden loads her apparel with as many gold and silver trappings as she can muster."

Kautokeino, on the banks of the Alten, which at this point are wooded with pines and brushwood, would be accounted a very agreeable residence under a more genial sky; but, even in summer, there are few families to tenant it. The hamlet consists of little besides "stakbura," or small wooden huts, which are raised upon piles about a yard high, in order to protect them against the invasion of rats and mice. These stakbura are about a hundred in number; and there is a small eminence in the midst of them, close to the minister's house, upon which stands a little church, extremely neat in its construction and fittings.

When the Laplanders emigrate to the highlands, they leave their most valuable chattels behind them in Kautokeino, without finding the smallest article purloined on their return.

There are two dealers who take up their residence in the village during the winter: the one from Hammerfart, and the other from Kurasuanda, in Swedish Lapland. These parties supply the natives with all the necessaries they require.

Kautokeino is about thirty Norwegian miles from Kistrand, and lies to the south of it; but Karasjock is many miles nearer to the north, and is quite a village in appearance, for it contains forty farm-houses, with yards to them, and as many cabins. The inhabitants, who seldom leave their homes, are more engaged in rearing oxen than reindeer, and are more civilized in their manners; but they are by no means so simple-hearted and good-humoured a race as the reindeer Laplanders.

The laborious and difficult duty which the pastor of such a parish has to perform may be readily conceived, particularly when it is considered

that he cannot attend to the remoter parts in its extensive circuit without undertaking long journeys at the most inclement season of the year.

R. P. B.

### The Cabinet.

**PRACTICES OF THE EARLY CHURCH.**—We cannot even take all the practices mentioned to be practices of universal sanction. The fathers who mention them were often taken up with weightier matters, and passed over allowed faults, which they were not able to redress. Augustine complained of many who "adorned shrines, sepulchres, and pictures," and many "who drank too deeply to the memories of the martyrs over their tombs. How can these practices be approved by us? We teach one thing, and tolerate another." And the compilers of the prayer-book observe, that "Augustine in his day complained of the great number of ceremonies." So that the fathers themselves would deter us from implicitly trusting to the [practices of the church in their days as exemplars; many, which they incidentally mention, by no means receiving their own individual sanction. Their practices, which are employed by us, are embodied in the rubric and canons of our church. The form of baptism, being given in scripture, needed not much tradition to establish the use of it. We find it repeatedly alluded to in the early fathers. The trinitarians, the Praxeans, and the Valentians, attempted to alter it. The apostate Julian tried to ridicule it in his arguments against the divinity of the Son and the Christian religion in general. Then sponson was in practice very early; the marking of the cross, and that too on the forehead; the imposition of hands (used at that period directly after baptism) based by Tertullian on Jacob's form of blessing his sons. Then, many portions of the communion service; some of the forms and words of administration leading to our own, which were later. Fasting, again, is mentioned by Clement; but only as discipline for the body to prepare the mind for prayer, "for food renders us neither more nor less righteous;" places and times of prayer; the ring, gold as it would seem, and joining of the hands at marriage. These, which are retained amongst us, are retained as rational and reasonable, and agreeable to the word of God. There are others mentioned early, which are now abolished. Such were trine immersion, milk and honey given to new converts, the white garment at baptism, wine and water mixed at the cucuaristical elements of the Lord's supper. There were also the carrying of it to the sick, and to those who were absent, and the sending of it by one church or bishop to another; the administration of it to infants (called by Augustine an apostle's tradition), and especially to the newly baptized, by dipping the bread in the wine; giving it to the dead; the office of a public penitentiary for persons to consult, but which was abrogated on account of scandal; the standing to devotion on the Lord's day; Christians crossing themselves on the forehead at every little act; the washing of the disciples' feet, mentioned by Ambrose; the love-feasts

or agape, of the abuse of which into luxurious entertainments Clement so angrily complains; the kiss of peace, given both after public and also after family prayer, of the abuse of which Clement and Tertullian speak. These ceremonies, which arose and ceased in different ages of the church, assure us of the right which the church has always claimed to establish, alter, or suppress them, at her judgment. Tertullian only stipulates, that all be done so as to "agree with religion, conduce to discipline, and profit to salvation." All this is in exact accordance with the article of our church on tradition.—*Rev. C. W. Woodhouse (Hulsean Essay, 1842).*

### Poetry.

#### "LET THERE BE LIGHT!"

BY MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"And God said, Let there be light. And there was light;"

SPIRIT divine! who in the days of old,  
Brooding o'er chaos, bade the darkness fly,  
When at thy word light in full glory roll'd,  
And gave to view earth, ocean, sun and sky;  
At thy word, be darkness driven  
From our pilgrim-path of care;  
At thy will, be guidance given,  
To disperse the shadows there.

Spirit! who in that "earliest day of prime"  
Gave all things fair and excellent to be;  
For thou alone, in majesty sublime,  
Reigned o'er the silent orb, from sea to sea.  
From thy face the darkness sped,  
And the newly-risen sun  
From the dazzling orient sped,  
His appointed course to run.

Spirit of holiness! great Source of all,  
Of every good to us in mercy given;  
Still may thy voice through all our wanderings call—  
Give us a hope of rest from care, in heaven.  
Let not sin or sorrow hide us  
From thy soul-restoring beam:  
Ever be thy love beside us;  
Through the clouds upon us gleam.

"Holy of Holies!" great, eternal King!  
Dark is our path, in nature's erring night;  
But let thy word returning comfort bring,  
Say to each drooping soul, "Let there be light!"

### LINES,

WRITTEN ON READING THE DESCRIPTION OF THE  
HOLY CITY, IN MILMAN'S "FALL OF JERU-  
SALEM."

BY SUSAN HEATH.

(For the Church of England Magazine.)

AND did the Roman conqueror speak thus  
Of David's city? Beautiful beyond  
Compare must then Jerusalem have been;  
The joy of the whole earth, the delight of  
Israel's tribes.

Christian, for thee a noble city stands,  
Far, far beyond the skies : Jerusalem  
The heavenly. He who to Patmos' Isle  
Was banished saw the glory of that place.  
It descended from Jehovah's dwelling,  
And had twelve foundations ; and within them  
Were transcribed the names of those who on earth  
Laboured with Christ to bring lost souls to God,  
Who trod the fiery path of persecution,  
And have now sat down with him in heaven.  
Not the rich mines of famed Golconda  
Could vie with all the splendour of that place.  
Her light was like unto a jasper stone ;  
Her gates were pearls ; the city purest gold.  
The temple of Jerusalem, on earth,  
Was served by men of passions like to us,  
Subject to sin, and needing sacrifice  
To expiate their guilt. On high, the Lord  
Almighty is the temple ; the Lamb the  
Great High Priest : he who was guiltless, and in  
Whose mouth the semblance of no guile was found.

No sun is needed there,  
Nor silvery moon, to shed her radiance.  
The Sun of Righteousness illumines that place :  
His beams shall never set, but with resplendent  
Glory shine throughout the countless ages  
Of eternity.

*Strcatham, 1844.*

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### Miscellaneous.

**BEER-SHOPS.**—In the beer-houses we found plenty of young people of both sexes, though at past eleven o'clock at night. We went into a long and brilliantly-lighted room, of which the ceiling was painted like a bower. Benches and tables were ranged along the side of each wall. This place, situated up a dark, narrow lane, was crowded with men and women, several of the latter of the lowest description. There must have been about one hundred persons there. At my last visit, as we were leaving the room, a groan was raised in compliment to the police ; upon which, Mr. Raynor, accompanied by only one policeman, returned to the extreme end of the room, and, saluting an offender, took him, not without his resisting, out of the place. It was instructive to observe the aspect of every other person in the room. So far from assistance, not a syllable was uttered. Nearly every man and boy there were probably guilty of some theft or offence, of which the consciousness effectually cowed them. On a subsequent occasion, we visited those beer-shops which are principally the resort of the younger classes. We commenced our visits about half-past nine at night. In the first place we entered there were two rows of visitors along each side of the room, amounting to forty or fifty. They were almost entirely boys and girls, under seventeen years old ; but there were a few girls of more advanced age. The boys and girls were sitting together, each boy having, apparently, his companion by his side. A tall woman, with two attendants, was serving them with drink ; and three or four men were playing on wind instruments in a corner. Several of the boys were

questioned as to their ages and occupations. Some were grinders, some hatters, and a few had no calling which it was convenient to name to the police. Some were as young as fourteen, but mostly about fifteen or sixteen years of age. The younger children do not usually remain so late at these places. We visited several others afterwards. In some they were singing, in some dancing, and in all drinking. In three successively we caught them playing at cards, which the police immediately seized. In none of these were there any young children.—*Evidence of R. H. Horne, Esq., on the State of Sheffield.*

**LOCUSTS AT SEVERINOWKA.**—It is almost impossible to hope for credence from those who had not been eye-witnesses of the sight which the garden presented. The whole of the surface was covered, ankle-deep, with these insects, clambering pell-mell over each other, but all proceeding in the same direction. They did not allow us to tread upon them ; but, on our approach, rose on wing with a whizzing noise, and, flying forwards over the heads of the main body, settled down again in the vanguard over the body of their army. This is the manner in which they alight from the wing : the first rank pitches upon the ground, and the others do not follow the train, but precede it, alighting one before the other ; so that the rear-guard in flight is the vanguard when they are upon the field. The sight of them upon the trees was most curious. The branches were bent to the ground by the incumbent weight ; and the Italian poplars resembled weeping willows, from their lighter branches being reversed by the weight of the locusts. Several trees were already completely bared ; for the insect destroys much more than it consumes. It gnaws the stem of the leaf, and not the body ; so that the leaf drops upon the ground almost entire, its stalk only having been eaten. When the insects are browsing upon the trees, they are not so easily scared away by the appearance of man as when merely settled upon the ground : they hold fast to their food, and the boughs must be shaken before they will leave their hold. This was, indeed, a curious and amusing experiment ; for it was something like magic to see a tree throw its branches up into the air, as soon as the locusts were shaken off. Their instruments of destruction must be very tough ; for many is the stalk of a large sun-flower which I have seen gnawed through by these insects. They seem, indeed, to be particularly fond of the stalk of this flower ; and, as several are employed upon it at the same time, it soon breaks where the part is weakened by their gnawing ; and it is curious to see the insects rise suddenly in the air when put to flight by this unexpected accident.—*Life of a Travelling Physician.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 503.—JANUARY 11, 1845.



## SKETCHES FROM NATURAL HISTORY.

No. XXI.

### THE CAMEL.

(Camelus).

THE camel and dromedary are names given to two varieties of the same animal. The principal, and perhaps the only sensible difference by which these two races are distinguished, consists in this, that the camel has two bunches upon his back, whereas the dromedary has but one; the latter, also, is neither so large nor so strong as the camel.

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This is the usually received opinion; but, according to some, "the difference between them is not that the one has two bunches on its back and the other only one: it is like the difference between a heavy cart-horse and swift riding-horse. The dromedary is much lighter, swifter, and quicker in its motions; but the Arabian camel and dromedary have both only one hump, though the camel of Bactria and other regions is said to have two" (Bonar and M'Cheyne's Tour).

The word "dromedary" properly denotes a very swift species of camel, which the Arabs call "el heirie." By Strabo and Diodorus Siculus the name *καμηλοςδρομας* (fleet camel) was first

applied to a single race of the species, remarkable for its speed; and we have corrupted the epithet thus acquired into a denomination for the general race.

Of the two varieties, the dromedary is by far the most numerous; the camel being scarcely found, except in Turkey, and the countries of the Levant; while the other is found spread over all the deserts of Arabia, the southern parts of Africa, Persia, Tartary, and a great part of the eastern Indies. Thus, the one inhabits an immense tract of country; the other, in comparison, is confined to a province: the one inhabits the sultry countries of the torrid zone; the other delights in a warm, but not a burning climate.

They seem formed for those countries where shrubs are plentiful and water scarce; where they can travel along the sandy desert without being impeded by rivers, and find food at expected distances: such a country is Arabia.

The camel travels several days without drinking. In those vast deserts, where the earth is every where dry and sandy, where there are neither birds, beasts, nor vegetables, where nothing is to be seen but hills of sand and heaps of stone, it travels, posting forward, sometimes at the rate of twelve miles within the hour, without requiring either drink or pasture, and is often found to go six or seven days without any sustenance whatever. Its feet are formed for travelling on sand, and utterly unfit for moist or marshy places; the inhabitants therefore find a most useful assistant in this animal where no other could subsist, and by its means cross those deserts with safety which would be impassable by any other method of conveyance.

"The hoof," says Mr. Kirby, "though not actually, is superficially divided. Considering the deserts of loose and deep sand that it often has to traverse, a completely divided hoof would have sunk in the sand while one entire below would present a broader surface, not so liable to inconvenience. Boys, when they want to walk upon the muddy shores of an estuary at low water, fasten broad boards to their feet, to prevent them sinking in the mud: I conceive that the whole sole of the camel's foot answers a similar purpose. Its superficial division probably gives a degree of pliancy to it, enabling it to move with more ease over the sands" (Bridgewater Treatise, ii. 203).

The camel is easily instructed to take up and support his burden. The legs, a few days after they are produced, are bent under their belly: they are thus loaded, and taught to rise. The burden is every day increased insensibly, till the animal is capable of supporting a weight adequate to its force. The same care is taken in making them patient of hunger and thirst. While other animals receive their food at stated times, the camel is restrained for days together; and these intervals of famine are increased as the animal seems capable of sustaining them. Thus trained, they live five or six days without food or water; and their stomach is formed most admirably by nature to fit them for long abstinence. Besides the four stomachs, which all animals have that chew the cud (and the camel is of the number), it has a fifth stomach, which serves as a reservoir, to hold a greater quantity of water than the animal has an immediate occasion for. It is of a sufficient capacity to contain a large quantity of water, where the fluid remains without corrupting, or

without being adulterated by the other aliments. When the camel finds itself pressed with thirst, it has here an easy resource for quenching it: it throws up a quantity of this water, by a simple contraction of the muscles, into the other stomachs; and this serves to macerate its dry and simple food. In this manner, as it drinks but seldom, it takes in a large quantity at a time; and travellers, when straitened for water, have been often known to kill their camels for that which they expected to find within them.

It is also specially provided with a glandular cavity, placed behind the palate, which furnishes a fluid for the express purpose of moistening and lubricating the throat.

The following paper, from a valuable correspondent, will be read with much interest, illustrating as it does the value and importance of the camel:

#### THE CAMEL OF THE CALMUCKS.

The camel, or "gamal" of the Hebrews, is, to this day, among the wandering tribes of the eastern plains, "the ship of the desert." He is the crown of their domestic stock; his back and skin supplying them with raiment, household-gear, tent-cloth, and harness; his flesh with food; his strength and endurance, as in the days of the Ishmaelites, with the means of transporting burthens; and his sure-footedness and swiftness with facilities of no common order for their intercourse and journeyings. As in scriptural so in profane, as in ancient so in modern annals, this noble creature is a standing memorial of that "counsel and sound wisdom" which has so wonderfully adapted his works to the necessities of man and the designs of his providence.

The camel, numbered among the riches of Abraham and Jacob, Pharaoh, Job, and David, Gideon and Ben-hadad, is equally dear to the present inhabitants of the plains and deserts of Arabia, Africa, India, and Asiatic-Russia. "In this last-mentioned region," observes a Russian traveller, "the camel is even more indispensable to the nomadic Calmuck than the horse himself: he is the endearing, patient, peaceable, laborious help-mate of the uncivilised wanderer through the steppes, whose boundless wastes are his home." His favourite food is barley or beans; but, where he cannot obtain these, this abstemious animal is content with thistles and grass; and the saline herbage of the steppes is found exceedingly favourable to his growth and propagation."

The Calmucks, like the ancient heads of pastoral tribes (Gen. xii. 16, xxx. 43; Job i. 3, xlii. 12, &c.), count their wealth by the numbers of their camels and cattle. "The tribe of the Tyumeneffs, with whom I dwell," says the Russian, "are affluent, their stock of camels being upwards of 700, and their horses having increased, during the last twelve years, from 12,000 to 17,000. They have both the camel and the dromedary; the colour of their skin being a dark fawn, and occasionally white." They are fleet as on the day when the 400 young men of the Amalekites were the only individuals that escaped the avenging sword of David beyond the brook Besor (1 Sam. xxx. 17), and when Mordecai sent letters by post on mules, camels, and young dromedaries (Esther viii. 10, 14). They will travel, when urged, at the rate of eight and nine miles an hour, for

twenty-four hours successively, without exhibiting any symptom of exhaustion; and are often pitted against the swiftest Calmuck horses, whom they soon leave behind them; the breath of the horse being so disproportionate to his fleetness. There were, to my disappointment, no races of this kind during the season of my visit. The camel is so quiet and tractable that I saw girls of twelve years old riding him with the greatest ease, and, when they wished to alight, making him drop upon his knees by the touch of an iron ring, driven through his skin close to the nostril. So also did Abraham's servant make his camels kneel down without the city of Nahor (Gen. xxiv. 10, 11).

Some idea of the value of the "forty camels' burthen of every good thing at Damascus," sent by Ben-hadad as a present to Elisha (2 Kings viii. 9), may be conceived from the mention of the burthen with which the Calmucks of the present day load them. "On occasion," says our Russian, "I have known a camel to carry forty poods, or 1,600lbs. weight upon his back. His services indeed are indispensable when the Calmucks are compelled, from want of forage for their flocks, to move from one spot to another. The striking of their tents begins with the prince's kibitka. He causes a spear to be held up in front of his tent, as a signal of departure. The whole camp is instantly on the move; every thing is done in order; and, in the space of little more than an hour, the collected tribe is seen standing in a long line, with all their stock and chattels, ready to start. The caravan is opened by a horseman, bearing the prince's spear; immediately behind him rides the prince himself, followed by his family and all that belongs to him of earthly possessions; then come the clergy, with the appurtenances of their order; and last of all the commonalty, with their herds and flocks, &c. The camel, on such a voyage as this, is, in every sense of the word, "the ship of the desert." All the baggage, household-gear, and property of the tribe are stowed upon his back; nay, their home itself, the kibitka or yurtu, a tenement of pieces of wicker, which, when unloaded and set up, forms a circular room varying from sixteen to twenty-five feet in circumference: it has an opening on one side, serving for a door, and a dome-shaped top of wicker, fastened to the lower part of the kibitka by poles and staves. When the march draws to an end, six maidens, richly attired in their national costume, ride forward on their barbs, leading four loaded camels: it is their province to pitch the first tents on the ground selected for the new encampment. I could not but admire the celerity and adroitness with which the maidens formed themselves into two parties, and set up the two tents as rallying points for the tribe. In less than thirty minutes the camels were stripped of their ponderous and multifarious burthens, the two kibitkas were erected, and every item of the chattels and utensils unladen and set in their proper places. This done, the maidens remounted, and, making a fresh start on a trip of discovery for fuel, availed themselves of the opportunity to give us a display of their skill and proficiency in horsemanship. The barbs darted forward like an arrow shot from a bow, while the maidens kept their seats, quietly, and apparently without an effort; and now and then would let their bonnets

fall on the ground, for the purpose of picking them up again when at full speed.

Seeing, then, that such is and ever has been the value of the "gamal" to the people of the east, we can no longer be at a loss to account for the careful mention which scripture makes of Laban's solicitude for their comfort, who, after he had prepared "room for the camels," ungirded them, gave them straw, and set "provender" before them (Gen. xxiv. 32). They must have also constituted a valuable portion of David's substance, as we know they did of Job's—6,000 (Job xlii. 12), a special officer, in the person of Obil, the Ishmaelite, having been placed in charge of them (1 Chron. xxvii. 30). So precious, indeed, is this meek-tempered, useful creature to its possessors, that even at this day, as in the days of Gideon, ornaments are thrown about his neck (Judges viii. 21, 26).

### Biography.

JAMES, EARL OF DERBY\*.

"Sans Changer."

SUCH is the motto of the noble house of Stanley, and well was it fulfilled in the steadfast loyalty of this brave man and his heroic spouse. Their story, as far as it has been recorded, is but short, and we shall tell it simply; singling their acts and sufferings from the chaos of contemporary occurrences, and relating them by themselves, "unmixt with baser matter."

James, seventh earl of Derby, was the eldest son of William, the sixth earl, by Elizabeth, daughter of Edward Vere, seventeenth earl of Oxford, and of Anne, daughter of the "great lord Barleigh." Neither Collins nor Lodge mentions the date of his birth, nor the place of his education; but there can be no doubt that he was instructed in all such polite and liberal learning as was supposed in that age to become his rank. Hardly a record remains of his youth and early manhood, except that he was one of the many knights of the bath, appointed at the coronation of Charles I., and that he was summoned to parliament on the 13th of February, 1628, by the title of Lord Strange. Calling the eldest sons of peers to the upper house, during their father's life time, was not unfrequent during the reigns of the first Stuarts. We hear nothing of his travels, though it is not probable that he omitted what was then, as now, esteemed essential to the accomplishing a complete gentleman, especially as his wife, to whom he was early united, was a French lady, related to the blood royal of France. This famous woman was Charlotte de la Tremouille, daughter of Claude, duke of Thouars. She may, however, have come over in the train of the beautiful and unfortunate Henrietta.

Derby was no frequenter of the court. He lived among his tenants, dividing his time between his English estates and his little kingdom of Man, which he was anxious to improve and civilize. But peaceful years and charitable deeds make little show in the memorial page; and Derby owes his place in history, not to the virtues which sprang out of his own good will and choice, but to those which were elicited from

\* From "Hartley Coleridge's Worthies of Yorkshire and Lancashire." A volume in which there is much interesting matter.

him, like fire from flints, by the blows of fortune. Scarcely had his father's death put him in possession of his ample domains, when the approach of civil war obliged him to exchange the garb of mourning for a coat of mail, and the kind superintendence of a good landlord over his paternal dependents for the duties of a military commander.

When king Charles retired to York, in the beginning of 1642, Derby was one of the first nobles who joined him. He was almost immediately despatched back into Lancashire, to array the military force in that county, of which he was lord-lieutenant, for the king's service. It was the original intention of Charles to hoist his standard at Warrington, a situation which would have rendered lord Derby's powers in the highest degree available; but, through the weak or selfish suggestions of certain in the council, he was induced to set up the signal of war at Nottingham. This was a great disappointment to Derby, who actually mustered 60,000 men on the three heaths of Preston, Ormskirk, and Bury, and was proceeding to use the same efforts in Cheshire and North Wales, where also he was lord-lieutenant, when a special letter from his majesty required his presence at head-quarters, with such troops as he could equip directly. The Lancashire men, thinking themselves slighted, or, like all irregular forces, intolerant of delay, went sulkily home, or joined the opposite party, to which they were of considerable aid in seizing Manchester. But the earl, though mortified, was not changed: from his personal friends and his tenantry he raised three regiments of foot, and as many troops of horse, which he clothed and armed at his own cost. With these he waited on the king at Shrewsbury. He was straightway ordered back, with orders to attempt to surprise Manchester. He returned, hastened his preparations, fixed the very hour and mode of the assault; when, the very night before the enterprise was to have been executed, he received counter orders to repair to the king immediately. He obeyed, and was rewarded by having his trusty powers taken from him, and placed at the disposal of others, while he was once more remanded into Lancashire, to raise fresh men as he could. Treatment like this, and a course of management enough to ruin any cause, would have made many a man retire in disgust, if not actually change. But—

"Loyalty is still the same,  
Whether it lose or win the game;  
True as the dial to the sun,  
Although it be not shone upon."

Derby's loyalty was of that exalted, pure, and simple character, which was ready to suffer all things, not only for the king, but from the king. Though the royal interest in Lancashire was sunk very low, he had influence to raise a force sufficient to storm Lancaster and Preston, in which undertakings he shared, and more than shared, the utmost personal dangers, and was preparing for an attack on Manchester, when this new levy was called away to the main army; and nothing was left for him to do but to fortify his mansion at Latham, and hold it out till better times. But, before he had put the last hand to his work of restoring his home to the martial condition for which in former centuries all baronial resi-

dences were designed, he received intelligence that the king's enemies and his were planning an invasion of his little sovereignty of Man. To save this island, which might serve for a retreat should the king come to the worst, he determined to sail thither in person, and to intrust his lady with the completion and command of the half-finished works at Latham. The place had great capabilities of defence: little was wanting to make it tenable against a considerable force. The earl placed a few soldiers within the walls, with what arms and ammunition he could collect or spare. And so, leaving perforce his wife and children to the perils of a siege, he hastily departed.

He was just arrived in the isle, when the countess received certain intimation that she was to be attacked in her own house. No time was lost. The ancient fabric was fortified to the best of known art and present means. The little garrison was strengthened by such recruits from the middling and lower classes of neighbouring people as gratitude made trustworthy; and these were admitted singly or in small parties. Beloved as the countess and her husband were, she had less difficulty in procuring stores and provisions than generally beset the defenders of royalty. Out of the troops left by the earl, the recruits from the neighbourhood, and the family servants, she formed six divisions, called regiments, at the head of which she placed so many country gentlemen, and gave the chief command to captain Farmer, a Scot, and an old low-country soldier, afterwards slain at Marston-moor. With such secrecy were these arrangements made, that the enemy approached within two miles of Latham before they were aware that they would be resisted.

On the 28th of February, 1644, Fairfax and his men arrived, and sent a trumpet to desire a conference with the countess, to which she agreed; and, in order to impress the foe with a notion of her power, "she placed her inefficient and unarmed men on the walls and tops of towers, and marshalled all her soldiers in good order, with their respective officers, from the main guard in the first court to the great hall," in which she calmly awaited the visit of the adverse leader. There is no need to say that the meeting was ceremonious; for where no kindness is there must be ceremony, or there will be no courtesy; and Fairfax, whether patriot or rebel, was still a gentleman. He offered the countess a safe and honourable removal, with her children, retinue, and effects, military stores excepted, to the Familyse at Knowsley park, where she might reside without molestation, with the moiety of the earl's estate for her support. She answered that she was under a double trust of faith to her husband and allegiance to her sovereign, and desired to have a month to consider. This being refused, she told the general that "she hoped, then, he would excuse her if she preserved her honour and obedience, though perhaps to her own ruin."

It was now matter of hesitation with the assailants whether to proceed by storm or blockade. By a stratagem of one of the earl's chaplains, who persuaded the rebels that there were only fourteen days' provision in the house, the latter method was determined

on. After a fortnight, Fairfax sent formally to demand a surrender. The countess replied that "she had not yet forgotten what she owed to the church, to her prince, and to her lord; and that till she lost her honour or her life, she would still defend that place." The besiegers then began regularly to form their trenches. On the 24th of March the heroine ordered a sally of 200 men, who slew sixty of the enemy with a loss of only two lives. Fourteen weeks passed before the besiegers could complete their lines, so constantly were they interrupted by the sallies of the besieged. But, when this was done, they approached nearer and nearer to the moat, and succeeded in erecting a strong battery, with a mortar of large calibre, from which a shell was thrown that fell into the room where the countess and her children were at dinner. Providentially, it exploded harmless, and the noble woman, whose courage raised, not quailed at danger, bid her faithful soldiers issue forth with a voice that might have shamed a coward to heroism. Sword in hand, they drove the rebels from their battery, spiked the guns or tumbled them into the moat, and bore off triumphantly the mortar into the house, on the very 20th of April appointed by the enemy for a general assault, in which it was resolved to give no quarter. Some days passed before the works could be repaired. The pioneers and engineers had no quiet in their labours; and, when it was done, the unconquerable band sallied forth again, dispersed the men, slew a hundred, and spiked the cannon, with a loss of only three men. We are at a loss to account for such disgraces of men, certainly not cowards, whatever else they might be, unless it were that such more than manly daring in a high-born and delicate female, appeared to minds unacquainted with the inner might of magnanimity, which is of no sex, but purest in the pure and fairest in the fair, like a supernatural visitation. The noble lady was still present in the most perilous adventures, that none might seek a safety which she scorned. She stood among the smoke and fire and bullets as if she bore a "charmed life." But the sole enchantment that she used was prayer and thanksgiving: her only spells were conjugal affection and dauntless loyalty.

Three months had the siege continued. The besiegers had left 2,000 men under the walls of a single dwelling. Fairfax, who had not commanded in person, suspected mismanagement, and sent Colonel Rigby to supersede the officer who had hitherto conducted the operations. The colonel had a private pique against Derby, which manifested itself in the affronting terms wherein he couched his summons to surrender. Though the garrison was now in great straits for ammunition, their corn spent, and their horses nearly all killed for food, yet did Charlotte of Tremouille with her own voice reply to the insulter, "Trumpet, go tell that insolent rebel Rigby, that, if he presume to send another summons within this place, I will have the messenger hanged up at the gates." How much longer she could have maintained this lofty port or kept a starving garrison in order, was not put to the trial; for even then the royal banners were gleaming in the distance, and the clouds of dim dust, seen afar from the battlements of Latham, announced that deliverance was nigh. The earl, having put his insular territories in a state of defence, hastened back

to the aid of his countess, and arrived at the critical moment when Rupert was unsuccessfully endeavouring to recover Bolton-le-Moors, a town in the midst of Derby's patrimony. In the prince's host were some companies of Derby's own men, who had been so strangely taken from under his command at the commencement of the war. No sooner did these honest yeomen recognise their hereditary chief, than they joyfully ranged themselves at his orders. In half an hour Bolton was the king's, and Derby was the first man that entered it. This done, the whole force of Rupert marched towards Latham, with intent to engage the enemy; but before they were well in sight, Rigby broke up the siege without a blow, May 27, 1644.

The earl and his countess now returned together to the Isle of Man, leaving to a subordinate officer the charge of Latham house. We shall not relate in detail how the siege was renewed after the battle of Marston Moor, nor how, after a long and gallant defence, it was surrendered at the express desire of the king, who would not have loyal blood wasted in hopeless obstinacy. For Derby and his consort the following years were years not of peace, but of comparative inaction. Cooped up in their diminutive kingdom, where they were honoured as patriarchal princes, they bade defiance to the fleets, the threats, and the persuasions of the parliament. Even when their children, whom they had sent into England on the faith of a pass from Fairfax, were detained in captivity by the ruling powers, though repeated offers were made to restore them, with the whole of the English estates, if the earl would give up his island, he constantly answered, that much as he valued his ancestral lands, and dearly as he loved his offspring, "he would never redeem either by disloyalty." Nor did they change their resolution even when the king for whom they held their rocks and little fields was no more, and his son a wandering exile. Angry at solicitations which implied an insult to his honour, Derby returned the following reply to that fierce republican Ireton, who had urged the old proposal with renewed earnestness:—

"I received your letter with indignation, and with scorn I return you this answer; that I cannot but wonder whence you should gather any hopes from me, that I should (like you) prove treacherous to my sovereign; since you cannot be insensible of my former actings in his late majesty's service: from which principle of loyalty I am in no way departed.

"I scorn your proffers; I disdain your favours; I abhor your treasons, and am so far from delivering this island to your advantage, that I will keep it to the utmost of my power to your destruction.

"Take this final answer, and forbear any further solicitations; for, if you trouble me with any more messages upon this occasion, I will burn the paper and hang the bearer.

"This is the immutable resolution, and shall be the undoubted practice of him who accounts it the chiefest glory to be his majesty's most loyal and obedient subject.

"DERBY.

*Castle Town, 12th July, 1649."*



## PALESTINE:

TWO LECTURES DELIVERED IN THE PARISH CHURCH SUNDAY SCHOOL, BOLTON-LE-MOORS, ON THE 2ND AND 9TH OCTOBER, 1844.

By THE REV. CHARLES P. WILBRAHAM, B.A.

*Vicar of Audley, and late Curate of Bolton-le-Moors.*

## LECTURE I.—PART 2.

BETHLEHEM was the birth-place of king David ; and here he kept his father's flocks, and slew the lion and the bear. Shepherds still keep watch over their flocks by night, and remind us of the time when the glad tidings of the birth of a Saviour were here announced by angels ; but they are become a fierce and violent race, very unlike the sweet psalmist of Israel. The degraded people who inhabit Palestine seem still to retain all these vices and iniquities which the prophet Isaiah denounced in his day ; and we may say with the poet, "All, save the spirit of man, is divine." When David became king, he built a palace on Mount Zion in Jerusalem, the holy city. It is deeply impressive to approach for the first time Jerusalem. Fallen though she be, she is still magnificent in her ruins : lofty Moorish walls surround the city and crown the heights ; and "the hills stand about Jerusalem," even as in the days of her glory. A few words may possibly explain the name of Jerusalem. When, on that spot, Abraham sacrificed a ram in the stead of his son (Gen. xxii.), he calls the place Jehovah-Jireh, or the Lord will provide : to the word Jireh, Salem was added (which means peace) ; and thus the name Jerusalem, being interpreted, is, "the Lord will provide peace." How significant of Christ the Prince of Peace, there provided as a sacrifice !

I cannot forbear recording a trifling incident which occurred to me on mount Zion. As I was sitting among the ruins of David's tomb, a lamb came up and licked my hand. In such a place, I felt it to be a remarkable confirmation of those passages of holy writ which testify to the affectionate care of the shepherds of the east towards their flocks ; a care which makes that comparison of Christ so striking : "I am the good Shepherd, and know my sheep, and am known of mine." It was an evidence that the animal was accustomed to kind treatment from man, reminding us of Isaiah's prediction (xl. 11) : "He shall gather the lambs with his arm, and carry them in his bosom." Such a sight is so little witnessed in our ruder climes as to claim a passing notice, as does the fact of the shepherd always preceding his flock, actually leading them to green pastures ; "and his sheep follow him, for they know his voice." This circumstance I first noticed whilst riding over a wild mountain path, between Nazareth and Cana of Galilee.

There is perhaps no fulfilment of prophecy more astonishing than the present condition of the Jews. They unwittingly bear testimony to the truth of Christianity. Scattered for centuries in all lands, they have, as if by a miracle, continued a separate nation. Mixed as they are in the commercial dealings of the world, they have yet maintained their ancient faith, their ancient customs, even their peculiarity of features. They have been a bye-word among nations ; and in this

their ancient home Moses's words (Deut. xxviii. 66) are verified : "Thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life." How truly this has come to pass may be imagined when I state that two Jews shewed me fearful scars, effects of the rack and torture they had undergone at Damascus. I have seen them weeping over the foundations of the ancient temple, where they resort at stated times for lamentation ; and it is melancholy to see the ancient lords of the soil, now a persecuted and despised race, on the very spot of their ancient dominion.

There is a passage in the Psalms, which may have perplexed some : "Set not up your horn on high." I hope to throw some light upon this passage by describing to you a custom prevailing among eastern women of wearing a silver horn on their foreheads. It is probable that some such practice may be alluded to.

One more text from David (for of him we are still treating) claims a passing notice. "Let them be as the grass upon the house-tops, which withereth afore it be plucked up" (Psalm cxxix. 6). You are not to imagine sloping and tiled roofs, such as ours are, when we speak of the house-tops of the east : they are flat, and form the chief resort of the natives during the hot nights of summer. St. Peter was praying on the house-top when summoned by Cornelius. I was myself on the house-top at Tarsus (the birth-place of St. Paul), when, at the setting of the sun, the tops of the surrounding houses were suddenly crowded with the inhabitants : they spread their rich carpets and crimson cushions ; and, when from the minarets, or little towers of their temples, the priests called the hour of prayer, these Mahomedans performed their devotions kneeling : after which, feasting followed ; for the sunset meal is the favourite repast in the east. You see, then, that the house-top is an important feature in oriental life ; and even the grass is a faithful representation ; for I well recollect a scanty crop of it, growing on the top of a building on which we pitched our tent, and it was withering for lack of moisture.

In one of his psalms David mentions the hill of Bashan ; and the prophets often allude to its magnificent oaks and its cattle, "the fat bulls of Bashan." How well it deserves its reputation we had the opportunity of observing ; and our rides through its forest scenery, and among the herds grazing on its pastures, shewed us once more how faithfully delineated the scripture comparisons invariably are, and what an impress of truth they bear. I feel convinced that, had we had no knowledge of what is said in scripture about this mountain, we should have described it almost in the words of the bible ; for our little tent was pitched in a green valley, shaded by noble oaks ; and, at sunset, what the prophet Amos calls "the kine of Bashan" came to drink at the spring, where we were encamped.

I cannot here omit a recollection which struck us forcibly at the time. During the noon-day heat we sought in vain for shelter under the trees : the leaves were insufficient to keep off the piercing rays of an eastern sun. In this our distress we happily discovered an enormous rock, under which there was a refreshing coolness ; and we felt how admirably the prophet Isaiah

(xxxii. 2) was representing the good tidings of a Saviour, when he compared him to the "shadow of a great rock in a weary land."

A storm which surprised us on Baahan was very grand: never did I hear such crashes of thunder. In hot countries the fury of the elements is always greater than in more temperate regions; and well might David say of it, "It is the glorious God that maketh the thunder: the voice of the Lord is a glorious voice."

Seven sons of Saul were put to death by David, as a retribution for Saul's cruelty to the Gibeonites (2 Samuel xxi. 8). It is touchingly related how the mother of two of these victims, Rispah the daughter of Aiah, spread sackcloth on a rock, and remained near the dead bodies for many weeks, and "suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." It gives far greater interest to this tale of devotedness to know how the plains and hills of Palestine abound with animals of prey. I remember well that, as I was riding over a mountain in Moab, I counted at the same time more than twenty eagles and vultures hovering about. These fierce birds pounce upon any dying horse or camel, and soon demolish it. Their power of sight and smell is quite wonderful, and give deep meaning to our Lord's saying, "Whosoever the carcass is, there shall the eagles be gathered together." Such are the birds which might have rested on Armoni and Mephibosheth, but for their mother's solicitude. Nor is the scripture less faithful in the account of "the beasts of the field by night." Frequently, when we were lying in our tent at dusk, we were disturbed by the jackalls, and their dismal cries and fierce yells. They are like wolves, but smaller. They lie hidden all day, but prowl forth at night, and attack the flocks of sheep, and carry off great numbers. And so it was 3,000 years ago; for Jacob, when expostulating with Laban (Gen. xxxi. 39), speaks of the goats and sheep: "That which was torn of beasts I brought not unto thee."

These depredations give immense force to our Lord's title of the good Shepherd, pointing out the care and courage necessary for the protection of a flock; for the hireling, who cares not for the flock, when he "seeth the wolf coming, leaveth the sheep, and fleeth" (John x. 12). And even now such facts are of daily occurrence in that sacred land. I have dwelt the more on the subject of these animals because, happily, they are unknown in our favoured country: we need not to slay lions or bears to protect our flocks.

We now leave David, and proceed to Solomon, of whose mighty works some traces remain. He had 80,000 workmen hewing stones in Mount Lebanon. And we read in 1 Kings vii. 10, that he used for the foundation "costly stones, even great stones." Compare this with what is said in 1 Kings ix. 17-18: "Solomon built Gezer and Bealath." And perhaps we may attribute to him and to his wisdom one of the most extraordinary sights the traveller can witness. In the wall of Baalbec may be seen, 25 feet above the surface of the ground, three stones lying horizontally. I am almost afraid to inform you of their dimensions, as it must sound almost impossible; by referring, however, to every book on the subject, you may satisfy yourselves that there is no mistake when

I tell you that each is 68 feet long, 15 broad, and 12 deep. But this is not all, for at a mile distant you find the quarry; a mile too of uneven ground. Imagine what labour and mechanical contrivance were necessary: perhaps we of the present day, who boast so much of our scientific discoveries, might be puzzled to move the stones of Baalbec. In the quarry, and still unfinished, is a block even larger. I walked along it and measured it, and we found it to be 68 feet long. There is a mystery about this temple: no one pretends to decide who was the builder; and the common people maintain that genii or fairies conveyed these enormous blocks.

The only other trace of Solomon's grandeur is far to the south. Whilst riding from Bethlehem to Hebron, we reached a valley, and found there three enormous reservoirs of water, partly hewn in the solid rock, which are even to this day called the pools of Solomon; and it is supposed that they are referred to in Eccles. ii. 6, where he says, "I made me pools of water, to water therewith the wood that bringeth forth trees." Even now Jerusalem is supplied by these pools; and an aqueduct of about eight miles in length conveys an abundance of water, during those summer months when eastern lands are usually parched up. We, who live in a country so happily supplied with springs and rivers as ours is, and under a less burning sun, have no idea of the value of water in the east. We cannot rightly comprehend that "panting for the water brooks" which the scriptures describe. Nothing could more forcibly paint the folly and madness of sin than Jeremiah's exclamation (Jer. ii. 13), that his people had "hewed themselves out broken cisterns, that can hold no water." I well recollect the disappointment of riding up to a cistern at Jezreel, to water our thirsty animals, and finding it "broken" and empty.

But to return. Strange is it that, after the lapse of nearly 3,000 years, Solomon should still be such a benefactor to the land where once he reigned. But, what is more to our purpose, remark how actual observation confirms what scripture states. Inspiration says of Solomon's wisdom: "None before thee, neither shall any after thee, have the like" (2 Chron. i. 12); and even now we see remains that almost defy modern science or art to imitate, and great public works which the lapse of centuries has not impaired.

Far away among the mountains are some few cedars of Lebanon yet remaining; so ancient, that learned naturalists imagine it possible that king Solomon may have sat under their boughs. Of these goodly cedar trees I can, unfortunately, give you no description; as I was seized with a violent attack of fever whilst on my journey into the mountains, and I was compelled to return.

The bible narrative now brings us to the prophet Elijah. We visited his wild and beautiful retreat on Mount Carmel. It is a noble hill, overhanging the sea, and commanding an extensive view as far as Cesarea. On this mountain top there is now a convent, full of monks, whose chapel is built over the grotto where the prophet lived. A lovelier spot for seclusion could not be chosen; but the inhabitants were unworthy of it: even to this grand solitude worldly strifes and petty jealousies had reached.

It was on this Mount Carmel that Elijah's

sacrifice took place: and admirably does the spot in all its details agree with the inspired account in 1 Kings xviii. There was the sea at the foot, whence that little cloud no bigger than "a man's hand" was seen to rise: there was the river Kishon, where Elijah brought down the idolatrous priests of Baal, "and slew them there;" and there, in the distance, was the city of Jezreel, where Ahab hastened in his chariot; whilst of Elijah it says, "He girded up his loins, and ran before Ahab to the entrance of Jezreel." The expression of Elijah's "girding up his loins," gives me an opportunity of saying a word upon the oriental dress. To shew you how full of meaning that expression is, let me state that to this hour each Arab or Turk, on rising to walk, girds up his loins with a broad sash; otherwise his long flowing garments would prevent him from moving. This sash is loosened when he is at rest; and now you will perceive our Lord's meaning, when he says, "Let your loins be girded about;" meaning thereby, "Be prepared for toil and exertion."

We must confess that the long flowing robes of these Asiatics are far more graceful than the tight dress of us Europeans; and so strangely does our modern appearance contrast with theirs, that, some years ago, when travellers were scarce, a French officer was much annoyed at being mistaken for some remarkable bird. Strangers, especially Christians, are treated with great contempt by these barbarians. Ten years ago travellers were compelled to dismount at the gates of their larger cities, and pass them either on foot or on asses. The success of the English arms on their coast had changed the face of affairs; so we met with much civility, and rode our horses even through the crowded markets of Damascus with impunity. I will just name one inconvenience in that country; namely, that the natives imagine all Europeans to be doctors, and they often brought their sick to us to be cured; and, in truth, in some cases, I believe that our remedies did good.

I have but two more circumstances to relate with reference to the Old Testament. The first refers to the remains of Jezreel, where Ahab and Jezebel lived. When we reached this now miserable village, we halted our little caravan, and, without even alighting from our horses, we took out our bibles, and read of the scenes that had happened on the very spot where we stood. We could imagine near us the vineyard of Naboth the Jezreelite: up the valley which leads to the Jordan, we might fancy Jehu "driving furiously." In an opposite direction Ahab came from Mount Carmel; and perhaps on the very ground where we stood, "dogs had eat the flesh of Jezebel." Down the mountain pass from the south must have come the messengers, bearing in baskets the heads of the seventy sons of Ahab.

I come, in conclusion, to the history of Naaman the Syrian, who was cured of his leprosy by Elisha. You recollect how indignant he was to be sent to wash in the Jordan, boasting how far more beautiful were the rivers of his own native city, Damascus. And, indeed, he might well boast; for the muddy current of the Jordan cannot compare in beauty with the clear streams of Abana and Pharpar, that flow through Damascus.

I wish I could describe Damascus to you as

it deserves to be described. It is one of the most beautiful towns in the world; and so ancient, that Abraham's steward is mentioned, in Gen. xv. as Eliezer of Damascus. To have some idea of the impression that this rich plain makes on the mind, imagine that you had travelled for hours over barren sand, parched up by intense heat. Suddenly you reach the top of a hill, and look down upon one enormous grove of magnificent walnut trees, a sea of verdure thirty miles in circumference; and amongst this dark foliage the city rises, glittering in the sun. An eastern city is far more beautiful and picturesque than ours are; because there are no ugly roofs of red tiles, no dirty chimneys, no smoke: add to this the beauty of their places of worship, which have shining domes and slender white towers, rising high among the gloomy cypress trees: all this contributes to form a lovely picture. Nor is this all: from a chasm in the mountain bursts forth the river Barrada, which, in three separate streams, pours through the city, bringing freshness and vegetation. An Arabian prince, on coming in sight of Damascus at this spot, turned back and went home; declaring that, as mortals were allowed to enjoy but one paradise, he would not forfeit his chance of a heavenly one by going to one that was earthly. A monument records this fact.

A Turk is an idle being, that loves to sit cross-legged for hours together, with a pipe in his mouth. Here you may witness such luxury in perfection; for, on the banks of the stream, in some bower under fine trees, the Turk reclines, enjoying his four ingredients of happiness, *i. e.*, shade, a pipe, coffee, and a running stream; and truly, could you but feel the climate, you would not wonder at his tastes.

Dreadful and degrading as the religion of Mahomet is, the Christian in those cities may not boast. I regret to tell you, that the hundreds of drunken people we met on Sunday at Damascus were all Christians by profession: the Mahomedan is never intemperate in public. There is among Mahomedans such reverence in their allusions to the Supreme Being, as may make Christians blush; and, wherever they may be, they kneel down when the hour of prayer is called, and for some minutes seem absorbed in meditation. This call is chanted by the priests from the towers of their temples, at sunrise, at mid-day, and at sunset: at that call business ceases, the merchant kneels by his merchandise, the camel-driver by his camels; a devotion worthy of a purer faith. The priests' words are, "La Allah illa Allah," &c.; which, translated from the Arabic, run thus: "There is no God but God; and Mahomed is the apostle of God."

It is but justice to mention their honesty, and to own that, when we met with extortion, it was usually in some Christian village; so degraded is our holy religion in the land of its birth.

Here I conclude my remarks on places connected with the Old Testament: the next Lecture will relate to the New.

## THE CHRISTIAN'S OBLIGATION TO PROPAGATE THE GOSPEL:

## A Sermon\*,

BY THE REV. PHILIP JACOB, M.A.,

*Canon of Winchester; Rector of Crawley, Hants, and Chaplain to the Lord Bishop of Winchester.*

ROM. i. 14, 15.

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

It ought hardly to surprise us, after hearing such words as these, that one of the fathers† of the church, in the preface to his commentary on this epistle, should lay great stress upon the personal character of the apostle. His words are: "Gladly do I enjoy the spiritual trumpet, and get roused and warmed with desire at recognising the voice so dear to me, and seem to fancy him all but present to my sight, and to behold him conversing with me." He tells us "he seemed continually conversing with this blessed man;" and he ascribes his acquaintance ("if I do know anything" are his modest words) "not to any natural readiness and sharpness of wit, but to a continual cleaving to the man, and an earnest affection towards him." We see the man indeed in his writings. For this personality, this embodying of truth, we are indebted to the structure of these writings, of which this epistle is first. We are not only instructed, but animated. In the text, for instance, how is the duty of the church, from the least to the greatest of her members, to communicate the gospel, illustrated as well as inferred! We perceive the sense which the apostle had of the high trust committed to him. What unshrinking allegiance to Christ, who put him in trust with the gospel! what enlargement of heart towards the whole human family! Rightly, therefore, did that same father, with these very words of text before him, exclaim, "For such was that holy soul, it comprised the whole world, and carried about all men in itself, thinking the nearest relationship to be in God." May we catch something of the spirit of the inspired apostle, thus eloquently described, as we proceed to consider the scripture selected for our meditation.

Observe—

I. The obligation under which the apostle lay.

II. His manner of discharging it.

\* Preached in the cathedral church of Winchester, Dec. 3rd, 1844.

† St. Chrysostom.

I. "I am debtor." Necessity was laid upon him, such a necessity as made him cry out in the bare suspicion of resisting it, "Woe is me if I preach not the gospel" (1 Cor. ix. 16). But in the text another view is taken of the apostle's obligation. There it was a necessity laid on him to Godward; here it is towards man: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." The Lord Jesus Christ had laid a burden upon St. Paul, and placed him under an obligation of a most peculiar character. But how was the apostle a debtor towards man, universal man, as the text plainly affirms? "Am I my brother's keeper?" is the language of the worldly disputant, hardly conscious whose spirit he is manifesting: "who bound me as surety for my neighbour?" There is an obligation in man towards man, established by the law of creation, which nothing can set aside. One proof of it will be seen in the character of the man who disowns the obligation. He is anti-social. He is an exception. He opposes the fundamental law of society by which it is seen that men are formed for each other. And, if so, no limitation either of country or peculiarity of condition, can supersede this law. The parable of the good Samaritan establishes and illustrates the position that man is bound to help and comfort his fellow being. It is not a law of mutual convenience or expediency, but of creation, irrespective of mutual want and accommodation. It is the law of benevolence, the love of one's species, implanted by the Creator. Hence, there is a sense in which it may truly be affirmed, "We have nothing we can call our own." Heathen men have felt the force of this sentiment when they acknowledged themselves "born not for themselves only." The early Christians felt this law revived within them. It was the old commandment from the beginning, though in Christ new both as to motive, extent, and object. In this sense, therefore, as under the law of our being, confirmed, illustrated, and enlarged by Christ, the apostle regarded himself as "debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise."

But, again, there is an obligation which results from the condition on which good is imparted by the great Giver of all good, the only good, as expressed in the words of Christ: "Freely ye have received, freely give." There are those who deny that their possessions are in any sense a trust committed to them for the good of others; but no true Christian will thus think. In his view dignities are responsibilities to be used for God and for the good of man. How greatly is the obligation increased when a

man is made the depository of the highest good which it is possible for him to receive from his God, when, as in the apostle's own case, the Son of God is revealed in him, and he is made to know God, the ever blessed and glorious God, as his Father, Saviour, and Comforter!

The apostle himself states that Christ was revealed in him for this very purpose, that he "might preach him among the heathen." And in another place he declares "a dispensation or stewardship was committed unto him" (1 Cor. ix. 17), "to make all men know the fellowship of the mystery" (Eph. iii. 9). He lay therefore under an obligation, not only towards God who had put him in trust with the gospel, but towards man also, whose salvation hung upon the apostle's fidelity and diligence; an obligation resulting from his divine illumination, as well as from his commission as an apostle of the Lord Jesus Christ.

But, while the apostle would quicken his own zeal by thoughts of responsibility and by the plea of necessity, he delighted rather to dwell upon the more constraining obligation of love. "The law of the Spirit of life in Christ Jesus" had communicated to him other sensations than those of merely natural benevolence. He was one of a redeemed brotherhood. He could honour all men. In their very nature he saw a shadow of the only true humanity (humanity without sin), the manhood of the Lord Jesus Christ. As made one in him, new thoughts of relative life, and the duties owing in every member, by his very membership, one to the other, would burn within him. "O, ye Corinthians, our mouth is open to you, our heart is enlarged."

Such was his earnest desire to communicate good to them. He had a burden upon him, it was the debt of love. It was the necessary result of the incarnation of Christ, of the reunion of man to God, and in Christ the God-man, of the gathering together of the scattered members of the human family into one body. Hence he could look on every one he met, whether "Barbarian or Scythian, bond or free" (Col. iii. 11), as one of the families which are all blessed in Christ. He would exclaim, as he gazed on each, "I am thy debtor: I am bound to thee by divine and human ties. The secret of thy happiness, present and eternal, is in me. Thy happiness is my own. I cannot be silent, I must speak to thee. "Be reconciled unto God; for he hath" made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

In whatever point of view, therefore, the apostle regarded himself, whether as one of

the great family of man, or as endowed with gifts whether natural or acquired, or as enlightened by the Holy Spirit, and endowed with a divine commission, or as placed, through the favour of God's redeeming grace, in a holy brotherhood, the grand element of which is love, the apostle held himself to be under a debt of obligation "both to the Greeks and to the Barbarians, both to the wise and to the unwise."

II. Consider, secondly, the manner in which the apostle discharged the obligation. "I am ready to preach the gospel to you that are at Rome also."

St. Paul was undaunted by all that lay before him. Rome had no charms, but much to trouble the thoughts of a Christian visitor such as the apostle. The emperor was most unfriendly to the religion of Christ. The apostle's life might be endangered. But none of these things moved him. He stood prepared to visit Rome. He had desired to do so long before, oftentimes; but he had been hindered. He was ready to take his journey thither. But the words are not an expression of readiness to go simply to Rome, but to preach the gospel. We are led, therefore, at once to the inference that the preaching of the gospel was held to be a discharge of the debt under which the apostle lay towards all men. The proposition is, that the debt owing from every Christian man to another is the gospel: the preaching or communicating the gospel is the discharge of that debt. How so? The substance of all good is comprised in the gospel. Man can be blessed and made happy by it alone. Every thing short of it leaves a man short of salvation, is an abridgment of human happiness. Let us pursue this thought.

Man has fallen from God, and therefore from happiness. In his natural state he is estranged from his Maker. Sin has broken the link which held man to his God. And when man departed from his Creator he became disordered in all his social feelings. Each one sought his own centre. Man became a God to himself. His relation to his fellow man was changed. Instead of acting as members of a body, of one human family, each one sought his own, not the things of God nor of his fellow-creature. This disruption of the relation of man to his God, and by consequence to his neighbour, was an impeachment, on man's part, of the divine goodness, as well as a defiance of God's power. It was not in man to atone for this sin, to repair this disaster, to heal this breach, to restore the relation. "Hateful and hating one another," is the character drawn by the inspired penman. Now, what can effect the mighty change in the relation of God towards

man, of man towards God, of man towards his fellow? This must be done, or man remains lost to God, miserable.

How impotent is moral suasion! The records of missions have written its failure. The utmost it can accomplish is to civilize, and form man into a society by ties of convenience and social justice. This is the utmost: yet this is rarely accomplished. Look at civilization apart from Christianity, how low is public opinion! As a check to human passions and private injuries it is powerless. But, granting all that the advocates for moral teaching desire, it cannot heal the conscience, or restore the confidence of man in his God—and, unless it be restored, the affections will wander unto forbidden objects, for very restlessness; they will be unsanctified—or, really build up men into a holy brotherhood. Now, does the gospel effect all this? Can it bring the sinner near to God? This is its great charm. These are its accents: "Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ" (Eph. ii. 13). "Through him we both have access by one Spirit unto the Father" (Eph. ii. 18). "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. v. 21).

Can man be restored to his former position of love to his fellow? Yes. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 19-22).

"The gospel," as expressed in the doctrines of the holy and undivided Trinity, "is the power of God unto salvation to every one that believeth." With this gospel the apostle was put in trust. The preaching of it satisfied all the claims, because it answered all the wants, of man. Through the incarnation, death, resurrection, and ascension of Christ the Son of God, God was pacified towards man, man was brought near to God, and then the restored union with God in Christ, and an abiding in him, man finds a new centre of hope and affection, and love springs up in his unloving heart; and, being constituted one body, each is made to feel himself a member of that body, and therefore a member with others. As an ambassador for Christ, as one full of love to God and man, as touched by the divine love and mercy to himself, the apostle acknowledged himself a debtor to all. He was charged with the

secret of the world's happiness. All might claim of him a participation in this mercy. He went, therefore, forth every where, "determined to know nothing save Jesus Christ, and him crucified;" and God was glorified and man was blessed. Thus he discharged his debt to the Greek and to the Barbarian, to the wise and to the unwise.

The truth asserted in the text of the apostle's obligation to all people, and his readiness to discharge it, together with the method by which that debt can alone be discharged, suggest a practical reflection of the greatest moment.

We owe a debt to our fellow-creatures. We may consider the declaration of the apostle as the voice of the church at large. The preaching of the gospel will belong to the preachers of it; but the gospel itself is the debt owing to universal man from all who profess it. There is a ministerial office; and love to Christ and love to man should pre-eminently distinguish the holy order. But all others are equally bound to manifest the like love, the like zeal, the like fidelity. The great father of the church already quoted maintains no exclusiveness for the ministry in communicating the gospel: "The apostle loved all men (are his words), so as if he had begotten them all, or rather shewed for them all a greater instinctive affection than any father. For such is the grace of the Spirit, it exceedeth the pangs of the flesh, and displays a more ardent longing than theirs." And then, soon after, he adds: "Let us, then, zealously aiming at the same, each one bring into order, if not the world, or not entire cities and nations, yet at all events his own house, his wife, his children, his friends and neighbours." The direction of the inspired apostle is large and general: "As every man hath received the gift, even so minister the same, as good stewards of the manifold grace of God."

We have received this most precious gift: we have been brought nigh unto God, by Christ Jesus: we have had forgiveness and reconciliation proclaimed to us: we are members of the redeemed family, gathered into Christ's holy church. And there are those, the millions of the earth, yet ungathered. We owe them the knowledge and participation of our own favoured position—the knowledge of Christ and his salvation. Can we answer it to God or to others, far or near, if we refrain from communicating that gospel? Will not such a refusal go far to invalidate our profession? will it not argue that we ourselves are still ungathered, are not conscious of any high privilege—union with Christ, one of a holy family knit together in love—if we have no heart to bring our fellow

man into the same blessed union with Christ, and into the same holy, happy brotherhood?

O for the apostle's large and generous heart! Of him it was said that, "become winged as it were through love, he went continually round to all, abiding no where, nor standing still." He felt it ever (they are his own remembered words of his adorable Lord) "more blessed to give than to receive." He sowed beside all waters. He was not ashamed to own himself a debtor, not only to divine mercy, but to every creature. He made himself a servant to all. He had no sympathy with the fear of being called upon to do too much in the cause of Christ and of his church. Let it be seen that we have the same large and generous spirit. Let us one and all, each in his own sphere and measure, take up the words of the apostle: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me lies, I am ready to preach the gospel to you that be at Rome also."

#### SABBATH MEDITATIONS.

No. XXIX.

JANUARY 12.—FIRST SUNDAY AFTER EPIPHANY.

Morning Lessons: Isa. xlii.; Matt. x.  
Evening Lessons: Isa. xlii.; Rom. x.

##### MORNING.

"He feedeth on ashes: a deceived heart hath turned him aside."—Isa. xlii. 20.

*Meditation.*—"God hath promised great things. He hath not intended that the vast blessings of redemption should, even in appearance, remain limited to certain sections of the family of man. Though, for wise ends, he hath permitted a long struggle between darkness and light, he hath decreed the termination of that struggle, having given assurance of a time when all shall know him, 'from the least unto the greatest,' when 'the kingdoms of this world' shall become 'the kingdoms of the Lord and his Christ.' He requires of us that we exert ourselves for the spread of Christianity; and he requires of us that we entreat of him the accomplishment of his gracious declarations" (H. Melvill).

*Prayer.*—O Lord of hosts, the Redeemer, the King of Israel, thou art the first and thou art the last, and beside thee there is no God. Thou dost call and declare and set in order the things that are coming on the earth. Thou, O Lord, art not a man, that thou shouldst lie; neither the son of man, that thou shouldst repent. Hast thou said, and shalt thou not do? or hast thou spoken, and shalt thou not make it good? Thou hast given thy well-beloved Son to be a light unto the Gentiles: yet, how long, O Lord, holy and true, how long shall it be ere thou take away the veil that is spread over the heathen? Woe is them: they know not, neither do they understand. "They feed upon ashes: a deceived heart hath turned them aside." Their graven images are all of them vanity: their delectable things profit them not.

They cry, but there is no voice, nor any thine garden. When they knew thee, they did glorify thee, but worshipped the work of own hands. Therefore hast thou shut their that they cannot see, and their hearts, that cannot understand.

O Lord, plenteous in goodness and truth, thou their eyes, that they may see thee; take the heart of stone, and given them a new and trite heart; and so fetch them home, blessed I to thy flock, that there may be one fold under shepherd, Jesus Christ the righteous. For dear sake, blot out as a thick cloud their transgressions, and as a cloud their sins. Pour upon him that is thirsty, and floods upon the ground. Breathe thy Holy Spirit upon thy and overshadow thy offspring with thy blessing. Then shall they spring up as the tender grass flourish as willows beside the water-brooks. (this, O heavenly Father, for the merits and righteousness' sake of thy beloved Son's sake. Amen.)

##### EVENING.

"If thou shalt confess with thy mouth the Lord Jesus shall believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9.

##### Meditation.—

"Awake, my heart! arise, my tongue!  
Prepare the tuneful voice:  
In God, the life of all my joys,  
In God will I rejoice.

"'Tis he adorned my naked soul,  
And made salvation mine:  
Upon a poor, polluted worm  
His grace and mercy shine.

"And, lest the shadow of a spot  
Should on my soul be found,  
He took the robe my Saviour wrought,  
And cast it all around.

"The Spirit worked by faith and love  
And hope and saving grace;  
But Jesus gave his life to work  
My robe of righteousness."

*Prayer.*—O Lord my God, what shall I render unto thee for thine unspeakable love in revelation to thy fallen creatures the precious and life-giving doctrine of justification by faith in thy Son Lord Jesus Christ! I beseech thee, enlighten understanding by the teaching of thy blessed Spirit, that I may not be ignorant of thy righteousness, or vainly seek to establish my own, knowing how sinful and miserable I am in thy sight, may I, praising and blessing thee with whole heart, thankfully embrace the redemption and justification which thou hast freely and graciously offered to every one that believeth.

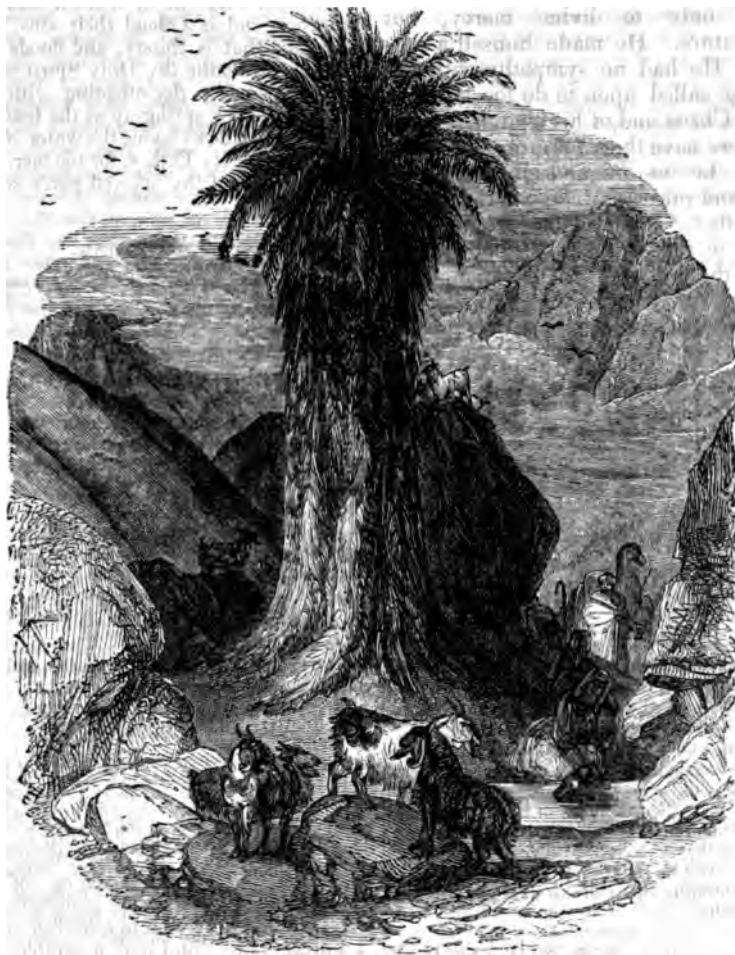
O Lord Jesus Christ, who of God wast unto thine elect and chosen people both wisdom and righteousness, I come to thee, not trusting mine own merits, but in thy mercy. I lay my hand upon my mouth, and offer no plea, no defence, no work, but thine all-atoning sacrifice and precious blood-shedding. Be gracious to me, O my Saviour, and open mine eyes, that I may see and understand the riches and fulness of thy love to thy lost and perishing creatures. Be gracious unto me, that I may know and be that thou wast wounded for my transgression.

buried for my iniquities; yea, that my heavenly Father laid upon thee my sins, my stripes, and my sorrows. As the imputation of thy righteousness resteth upon every one that believeth, so do thou help mine unbelief, and let it rest also upon me.

Thou, O Lord, art rich in mercy unto every one that calleth upon thee. O give me grace and

strength, that I may not only receive thee in faith, but that I may confess thee before men, and witness, both in my life and conversation, that I am redeemed and justified and sanctified by thy power and free mercy, O holy, blessed, and undivided Trinity, Father, Son, and Holy Ghost. Amen, and amen.

S. H.



## TREES AND SHRUBS.

### No. XII.

#### THE WILD PALM.

"Midst rocks and sands and barrenness,  
How beautiful to see  
The wild palm in its desert dress,  
The solitary tree!"

THE cultivated palm tree, with its various important uses, has been described in a former paper. The following illustration is that of the wild palm in its natural state, for which we are indebted to the kindness of the secretaries of the Church Mis-

sionary Society. The engraving is copied from M. Laborde's work on Arabia Petrea. He thus writes concerning the palm tree in question:

"What appeared to me most worthy of notice was a palm tree in its natural state, which we found at Onadi Seleh. The palm tree is always represented with its summit pointed, its leaves bent back and spreading over its head, from whence gracefully hang dates as bright as corals; and we never imagine that all this elegance is produced by art, and that nature, less refined, has only attended to its preservation. Before us we saw the palm tree as it had grown for many a year,



forming a rampart of its perishing leaves, and again coming to life, as it were in the midst of its wreck. Neglected by the Arab of the desert, who considers all attempts at cultivation beneath his dignity, the palm tree, at times, forms impenetrable forests: more frequently, however, it is found isolated near a fountain. It presents itself to the thirsty traveller like a friendly lighthouse, pointing out to him the spot where water is to be found to quench his thirst, and a charitable shade in which to repose."

Blessed, indeed, and gratefully thankful were the children of Israel when, in their passage through the wilderness, they came to Elim, where there were twelve wells of water and three-score-and-ten palm trees, and they encamped there by the waters. "They could not drink of the waters of Marah until God had sweetened them," by instructing Moses his servant to cast in a tree; but at Elim all was sweet. Reader, may the palm branch be in your hand when you shall drink of purer streams even than that of Elim, when the Lamb, which is in the midst of the throne, shall lead you unto living fountains of waters, and God shall wipe away all tears from your eyes.

#### BRIEF COMMENTS ON CERTAIN PASSAGES OF SCRIPTURE.

BY RICHARD HUIE, M.D.

##### No. III.

"Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way."—MATT. xxii. 16-22.

ELIPHAZ, the Temanite, in recounting the perfections and attributes of Jehovah, reminds Job, that "He taketh the wise in their own craftiness" (Job v. 13). Never was this truth more strikingly exemplified than in the passage before us. The Pharisees, with all imaginary cunning, as they supposed, contrived a scheme for involving the Saviour in a dilemma, from which they fondly thought it impossible for him to escape; little imagining that their shallow device was known to him, even before they themselves conceived it; and that he, who was able to foresee the plot, would also be ready and capable to defeat it. The folly of man laid a snare for infinite wisdom; and, as a matter of course, was most promptly and signally discomfited.

The object of the Pharisees, it appears, was to "entangle" the Saviour "in his talk." What the ulterior purpose of this entanglement was, we are expressly informed by St. Luke. It was, "that so they might deliver him unto the power and authority of the governor" (Luke xx. 20). They hoped that, in his desire to ingratiate himself with his countryman, by crowds of whom he was continually surrounded, he might be entrapped into the expression of an opinion, that the Romans, as Gentiles, had no right to impose a tax on the

descendants of Abraham; in which case, they would have immediately denounced him to the governor, as a teacher of sedition. But, although this was their primary object, there cannot be a doubt, from their conduct upon other occasions, that, if Jesus had given to their insidious question a direct answer in the affirmative, they would have represented him to the Jews as a pusillanimous yielder to the Roman yoke, and therefore a traitor to the commonwealth of Israel.

We are informed that the Pharisees "sent out unto him their disciples with the Herodians." Who were they? Many believe that they were a distinct sect, differing in their tenets both from the Pharisees and the Sadducees, and partaking more of the nature of a political than of a religious body; but that, though very indifferent about matters of faith, their attachment to the person and principles (if he could be said to have any) of Herod, made them ready to unite in crushing any one who was suspected, as our blessed Lord was, of aiming at the sovereignty of Judea. We are of opinion that this view of the matter is erroneous, and that the Herodians and Sadducees were one and the same body; who, numbering Herod among their converts, and being proud of the acquisition, were at this period sometimes called by his name, though more frequently by that of their original founder. We are strengthened in this persuasion by the fact that, although both the Sadducees and Herodians are described in various passages of the New Testament, as conspiring with the Pharisees against our Lord and his disciples, they are never once mentioned in the same passage as doing so. And we are confirmed in our belief by comparing the parallel texts, Matthew xvi. 6, and Mark viii. 15. Both evangelists are relating the very same incident; but, while the former describes the Saviour as warning his disciples to "beware of the leaven of the Pharisees and of the Sadducees," the latter represents him as cautioning them to "beware of the leaven of the Pharisees, and of the leaven of Herod!"

Properly schooled by their respective leaders, and doubtless considering themselves perfect in their task, the emissaries of fraud and dissimulation come to the Redeemer; and, regarding him as a mere man, equally open with other human beings to flattery, they address him in a style of compliment as fulsome as it was dishonest. They tell the meek and holy prophet, whom they had uniformly contradicted and opposed, that they know him to be true, and to teach the way of God in truth; and they publicly commend him for that independence of spirit and boldness of rebuke which had so often excited their keenest malice and most deadly hostility. At length they put the ensnaring question, "Is it lawful to give tribute unto Cæsar, or not?" and then pause for the Saviour's reply.

Full of holy indignation at their dissimulation and treachery, Jesus at once charges them with meanness and hypocrisy; and, having shewn them that he knew what was passing in their hearts, as well as what had brought them thither, he vouchsafes no direct answer to their artful interrogatory, but demands a sight of the coin in which they were in the habit of paying the tribute in question. Awed by his manner, and perhaps curious to know what he was going to do with the money,

"they brought unto him a penny;" that is to say, a Roman coin bearing that name, but equal in value to seven-pence half-penny of our currency. Taking the coin in his hand, and holding it up in the view of all, he inquires whose image and superscription it bears; and, having compelled them to admit that both the profile and the legend were those of Tiberius, he tells them, in plain terms, that, by using the coinage of the Roman empire, they virtually acknowledged themselves its subjects; and therefore were bound, in equity as well as in duty, to pay any tribute which the will of the sovereign or the exigencies of the state might require at their hands.

Having thus, with the calmness of wisdom, and at the same time with the severity of truth, exposed and defeated the snare laid for him by his enemies, our blessed Lord embraced the opportunity to give their messengers an admonition of which they stood very much in need, but were not seeking at his mouth. "Render," said he, "unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Pay to your lawful sovereign that tribute which is his due; but withhold not from the King of kings that allegiance and service which you also owe to him. His image is stamped upon your features: his law is written on your hearts. Render unto him, therefore, a holy and perfect obedience; or if, from your sinful natures, you feel that to be impossible, then seek his forgiveness in the way which he has appointed, and escape whilst you yet may "the wrath to come!"

And what was the effect produced upon his hearers by the language of the Redeemer? We are told that "they marvelled." Yes, they marvelled; but they did nothing more. "They left him, and went their way;" not to ponder on his words, not to profit by his warning, but to devise new schemes to accomplish his ruin. Solemn lesson! Let it not be lost upon us. What effect has the glorious gospel of the Son of God produced upon our hearts? Have we only marvelled at it? Marvel, indeed, we might; for, although the plan of man's redemption is so simple that a child can understand it, there is sublimity enough in it to satisfy the most fastidious philosopher. But have we only marvelled? Have we been struck, pleased, melted perhaps, by the powerful preaching of God's word; and then gone away to our farm, or to our merchandise, postponing for an indefinite period the concerns of eternity? or have we, under the influence of the Holy Spirit, embraced with our whole souls the truth as it is in Jesus, surrendered our hearts and affections to him who gave his life for us, and resolved, with the aid of divine grace, to be his now, his only, and his for ever? These are questions of unspeakable importance. Let every reader answer them for himself.

### The Cabinet.

APPARENT DISCREPANCIES OF SCRIPTURE.—If between some truths there appears to be a discrepancy which we cannot satisfactorily remove, we must resolve this into our ignorance; but we may not therefore mutilate the declarations of God, in order to render them in our view more consistent with each

other: we must remember we cannot make a system of the scriptures. The glorious truths of revelation are scattered over the pages of the book of God, like the constellations on the face of the blue heaven: they are grouped together so as to give us light; yet you cannot so disentangle them from the maze of rich confusion in which they are presented to us, as to reduce them to that systematic arrangement in which the hand of God has doubtlessly disposed them. The tendency of man is to make a system of the scripture; and, in attempting to do so, he is almost certain to reject one or another truth, which does not adapt itself to his conceptions; and thus he loses some of the precious particles of the revelation of God. One, lest it should interfere with human effort, rejects the sovereignty of grace; another, in admitting the latter truth, reduces man to antinomian sluggishness. If one conceives that to be humbly assured we are heirs of God and joint-heirs with Christ is incompatible with our giving all diligence, another, presumptuously reposing himself on the secret purposes of God, forgets that a holy perseverance in the obedience of faith is the appointed means in which salvation, the end of faith, is to be attained, and that, as the apostle tells us, it is "after we have done the will of God, that we are to receive the promise" (Heb. x. 36). How a promise may be positively given and unconditionally pledged, and yet the diligent use of means be essential to its accomplishment, is beautifully illustrated in Acts xxvii. When, driven about by a prolonged and fearful tempest, the vessel in which Paul and his companions sailed appeared to be doomed to inevitable shipwreck, so that all hope that they should be saved was taken away, the angel of God appeared to Paul saying, "Fear not, Paul: thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee." Nothing could be more explicit than the promise; yet that it did not preclude the employment of every effort that human prudence could devise is evident from the circumstance that, when the shipmen were about to flee out of the ship, Paul said to the centurion and to the soldiers, "except these abide in the ship ye cannot be saved."—*Ridgeway's Sermons.*

### Poetry.

#### THE MAGDALEN.

(For the Church of England Magazine.)

SILENT she stood, trembling with fears,  
And bathed her Saviour's feet in tears  
Of joy and anguish, hope and shame,  
Wiping them with her raven tresses;  
And, as she thought of his dear name,  
Embracing them with fond caresses;  
While, like a spirit mourning for the dead,  
She poured her perfumed incense on his head.

Wounded in heart, she meekly bends  
In deepest penitence, and tends  
Her ministry of love behind  
Her Master's couch, heedless of scorn

From all, save where she sought to find  
 Rest for her soul weary, forlorn ;  
 Until she heard those words of blest release,  
 " Daughter, thy sins are pardoned : go in peace."

What cared she for the haughty now,  
 That once were vain to deck her brow  
 With gems, and win her guilty love  
 With passion's false idolatry ?  
 Once more she clasps the fluttering dove  
 Of past though blighted chastity ;  
 And, where hope sunk into despair before,  
 Hears mercy bid her " Go, and sin no more."

J. C. PROSSER.

*Devocional.*

### Miscellaneous.

UNCALLED-FOR VOWS.—That, says bishop Stillington, in his letter to a lady about vows of virginity, which God hath no where forbidden us, is lawful for us ; and therefore the forbearing, and much more, the vowing against a thing lawful in itself, can be no part of religion, nor acceptable to God. For how can God be honoured by our refusing to do a thing which he hath allowed us to do ? I do not deny but that it may be the duty of a Christian sometimes to forbear things in themselves lawful ; but I can only say it is a duty, when that is the means to bring us to something which is unlawful ; otherwise I may use my liberty, and not offend God. It is lawful for me to forbear any one kind of meat or drink as long as I live ; but why should I think it a part of religion or a thing pleasing to God for me to do so, or to vow against the eating or drinking such a thing ? The case is the same as to virginity and marriage ; this latter being in itself lawful, and no where forbidden, and sometimes commanded ; and why should any person think it a thing pleasing to God to vow against it, when no one can foresee in their own case whether they may not fall into such circumstances wherein it may be required, rather than be exposed to great temptation ? I confess I cannot understand how such a thing comes to be lawful, much less commendable, and least of all a great instance of offering ourselves up to God. I deny not but it is in the power of any person to choose which state will suit best with their conveniences for this life or a better. But it is one thing to embrace one state before another, where we are left at liberty, and another to vow against another state, when our circumstances may in all respects make that afterwards more eligible than the other. By this, madam, you may understand what my opinion is of such a vow of virginity as you mention ; and in the general, I think that vows against things in themselves lawful, prove great snares to the consciences of those who make them ; for we strongly desire liberty when we have abridged ourselves of it ; and temptations oft-times prove more troublesome on the account of such vows. We have one great vow upon us already, viz., our baptismal vow ; if we perform that, we need not trouble or perplex ourselves with others. I wonder not at all to hear persons speak of great pleasure they took in the fancy of such things ; for it is the nature

of all new things, especially in religion, to have this effect. But that is a very unsafe way of judging. For I have known those who, having gone through several ways of religion, have been almost ravished with the pleasure of every new way at first, and after a while have cast off that and taken another, because the pleasure of its being new could not continue long. Madam, if you value the peace of your own mind, keep yourself free in what God hath left to your choice ; never think that God is better pleased with us for any crotchets of our own, than with doing what he commands us. Value his word and precepts above the directions of all men in the world. Do what he commands, and forbear what he forbids, and no doubt you shall be happy. Let no man carry you beyond the bounds God hath set you, nor make you believe that he hath found a plainer or more certain way to heaven than Christ hath given you. Think nothing necessary in order to the pardon of sin but what God hath made so ; and suspect those guides that would carry you beyond this infallible rule of scripture ; which alone is able to make us wise unto salvation.—*Misc. Dic.* pp. 306-309).

THE SPIRIT OF LIBERTY AND THE SPIRIT OF SLAVERY.—Soon after the close of the long French war in Europe, a boy was standing on one of the bridges that cross the Thames at London, with a number of small birds in a cage for sale. A sailor, who was passing, observed the little prisoners fluttering about the cage, peeping through the wires, and manifesting their eager desire to regain their liberty. He stood for some time looking at the birds, apparently lost in thought. At length, addressing the boy, he said, "How much do you ask for your birds?" "Sixpence a-piece, sir," was the reply. "I don't ask how much a-piece," said the sailor; "how much for the lot? I want to buy all hands." The boy began his calculations, and found they came to six shillings and sixpence. "There is your money," said the sailor, handing out the cash, which the boy received with evident satisfaction at his morning's trade. No sooner was the bargain settled, than the sailor opened the cage door, and let all the birds fly away. The boy, looking quite astonished, exclaimed, "What did you do that for, sir? You have lost all your birds." "I'll tell you," said the sailor, "why I did it: I was shut up three years in a French prison, as a prisoner of war, and I am resolved never to see anything in prison that I can make free." Soon after the occurrence of the little incident just recited, I met a young French gentleman with whom I was acquainted, the son of the count de la Chabace. He came into a jeweller's, and asked for some small brass chains, observing that he wanted to chain some birds in a cage. "What!" said I, "Frederick, is it not enough to keep them in a cage, but must you chain them too?" "O," said he, "when the English took me prisoner, in my privateer, they shut me up in prison, and now my birds shall have a taste of a prison as well as myself." Tell me, my young friends, which appears most lovely, the spirit of liberty, or the spirit of slavery?—*Youth's Cabinet*.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 504.—JANUARY 18, 1845.

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## THE CHURCH OF LEOMINSTER.

LEOMINSTER, or Lempster, in the county of Hereford, partly derives its name from a monastery, or minster, founded A.D. 660, by Merwald, king of West Mercia, who is said to have built a castle to the eastward of the town. A fortress was standing there in A.D. 1055, when it was taken possession of by the Welsh chieftains, and fortified. The manor was assigned by Edward the Confessor to his wife, Editha. In the reign of John, the town, priory, and church were burned by William de Braose, lord of Brecknock; and, in the reign of Henry IV., it was possessed by Owain Glyndwr. Queen Mary granted the inhabitants a charter of incorporation about A.D. 1554, which was confirmed and extended by subsequent monarchs.

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The monastery founded by Merwald was destroyed by the Danes. A college of prebendaries and an abbey for nuns was subsequently established. Previous to the reign of Edward I., however, these were destroyed, and that monarch endowed the abbey of Reading with the monastery, to which it became a cell.

The church of Leominster is spacious, abounding with curious specimens of Norman and English architecture. The tower is placed at the north-west angle. It is in the Norman style. The west doorway, ornamented with pillars and receding arched mouldings, is exceedingly beautiful. The windows are in the decorated and later English styles. The pillars in the north aisle are extremely curious: they support round arches. The south side of the church is modern, and appropriated for divine service.

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## Biography.

JAMES, EARL OF DERBY.

## No. II.

HE remained in the isle till 1651, when the younger Charles entered England at the head of a presbyterian army, governed by presbyterian preachers, with which it was impossible for the English royalists cordially to co-operate. But Derby's loyalty had no reservations: his oath of allegiance contained no proviso for the case of a king bringing the *solemn league and covenant* along with him. At the request of Charles (who sent him the order of the garter), he left the island, and landed in Lancashire, to join in as unpromising an enterprise as ever threw away good lives. His charge was to raise the county power, if possible; if not, to follow the main army (which, with the titular king, was pressing on, by forced marches, to Shrewsbury), with the small body of two hundred horse, which were left with him for safe conduct. Having sent forth trusty emissaries in all directions to announce his arrival, and call his cavaliering friends and neighbours from their retreats, two or three days afterwards he parted with the king, he fixed his quarters at Wigan, to wait the coming up of the musters. But the next morning he was unexpectedly attacked by a large body of militia and regulars, under Lilburn, whom Cromwell had detached to hang upon the king's rear, and prevent the junction of stragglers. Derby's "band of brothers" were set upon in an irregular street, which enabled them to make a prodigious stand against over-running numbers. "Three thousand veterans, practised in war's game," were barely sufficient to cut to pieces and trample under foot two hundred loyal English gentlemen. In this skirmish, the earl received seven shots in his breastplate, thirteen cuts in his beaver, and five or six wounds in his arms and shoulders, and had two horses killed under him. Yet his time was not yet come. He escaped almost singly, and found his way through Shropshire and Staffordshire, to join the king at Worcester.

Of the result of the third of September, and the subsequent wanderings and escapes of Charles, who in this land of oaks is ignorant? It was Derby that, with cold and bleeding wounds, led the king in secrecy to St. Martin's gate, and directed him to the concealments of White-ladies and Boscobel, where he himself had found shelter not many days before. He then made for his own country, though sick of heart, and wounded sore; but scarcely had he gained the borders of Cheshire, when he was overtaken by a party, under major Edge, to whom he surrendered under a promise of quarter. He was led prisoner to Chester. The parliament sent down a commission to nineteen persons, selected from the military, who formed a sort of court-martial, styled "a high court of justice," in order "to try the earl of Derby for his treason and rebellion.

"Treason never prospers. What's the reason?  
Why, when it prospers, none dare call it treason."

Of course the earl was found guilty, and condemned to die; but, by an unnecessary aggravation of cruelty, the execution was appointed to take place in his own town of Bolton-le-Moors, where, a few years ago, he

appeared a conqueror. He was beheaded on Wednesday, the 15th of October, 1651. Two days before his death he wrote a letter to his countess, which we shall give entire:—

"MY DEAR HEART,—

"I have heretofore sent you comfortable lines, but alas, I have now no word of comfort, saving to our last and best refuge, which is almighty God, to whose will we must submit; and, when we consider how he hath disposed of these nations and the government thereof, we have no more to do but to lay our hands upon our mouths, judging ourselves, and acknowledging our sins, joined with others, to have been the cause of these miseries, and to call upon him with tears for mercy.

"The governor of this place, colonel Duckenfield, is general of the forces, which are now going against the isle of Man; and, however you might do for the present, in time it would be a grievous and troublesome thing to resist, especially those that at this hour command the three nations; wherefore my advice, notwithstanding my great affection to that place, is that you would make conditions for yourself and children, and servants and people there, and such as came over with me, to the end you may get to some place of rest, where you may not be concerned in war, and, taking thought of your poor children, you may in some sort provide for them; then prepare yourself to come to your friends above, in that blessed place where bliss is, and no mingling of opinion.

"I conjure you, my dearest heart, by all those graces that God hath given you, that you exercise your patience in this great and strange trial. If harm come to you, then I am dead indeed; and, until then, I shall live in you, who are truly the best part of myself. When there is no such thing as I am being, then look upon yourself and my poor children; then take comfort, and God will bless you. I acknowledge the great goodness of God to have given me such a wife as you; so great an honour to my family; so excellent a companion to me; so pious; so much of all that can be said of good—I must confess it impossible to say enough thereof. I ask God pardon with all my soul, that I have not been enough thankful for so great a benefit; and, where I have done any thing at any time that might justly offend you, with joined hands I also ask your pardon. I have no more to say to you at this time, than my prayers for the Almighty's blessing to you, my dear Mall, and Ned, and Billy. Amen, sweet Jesus\*!"

It now behoves us to say a few words of the subsequent fate of the woman to whom this writing was addressed. After her husband's death, she still held out her domain of Man, ruling it with a broken fortune, broken health, broken heart, but unbroken spirit, till those Christians to whom the earl at his leave-taking had committed the care of his wife and children, and of the island forces, betrayed it to the government. Then was the countess for a time a captive, and afterwards a wanderer, subsisting on such

\* Like many of the nobility of that period, the earl of Derby possessed literary talents. In the "*Desiderata Curiosa*" may be found "The History of the isle of Man; by James earl of Derby and lord of Man; interspersed with large and excellent advices to his son; and one of the Sloane MSS., in the British Museum, is a sort of historical common-place book, written with his own hand."—LORD.

kindness as the poor can bestow on the poorer still. At the Restoration, the estates reverted to her eldest son, and she spent the short remnant of her days at Knowsley park. It is needless to say, that the adventures ascribed to her in a popular novel are purely fictitious. Her portrait, by Vandyke, by no means corresponds with the regal description of the novelist. It is the round *sonny* visage of a good wife and mother, but neither beautiful nor impressive. She had seven children, three sons, of whom only one survived her, and four daughters. She died in 1683.

Mr. Bagaley, one of the earl's gentlemen, who was allowed to attend him to the last, drew up a narrative of his dying hours, the manuscript whereof still remains in the family; but a large portion of it is printed in Collins's *Peerage*, from whence we have transcribed it:—

"Upon Monday, October 13th, 1651, my lord procured me liberty to wait upon him, having been close prisoner ten days. He told me the night before, Mr. Slater, colonel Duckenfield's chaplain, had been with him from the governor, to persuade his lordship that they were confident his life was in no danger. But his lordship told me he heard him patiently, but did not believe him; 'for, says he, 'I was resolved not to be deceived with the vain hopes of this fading world.' After we had walked a quarter of an hour, he discoursed his own commands to me, in order to my journey to the isle of Man, as to his consent to my lady to deliver it on those articles his lordship had signed; with many affectionate protestations of his honour and respect of my lady, both for her birth, and goodness as a wife, and much tenderness of his children there.

"Then immediately came in one lieutenant Smith, a rude fellow, and with his hat on: he told my lord he came from colonel Duckenfield, the governor, to tell his lordship he must be ready for his journey to Bolton. My lord replied, 'When would you have me to go?' 'To-morrow, about six in the morning,' said Smith. 'Well,' said my lord; 'commend me to the governor, and tell him by that time I will be ready.' Then Smith said, 'Doth your lordship know any friend or servant that would do the thing that your lordship knows of? It would do well if you had a friend.' My lord replied, 'What do you mean? Would you have me find one to cut off my head?' Smith said, 'Yes, my lord; if you could have a friend.' My lord said, 'Nay, sir; if those men that would have my head will not find one to cut it off, let it stand where it is. I thank God my life has not been so bad, that I should be instrumental to deprive myself of it; though he has been so merciful to me, as to be well resolved against the worst terrors of death. And for me and my servants, our ways have been to prosecute a just war by honourable and just means, and not by these ways of blood, which to you is a trade.' Then Smith went out, and called me to him, and repeated his discourse and desires to me. I only told him, my lord had given him an answer. At my coming in again, my lord called for pen and ink, and wrote his last letter to my lady, to my lady Mary, and his sons in the isle of Man. And, in the mean time, monsieur Paul Moreau, a servant of my lord's, went and bought all the rings he could get, and lapped them up in se-

veral papers, and writ within them, and made me superscribe them to all his children and servants. The rest of the day, being Monday, he spent with my lord Strange, my lady Catharine, and my lady Amelia. At night, about six, I came to him again, when the ladies were to go away; and, as we were walking, and my lord telling me he would receive the sacrament next morning and on Wednesday morning both, in came the aforesaid Smith, and said, 'My lord, the governor desires you will be ready to go in the morning by seven o'clock.' My lord replied, 'Lieutenant, pray tell the governor I shall not have occasion to go so early: by nine o'clock will serve my turn, and by that time I will be ready: if he has not earnest occasions, he may take his own time.' That night I staid, and at supper my lord was exceeding cheerful and well composed. He drank to sir Timothy Featherstone (who was a gentleman who suffered at Chester, a week after, in the same cause), and said, 'Sir, be of good comfort: I go willingly before you; and God hath so strengthened me, that you shall hear (by his assistance) that I shall so submit, both as a Christian and a soldier, as to be both a comfort and an example to you.' Then he often remembered my lady Mary, with my lady his wife, and his sons; and drank to me and all his servants, especially Andrew Broom, and said, he hoped they that loved him would never forsake his wife and children; and he doubted not but God would be a Father to them, and provide for them after his death.

"In the morning, my lord delivered to me the letters for the island, and said, 'Here, Bagaley, deliver these, with my tender affections to my dear wife and sweet children, which shall continue with my prayers for them to the last minute of my life. I have instructed you as to all things for your journey. But as to that sad part of it (as to them) I can say nothing: silence and your own looks will best tell your message. The great God of heaven direct you, and prosper and comfort them in their great affliction!' Then his lordship took leave of sir Timothy Featherstone, much in the same words as overnight. When he came to the castle gate, Mr. Crossen and three other gentlemen who were condemned came out of the dungeon (at my lord's request to the marshal), and kissed his hand, and wept to take their leave. My lord said, 'God bless and keep you: I hope my blood will satisfy for all that were with me, and you will in a short time be at liberty; but, if the cruelty of these men will not end there, be of good comfort, God will strengthen you to endure to the last as he has done me; for you shall hear I die like a Christian, a man, and a soldier, and an obedient subject to the most just and virtuous prince this day living in the world.

"After we were out of town, the people weeping, my lord, with an humble behaviour and noble courage, about half a mile off, took leave of them, then of my lady Catherine and Amelia, upon his knees by the coach side (alighting for that end from his horses), and there prayed for them, and saluted them, and so parted. This was the saddest hour I ever saw, so much tenderness and affection on both sides.

"That night, Tuesday the 14th October, 1651, we came to Leigh; but, in the way thither, his lordship,

as we rode along, called me to him, and bid me, when I should come into the isle of Man, to commend him to the archdeacon there, and tell him he well remembered the several discourses that had passed between them there, concerning death and the manner of it; that he had often said the thoughts of death could not trouble him in fight, or with a sword in hand; but he feared it would something startle him tamely to submit to a blow on the scaffold. 'But,' said his lordship, 'tell the archdeacon from me, that I do now find in myself an absolute change as to that opinion; for I bless God for it, who hath put this comfort and courage into my soul, that I can as willingly now lay down my head upon the block as ever I did upon a pillow.'

"My lord supped a competent meal, saying he would imitate his Saviour: a supper should he his last act in this world; and indeed his Saviour's own supper, before he came to his cross, which would be to-morrow. At night, when he laid him down upon the right side, with his hand under his face, he said, 'Methinks I lie like a monument in a church, and to-morrow I shall really be so.'

"As soon as he rose next morning, he put on a fresh shirt, and then said, 'This shall be my winding-sheet, for this was constantly my meditation in this action: see,' said he to Mr. Paul, 'that it be not taken away from me, for I will be buried in it.'

"Then he called to my lord Strange to put on his order, and said, 'Charles, once this day I will send it you again by Bagaley. Pray return it to my gracious sovereign, when you shall be so happy as to see him; and say I sent it in all humility and gratitude, as I received it, spotless, and free from any stain, according to the honourable example of my ancestors.'

"Then we went to prayer, and my lord commanded Mr. Greenhaugh to read the decalogue, and at the end of every commandment made his confession, and then received absolution and the sacrament; after which, and prayers ended, he called for pen and ink, and wrote his last speech, also a note to sir E. S.

"When we were ready to go, he drank a cup of beer to my lady and lady Mary and Masters and Mr. archdeacon, and all his friends in the island, and bid me remember him to them, and tell the archdeacon he said the old grace he always used, &c. Then he would have walked into the church, and seen Mr. Tildesley's grave, but was not permitted, nor to ride that day upon his own horse; but they put him on a little nag, saying they were fearful the people would rescue his lordship.

"As we were going in the middle way to Bolton, the wind came easterly, which my lord perceived, and said to me, 'Bagaley, there is a great difference between you and me now, for I know where I shall rest this night in Wigan, with the prayers and tears of that poor people; and every alteration moves you of this world, for you must leave me to go to my wife and children in the isle of Man, and are uncertain where you shall be; but do not leave me if possibly you can, until you see me buried, which shall be as I have told you.'

"SOME REMARKABLE PASSAGES IN MY LORD'S GOING TO THE SCAFFOLD, AND HIS BEING UPON IT, WITH HIS LAST SPEECH AND DYING WORDS.

"Betwixt twelve and one o'clock on Wednesday, October 15th, the earl of Derby came to Bolton, guarded with two troops of horse and a company of foot; the people weeping and praying all the way he went, even from the castle, his prison at Chester, to the scaffold at Bolton, where his soul was freed from the prison of his body. His lordship being to go to a house in Bolton, near the cross, where the scaffold was raised, and passing by, he said, 'This must be my cross.' And so, going into a chamber with some friends and servants, had time courteously allowed him by the commander-in-chief till three o'clock that day, the scaffold not being ready, by reason the people in the town refused to strike a nail in it, or to give them any assistance, many of them saying, that since these wars they have had many and great losses, but none like this, it being the greatest that ever befell them, that the earl of Derby should lose his life there, and in such a manner. His lordship, as I told you, having till three o'clock allowed him, I spent that time with those that were with him, in praying with them, and telling them how he had lived and how he had prepared to die; how he feared it not, and how the Lord had strengthened him and comforted him against the terrors of death. And, after such like words, he desired them to pray with him again; and after that, giving some good instructions to his son, the lord Strange, he desired to be in private, where we left him with his God, and where he continued upon his knees a good while in prayer; then called for us again, telling how willing he was to die and part with this world; and that the fear of death was never any great trouble to him, never since his imprisonment, though he had still two or three soldiers with him night and day in the chamber; only the care he had of his wife and children, and the fear of what would become of them, was often in his thoughts; but now he was satisfied that God would be a husband and a father to them, into whose hands he committed them; and so, taking leave of his son and blessing him, he called for the officer and told him he was ready. At his going towards the scaffold, the people prayed and cried, and cried and prayed. His lordship with a courteous humbleness said, 'Good people, I thank you all: I beseech you pray for me to the last. The God of heaven bless you, the Son of God bless you, and God the Holy Ghost fill you with comfort.' And so, coming near the scaffold, he laid his hand on the ladder, saying, 'I am not afraid to go up here, though I am to die there.' And so he kissed it, and went up; and, walking awhile upon the scaffold, settled himself at the east end of it, and made his address to the people thus, viz.:—

"I come and am content to die in this town, where I endeavoured to come the last time I was in Lancashire, as to a place where I persuaded myself to be welcome, in regard to the people thereof have reason to be satisfied in my love and affection to them; and that now they understand sufficiently. I am no man of blood, as some have falsely slandered me, especially in the killing of a captain in this town, whose death is declared on oath, so as the time and

place now appears under the hand of a master in chancery, besides the several attestations of a gentleman of honour in the kingdom, who was in the fight in this town, and of others of good report, both in the town and country; and I am confident there are some in this place who can witness my mercy and care for sparing many men's lives that day.

"As for my crime (as some are pleased to call it) to come into this country with the king, I hope it deserves a better name; for I did it in obedience to his call, whom I hold myself obliged to obey according to the protestation I took in parliament in his father's time. I confess I love monarchy, and I love my master, Charles, the second of that name, whom I myself proclaimed in this country to be king. The Lord bless him, and preserve him. I assure you he is the most goodly, virtuous, valiant, and most discreet king that I know lives this day; and I wish so much happiness to this people after my death, that he may enjoy his right, and then they cannot want their rights. I profess here, in the presence of God, I always sought for peace, and I had no other reason; for I wanted neither means nor honours, nor did I seek to enlarge either. By my king's predecessors mine were raised to an high condition, it is well known to the country; and it is well known that by his enemies I am condemned to suffer by new and unknown laws. The Lord send us our king again, and our old laws again, and the Lord send us our religion again. As for that which is practised now, it has no name; and methinks there is more talk of religion than any good effects of it. Truly to me it seems I die for God, the king, and the laws; and this makes me not to be ashamed of my life, nor afraid of my death."

"At which words, the 'king and laws,' a trooper cried, 'We have no king, and we will have no lords!' Then some sudden fear of mutiny fell among the soldiers, and his lordship was interrupted; which some of the officers were troubled at, and his friends much grieved, his lordship having freedom of speech promised him. His lordship, seeing the troopers scattered in the streets, cutting and slashing the people with their swords, said, 'What's the matter, gentlemen? where's the guilt? I fly not, and here is none to pursue you.' Then his lordship, perceiving he might not speak freely, turned himself to his servant, and gave him his paper, and commanded him to let the world know what he had to say had he not been disturbed; which is as follows, as it was in my lord's paper, under his own hand:—

"My sentence (upon which I am brought hither) was by a council of war, nothing in the captain's case alleged against me; which council I had reason to expect would have justified my plea for quarter, that being an ancient and honourable plea among soldiers, and not isolated (that I know of) till this time that I am made the first suffering precedent in this case. I wish no other to suffer in the like cause.

"Now I must die, and am ready to die, I thank my God, with a good conscience, without any malice or any ground whatever; though others would not find mercy upon me, upon just and fair grounds; so my Saviour prayed for his enemies, and so do I for mine.

"As for my faith and my religion, thus much I have at this time to say:

"I profess my faith to be in Jesus Christ, who died for me, from whom I look for my salvation, that is, through his only merit and sufferings. And I die a dutiful son of the church of England as it was established in my late master's time and reign, and is yet professed in the isle of Man, which is no little comfort to me.

"I thank my God for the quiet of my conscience at this time, and the assurance of those joys that are prepared for those that fear him. Good people, pray for me: I do for you. The God of heaven bless you all, and send you peace: that God, that is truth itself, give you grace, peace, and truth. Amen."

"Presently, after the uproar was ceased, his lordship, walking on the scaffold, called for the headsman, and asked to see the axe, saying, 'Come, friend, give it me into my hand. I'll neither hurt it nor thee, and it cannot hurt me. I am not afraid of it;' but kissed it, and so gave it to the headsman again: Then asked for the block, which was not ready; and turned his eyes, and said, 'How long, Lord, how long?' Then, putting his hand into his pocket, gave him two pieces of gold, saying, 'This is all I have: take it, and do thy work well; and when I am upon the block, and lift up my hand, then do you your work. But I doubt your coat is too burly (being of great black shag): it will hinder you, or trouble you.' Some standing by bid him ask his lordship forgiveness; but he was either too sullen, or too slow, for his lordship forgave him before he asked him. And so, passing to the other end of the scaffold, where his coffin lay, spying one of his chaplains on horseback among the troopers, said, 'Sir, remember me to your brothers and friends: you see I am ready, and the block is not ready; but, when I am got into my chamber, as I shall not be long out of it (pointing to his coffin), I shall be at rest, and not troubled with such a guard and noise as I have been.' And so, turning himself again, he saw the block, and asked if it was ready; and so, going to the place where he began his speech, said, 'Good people, I thank you for your prayers and for your tears. I have heard the one and seen the other, and our God sees and hears both. Now the God of heaven bless you all. Amen.' And so bowing, turned himself towards the block; and then, looking towards the church, his lordship caused the block to be turned and laid that ways, saying, 'I will look towards the sanctuary which is above for ever.' Then, having his doublet off, he asked, 'How must I lie? will any one show me? I never yet saw any man's head cut off; but I will try how it fits; and so laying him down, and stretching himself upon it, he rose again, and caused it to be a little removed; and, standing up, and looking towards the headsman, said, 'Remember what I told you: when I lift up my hands, then do your work.'

"And, looking at his friends about him, bowing, said, 'The Lord be with you all: pray for me.' And so, kneeling on his knees, made a short and private prayer, ending with the Lord's prayer. And so, bowing himself again, said, 'The Lord bless my wife and children, the Lord bless us all.' So, laying his



neck upon the block, and his arms stretched out, he said these words aloud: 'Blessed be God's glorious name for ever and ever. Amen. Let the whole earth be filled with his glory. Amen.' And then, lifting up his hands, was ready to give up the ghost; but the executioner, not well observing, was too slow. So his lordship rose again, saying (to the headsman), 'What have I done that I die not? why do not you your work? Well, I will lay myself down once again in peace, and I hope I shall enjoy everlasting peace.' So he laid himself down again, with his neck to the block, and his arms stretched out, saying the same words: 'Blessed be God's glorious name for ever and ever. Amen. Let the whole earth be filled with his glory. Amen.' And then, lifting up his hands, the executioner did his work, and no manner of noise was then heard but sighs and sobs."

"The earl of Derby," says Clarendon, "was a man of unquestionable loyalty to the late king, and

gave clear testimony of it before he received any obligations from the court, and when he thought himself disobliged by it. This king in his first year sent him the garter, which in many respects he had expected from the last. And the sense of that honour made him so readily comply with the king's command in attending him when he had no confidence in the undertaking, nor any inclination to the Scots, who, he thought, had too much guilt upon them, in having depressed the crown, to be made instruments of repairing and restoring it. He was a man of great honour and clear courage; and all his defects and misfortunes proceeded from his having lived so little time among his equals that he knew not how to treat his inferiors, which was the source of all the ill that befell him, having thereby drawn such prejudice against him from persons of inferior quality, who yet thought themselves too good to be contemned, that they pursued him to death."



## TREES AND SHRUBS.

### No. XIII.

#### THE CORK TREE.

(*Quercus Suber*.)

CORK is the spongy, external bark of an evergreen species of oak. The tree, of which there are two varieties, the broad-leaved and the narrow-leaved, grows to the height of more than thirty feet. It is a native of some of the southern parts of France, of Spain, Portugal, Italy, and Barbary. It resembles the evergreen oak (*quercus ilex*), and attains to a great age. At a certain age it sheds its bark; but the bark so separated is inferior to that obtained by removing it at the proper time. The true cork is the produce of the broad-leaved tree, and the chief supply of it is obtained from Valencia and Catalonia, in Spain. The bark is rough and spongy; the leaves of a very bright colour: the acorns are smooth, and brown when ripe.

The best cork is obtained from the oldest trees, the bark of the young being too porous. They are, however, barked before they are twenty years old; which is necessary, to make way for the

succession of a better, as after every stripping the bark becomes more valuable. The first crop is comparatively valueless. The trees are generally peeled once in ten years.

In collecting cork, it is usually slit with a knife, at certain distances, perpendicularly from the top of the tree to the bottom; and to make two incisions across, one near the top and the other near the bottom of the trunk. After the pieces are detached, they are soaked in water, and, when nearly dry, are placed over a fire of coals, which blackens their external surface. They are thus rendered smooth, and the smaller blemishes are concealed. The larger holes and cracks are filled up by the introduction of soot and dirt. They are then loaded with weights to make them even, and dried and stacked, or packed in bales for exportation.

The cork for stopping glass bottles is supposed to have been introduced about the fifteenth century. The practice of employing it for jackets to assist in swimming is ancient. It has been applied in various ways towards the preservation of life in shipwreck, especially in the construction of life boats.

The cork jacket, revived from an old German discovery, to preserve persons in danger of drown-

ing, is thus constructed : Pieces of cork, about three inches long by two wide, are enclosed between two pieces of strong cloth or canvass, and formed like a jacket without sleeves. The pieces of cloth are sewed together round each piece of cork. The lower part of the jacket is made like the same part of women's stays, to give freedom to the legs in swimming. It is made large enough to fit a stout man, and secured to the body by two or three strong straps sewed far back on each side, and tied before. The strings are thus placed to enable the wearer to tighten it.

The floats of nets for fishing are frequently made of cork. When burnt, cork constitutes that substance known as Spanish black. The Egyptians made coffins of cork, which, being lined with a resinous composition, preserved the bodies uncorrupted. In cutting cork for use, the only tool employed is a broad thin, and sharp knife, sharpened on a board, by one whet or stroke on each side after every cut, and now and then upon a common whetstone. Corks for bottles are cut lengthwise of the bark, and consequently the pores lie across. Bangs, and corks of large size, are cut in a contrary direction. The pores in these are consequently downward, which renders them more defective in stopping out the air.

## SABBATH MEDITATIONS.

No. XXX.

JANUARY 19.—SEPTUAGESIMA SUNDAY.

Morning Lessons : Gen. i.; Matt. xvii.  
Evening Lessons : Gen. ii.; 1 Cor. i.

## MORNING.

"Behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him."—*MATT. xvii. 5.*

*Meditation.*—

"O, wondrous gift of love divine,  
Thou source of every good ;  
Jesus, in thee what glories shine !  
How rich thy poured-out blood !

"Come, ye that thirst and pine and want,  
Your Saviour's bounty taste ;  
Behold a never-failing font  
For every willing guest.

"Here shall our every need receive  
A free and full supply.  
'Tis his unmeasured bliss to give,  
And joys that never die."

"My beloved Son." In this word lies all the comfort of a Christian. No pleasingness—no acceptance, indeed, out of him ; but, in him, all acceptance of all that are in him.... Let not, then, the Father see us, but in the Son ; and all is well" (Abp. Leighton).

*Prayer.*—O holy Jesus, the entirely-beloved Son of our heavenly Father, it is good for me to fall down and worship thy eternal glory and divine majesty ; for thou wilt come and touch my heart of stone, and have mercy upon me, and say unto thy contrite and penitent one, "Arise, and be not afraid. Verily, I say unto thee, if thou hast faith, nothing shall be impossible to thee. Arise, and be thou free."

Blessed be thou, the Morning Star, the Day-spring from on high ; who camest down to visit us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet in

the way of peace. Shine, O Sun of Righteousness, upon my darkened soul, with healing in thy wings. Make me a child of the light and of the day. Let the light of thy truth be a lantern to my feet ; and the light of thy grace the staff and stay of my soul. It is thou who hast opened mine eyes and awakened my heart, so that I slept not in death. My Lord and my God, from all sin and wickedness, from thy wrath and judgments, from everlasting death and the fire that is not quenched, in thy great love and mercy deliver me. Let the radiance of thy pardoning smile shine upon thy servant ; and save him, O save him, for thy covenant's sake. Yea, thou Shepherd of my soul, thy good Spirit shall lead me home to thy pasture ; thy blood, O spotless Lamb, shall cleanse me from all my defilements ; and under the shadow of thy wing, blessed Keeper of thy flock, shall my reins rejoice, until the tyranny of the world, the flesh, and the devil, be overpast. O, let me sing of thy loving-kindness sometimes in the morning ; for thou art my trust and my refuge. Do thou show me the way in which I should walk. Keep me and preserve me, O Lord Christ ; for unto thee do I lift up my soul ; unto thee, of whom only cometh salvation.

S. K. C.

## EVENING.

"God blessed the seventh day, and sanctified it."—*GEN. ii. 3.*

*Meditation.*—"When thou hast spent the day in religious and honest exercises, in the evening return again to some good meditation or study ; which conclude with prayer, commending thyself to God : and so shalt thou joyfully go to thy supper ; which done, and the time of rest come, as thou beganest in the morning, so shut up the day, with humble thanksgiving for all the benefits that day received, and hearty repentance for all thy sins committed, naming and bewailing them. For thou knowest not, if thou repentest not to-night, whether thou shalt live to repent to-morrow. And, though thou wert sure of it, yet the oftener thou makest even thy accounts with God, thy sleep will be the sounder, and thou shalt awake with a heart full of joy, and ready to serve the Lord" (Joceline).

*Prayer.*—"Holy, holy, holy, Lord God Almighty, who was, and art, and art to come," thou art of purer eyes than to behold iniquity. We approach thee, therefore, only in the name of Jesus Christ, confessing how defective and defiled are all our services ; bewailing and acknowledging how utterly short our unworthy thanksgivings fall of thy great goodness to us.

"Thanks be to thee, O God, for all the privileges of the past Sabbath. Blessed be thy name that we have been permitted to hear thy word, to join thy people in prayer and praise, and to enjoy so plentifully the means of grace. Blessed be thou, O God, if thou hast opened our eyes, and given us better to understand and more to value the love and grace of our Lord Jesus Christ and the treasures of thy heavenly scriptures.

"Lord, our cap runneth ever with mercies. Lord, if, notwithstanding our infirmities, thy Sabbaths here below are so pleasant, how should our souls thank thee for the promise of an eternal Sabbath, where we shall praise thee without wandering thoughts, without weariness, without distraction ! O, grant that none of those who have met in thy house this day may be wanting

in thy 'house not made with hands, eternal in the heavens\*.'"

"Gracious Father, let us always be mindful that the days of darkness are many; and let this thought excite us to finish our work with diligence, before that night cometh wherein no man can work. Make us to remember thee upon our beds, and to walk with thee when we are waking. Yea, when we arise in the morning be thou present with us.

"And now we will lay us down in peace, and take our rest, trusting for safety unto thee, O Father, Son, and Holy Spirit, one God, blessed for evermore†." Amen.

#### SPIRITUAL WORSHIP:

##### A Sermon,

BY THE REV. G. W. ROBINSON, M.A.,

*Curate of Walmley, Sutton-coldfield, Warwickshire.*

JOHN iv. 24.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

THERE is not, perhaps, throughout the bible a more interesting conversation recorded than that which found place between Jesus Christ and the woman of Samaria. It is interesting both from the striking characters of the persons engaged in it, and from the weighty subjects agitated therein. If we contemplate the persons engaged, we have, first, the Saviour of the world, sitting weary upon a well, forgetting his own necessities in the benevolent design of doing good, and entering into conversation with one of a nation despised and hated and avoided by the Jews; and we have, in the second place, a woman, hitherto immoral in her common course of life, a partizan for the forms and ceremonies of a corrupt creed, and forward to take shelter from any thing calculated to probe her conscience, by starting a subject which, though connected with religion, had yet no other merit than to make her appear candid, by evidencing a disposition to be influenced, through the opinion of a Jewish prophet, upon the rival claims to superiority between his or her own people's particular place of worship.

Contemplating, again, the subjects agitated between them, we regard the Saviour, with his usual skill, giving to every thing a profitable turn, laying open the way of life, inviting attention to himself as the gift of God to a fallen world, teaching the necessity of the Spirit's influences, and unfolding the character of that worship wherewith God could alone be glorified of men. Indeed, all the subjects on which he treats are weighty in the extreme. To speak upon all of them at once is beyond our power; we will confine ourselves, therefore, to the worship of God. To this the text also particularly directs us:

\* Bickersteth.

† Bp. Andrews.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

I. God is a Spirit; and, therefore, if worshipped in spirit and in truth, to him should we acknowledge belongeth all power.

Size and substance, the opposites of spirit, have with us, it is true, imposing appearances. We look at a lofty mountain, for instance, and a feeling of admiration possesses our minds. With what awe, too, we regard the sea. As it spreads far and wide before our view, raging with tumultuous billows, we shrink into sensible insignificance, a feeling of weakness and littleness comes home to our hearts with a force that is irresistible, and we yield ourselves spontaneously to the influence of the sight. Again, when we enter some magnificent building, and contrast the comparatively pigmy forms of a few solitary spectators with the lofty shafts and massive pillars, here are we impressed with a solemn and indescribable sense of admiration, and render homage once more to solidity and bulk. This influence, to which we yield in regarding size and substance, arises doubtless from the fact that the putting forth of all our powers is generally through the medium of substantial things; and the greater the portion of matter we bring into operation, the greater the effects we ordinarily produce. For example, the more bulky any man's body is, the greater the blow he can give, the greater the burden he can bear. A heavy hammer, again, will burst open easily a door, from which a lighter one, wielded by the same arm, shall rebound, without producing other consequences than empty sound. Hence, all visible great occurrences being generally brought about by the means of weight, or bulk, or size—this fact gives us, naturally, indelible ideas of the great importance of substantial things; and, therefore, when we look for power, we look consequently to some thing massive, some thing substantial, some thing possessing form. Where none of those are visible, there of the existence of power naturally are we insensible. Consequently, God, being a Spirit, invisible to the human eye, here, it is admitted, we naturally fail of that admiration, of that ready homage, of that deep sense of our own insignificance which the works of God so frequently beget in us, because of their sensible greatness and imposing view.

And yet, brethren, what a proof is this of our fallen condition, of our ignorance of the divine nature, and of the reality of things! What a proof is this that we walk by sense and not by faith! For a moment's consideration, we perceive, assures us that mere matter, however bulky, is but an inert and harmless thing, where there is

no spirit to give it motion and apply it to produce some particular effect. Let but sleep lock up the spirit of a man, and the bulky form we before have dreaded is now perfectly harmless and utterly incapable of inflicting a blow. Death, moreover, reduces one we have feared into a state that a child can triumph over, nay, over which the very worms do take advantage, because the spirit which rendered the form once active is now departed, and wills no longer the motion of a limb.

And so is it with all matter. Every portion of it, however massive, would be calm, inactive, incapable of effecting either good or evil, if there existed no spirit either to will its motion or break its rest. Hence the awe, the sense of power, the fear, the admiration with which bulk and substance often impress the mind. These, instead of enslaving the soul, and causing us to lose sight of God because, to human eye, he is an invisible Spirit—these very effects, which are so natural to us, should put the eye of faith and the understanding of an enlightened believer upon tracing up to God, as the first and great and only Source of volition, the real and actual and only Power which gives to any thing the capability of putting matter into motion, striking us with terror, destroying our possessions, or depriving us of life.

When any remarkable or terrifying event is produced by plain and visible and intelligent agents, you do not rest your thoughts upon the matter employed, but on the mind which gave it motion. If a door be broken down by a hammer, or a person thrust through with a sword, you do not dwell in wonder upon the blow; but you refer the blow to the weapon, the weapon to the hand, the hand to the arm, the arm to the man, and the operation of the man to the volition of his spirit. He willed it, and therefore it was done.

Instead of suffering, then, size and substance to chain your minds, you should refer your thoughts through them to the animating or influencing spirit. And, consequently, all effects produced through the medium of substantial things, these should be traced by the eye of faith up to the will of God. For, if God be a Spirit, the supreme power is his; all things, being made by him, must be subject to his will. "He speaks, and it is done: He commands, and it stands fast."

When, then, our Lord exclaimed, "God is a Spirit," he meant, brethren, that you should at once look up to him as the possessor of all power. And when he said, further, that he was to be worshipped "in spirit and in truth," he meant that you should both submit to him as irresistible, and rely upon him as all-sufficient. And, if so, then every murmur ap-

pears, as in the case of Moses and the Israelites, a murmur, not against men or matter, but against God. Then every trying circumstance, as in the case of David and Shimei, is seen to be not simply the effect of persons or substantial things, but the result as well of the providence of God; being either permitted, if not in accordance with his holiness to actually spring from him, or else absolutely brought about by the immediate exercise of his own power, or by his influential suggestions to some subordinate mind.

To improve this subject, therefore, brethren, how does not the Saviour's claim for spirituality of worship impress us with the duty of deep humiliation, at least for past repinings and want of confidence, or with the value of the blood of Christ to cleanse us from all our sin, or with the necessity of supplicating more earnestly the supply of the Spirit of grace, in order that, worshipping God in spirit and in truth, by relying upon him in Christ as all-sufficient, we may reap the blessedness of feeling ourselves embraced by a Power to which all things yield? For the power of God suggests to his people that "he is able to keep them from falling, and to present them faultless before the presence of his glory, with exceeding joy;" yea, "that they are kept through faith unto salvation, ready to be revealed in the last time." Whereas, whatever else may be man's confidence, whether his own or the resources of others, yea, be these even those of the most powerful of the powerful of the earth, yet now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."

II. Again: "God is a Spirit;" and, therefore, if worshipped in spirit and in truth, reverence should be given to him as every where present at all times with every one of us, and that too with the resources of infinitude.

Matter is and must be circumscribed. Possessing form of some kind, however attenuated, it can occupy only the spot embraced by the outlines of its own figure. It may, it is true, move from place to places; but in one only of these can it ever be present at the same time: this is, of necessity, a property of matter. Hence, one argument for the universal presence of God is, that he is not material, that he is a Spirit.

Moreover, the universe is sustained by him: it cannot exist, of itself, in order and in regularity and in operation. At least these things imply the presence of mind. Now, if God be present simply, he is present either

around or within the material universe. Yet he cannot, as a Spirit, be simply around it, for then would he be excluded or shut out by matter; and this implies that he has the property of matter, which opposes resistance. But "God is a Spirit." Neither can God, as a Spirit, be simply within the material universe; for then would he be circumscribed by the work of his own hands. But, a simple Spirit having no form, no figure, it cannot be embraced by any outlines, it cannot be circumscribed by any definite bounds.

God, therefore, being a Spirit, must pervade and surround all material things. He must be every where present, at all times, with every one of us.

Indeed, God is an infinite and illimitable Spirit. The bounds of creation yield us no measures wherewith to measure him. For, as a Spirit, his powers are not exhausted by any exercise; for such exhaustion is connected with materiality also. We could strike the same blow as long as our arm retains the same energies. That it does not retain the same energies is because the arm is material: it is subject to change and decay from its very nature, from its very exercise. The spirit that wills the blow by the arm fails not in its will: it can will the same blow as long as it has existence. It fails because of the failure of the material arm with which it is connected. But God, being a simple Spirit, there is no materiality to limit his operation. What he has done once, he can do again and again; because, it being simply his will that is exercised, this can be exercised in the same way all through his existence. He can, therefore, will the multiplication of the universe by adding the universe to the universe, in the same way as we could multiply particular blows by adding blow to blow, until there be no bounds to creation but those which are infinite. And, therefore, by the same reasoning as just now employed, there are no bounds to God's Spirit but those which are infinite.

Hence God, as a Spirit, is every where present, with every one of us, at all times, with the resources of infinitude.

"Am not I a God at hand, and not afar off, saith the Lord?" "Do not I fill heaven and earth, saith the Lord?" "Behold, I am Almighty." "In him we live, and move, and have our being." "Whither shall I go from thy Spirit? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about

me. Yea, the darkness hideth not from thee; but the night shineth as the day."

But what improvement should be made of these things, brethren? ay, what improvement? Why, sensible of God's ever-present eye, our behaviour should be accordingly.

1. And first, therefore, as regards our public worship. With what solemnity it should be conducted! What vast, what absorbing, what self-debasing thoughts should occupy our minds when we approach such a Being with public demonstrations of love and allegiance! "Keep thy foot," says Solomon, "when thou goest to the house of God." "How dreadful is this place!" said Jacob, at Bethel: "surely this is none other than the house of God; and this is the gate of heaven." "The Lord," saith the apostle, "also walked through the midst of the seven golden candlesticks." How inconsistent, therefore, is all lightness and inattention, all unnecessary and irrelevant conversation, any thing, indeed, however slightly calculated to suggest that we are insensible of God's presence, that we are otherwise than deeply impressed with a sense of the object of meeting together to worship the Lord in spirit and in truth! On the contrary, with what engagedness of heart should we not approach the courts of the Lord! with what humble and hearty resolution should we not determine to go and worship at his footstool!

Conceive, indeed, of a number of children gathering together with the ostensible purpose of holding communion with their earthly parent only; and yet, when admitted into his presence, offering simply outward tokens of respect at best, their hearts the mean time being far away from him, and their conversation immediately addressed to any other than himself, and running upon subjects altogether foreign from what has any interest for him. Would not this be an insult to even flesh and blood? Then how much more so to a penetrating Spirit! And yet the Lord, brethren, seeth our hearts. He is intimately present in the innermost recesses of our spirits. Ah, how often has he not to exclaim of our public assemblages, "This people honoureth me with their lips, while their heart is far from me!" But vain, vain, dear brethren, is all such worship. For "God is a Spirit; and they that worship him must worship him in spirit and in truth." Might he then so bend our souls to render him such becoming homage, that, being often made glad by him in his house of prayer, every common day might make us long for the recurring Sabbath, to see his power and his glory so as we have seen it in the sanctuary.

2. But the character of God as an infinite Spirit, brethren, should convince us that his

worship is not to be confined either to time or to place, but that it should be constant and universal, as well as public and particular. Indeed, every act of our lives should be an act of spiritual worship. God, being cognizant of all and concerned in all, all should have a reference to his presence, his glory. 'Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God.' Let every thing be tried and tested, pursued and accomplished, according to the dictates of God's revealed will. Sensible of his presence, do all things with a view of pleasing him, with a dread of provoking him. Ah, beloved brethren, is there not here also great room for deep searchings of heart? Are there not here, indeed, severe whisperings of conscience. With some of us, at least, is not the testimony loud, of forgetfulness of God? Yea, are not the deeds of some such as make the very idea only of a rare, and present, and heart-searching God, the last that is acceptable? Do none of you love darkness, and dislike to retain the knowledge of God in your minds, because the secret thoughts of your hearts and the deeds of your life will not bear the light, neither endure the inspection of the Almighty? And yet can you hide yourselves from God? Why, God is a Spirit, ever with you, ever with you in infinite might. Fly, then, for refuge from the wrath to come. In penitent faith, fly to Christ Jesus, your only Lord. He is nigh unto you. He is now with you, waiting to be gracious. Confessing to him your iniquity, relying upon the merits of his blood, pleading earnestly for the supply of the Spirit of grace; in these is continuance, and thou shalt be safe. The presence of God need not, then, be longer dreaded; for it will be the presence of a reconciled Father, welcoming the return of a penitent prodigal, rejoicing over a lost son, and clothing you fully with the garments of salvation. The same Lord, that taught the Samaritan, would be your Lord, and would teach you also, and enable you likewise to know God as a Spirit, and worship him as such in spirit and in truth.

But there are some who do know God as a Spirit, or rather are known of him. And yet you feel, notwithstanding your desire, engendered by God's own Spirit, to worship him in all things in spirit and in truth—you feel, I say, how lamentably you have served your God, and how utterly unworthy of his majesty are even your very best of services. True, humiliation becomes you, brethren. It is the best posture in which fallen men, on this side heaven, can be found. "Yet, to this man will I look, saith the Lord, even to him that is poor and of

a contrite spirit, and trembleth at my word." Wherefore, if God, in rich mercy, have wrought in you, brethren, that on which he looketh with complacency, do you call to mind, I pray you, how much there is in God through Christ on which you may look, "rejoicing with joy unspeakable and full of glory." For, as an infinite Spirit, he hath in Christ Jesus given you an infinite Saviour. Nay, Christ is God—your God is your Saviour. In God, therefore, as ever with you, ever behold your salvation. "It is finished."

As an infinite and ever present Spirit, he is, moreover, ever with you in infinite might. "As your days," therefore, "so shall be your strength." No day will find you destitute; for no day will find God absent. Yea, he himself hath said, "When thou passeth through the waters, I will be with thee:" "Fear not, I am with thee:" yea, "I am with thee whither soever thou goest." Was Joseph, for example, sold into Egypt? God was with him. Were the three children of the captivity cast into the fiery furnace? "Behold," said the king, "I see one walking with them, and the form of the fourth is as the Son of God." "Lo," saith the Lord, "I am with you always, even unto the end of the world." God, indeed, is a very present help in trouble.

Finally: do you remember, brethren, that God as a Spirit is a satisfying portion. We want something beyond and above ourselves or our fellow men to really and truly satisfy us. But, being of a spiritual as well as of a substantial nature, it must be a spirit, and a spirit higher than ourselves, that alone can have contact with our spirits and procure their joy. The satisfactions of this life reach not the inner man. Grant any one all of these, and still he is in want. "Whosoever drinketh of this water shall thirst again." "But," said one of old, "the Lord is my portion;" or, "When I shall awake with thy likeness I shall be satisfied;" "I shall see him as he is;" or, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." In fact, brethren, in God's presence is the fullness of joy, and rivers of pleasure flow at his right hand for evermore. Live, then, brethren, live close unto God. Let his banner over you be love. Hunger and thirst after the enjoyment of him, and ye shall be filled. Yea, "If a man love me," saith Christ, "he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him." If, then, all the world be crying out, "Who will show us any good?" do you say, "Lord, lift thou up the light of thy countenance on us;" and lo, you shall find joy and gladness springing up in your

hearts more than in the time when their oil and wine increaseth. Reflecting, indeed, on the nature of your God, be assured that there is satisfaction to be found of him; and, worshipping him in spirit and in truth, make him the resting-place of your soul, seeking of him that peace which is his through Christ to give, and which the world can take away no more than it can bestow.

#### PALESTINE:

TWO LECTURES DELIVERED IN THE PARISH CHURCH SUNDAY SCHOOL, BOLTON-LE-MOORS, ON THE 2ND AND 9TH OCTOBER, 1844,

BY THE REV. CHARLES P. WILBRAHAM, B.A.,  
*Vicar of Audley, and late Curate of Bolton-le-Moors.*

#### LECTURE II.—PART I.

I NEED not tell you that, if it was interesting to trace the career of Abraham and David, and to visit the places where they had lived and died, much more so was it to witness those scenes where our Lord condescended to dwell when on earth. Compared with the circumstances of his life and death, every human event is utterly insignificant; and the recollection of his miracles invests the Holy Land with awful interest. It was difficult to realize to our minds that we were viewing the same objects as he did, and treading, as it were, in the footsteps of the incarnate Deity; and every circumstance that could link these mysterious facts with the existing local features and remind us of his divine presence, every place associated with his history, was a source of deep gratification. We begin with Christ's birthplace. It was of old decreed that Bethlehem should be the spot honoured by the nativity. The prophet Micah, 700 years before Christ, foretold, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be Ruler in Israel" (Mic. v. 2). Providence ordained that the enrolment ordered by the Romans should bring this word to pass; for the virgin Mary went to Bethlehem, and there "she brought forth her first-born son, and laid him in a manger."

When you read of a stable and a manger, you must not imagine such buildings as we use in this country. Stables in Palestine are almost invariably caverns or natural grottoes in the sides of the hills; and they are even now used by the shepherds to protect their flocks from the rains and from the heat. Such was the case at Bethlehem; and you must not, therefore, be surprised to hear that the spot is still known where Christ was born. It was a place so venerated by the early Christians, that its site was carefully handed down from generation to generation; nor can there be any reasonable doubt that, when we entered the cave, we were indeed at the place where this wonderful event occurred. There is, however, but little of the original scene; for the pious have built altars and hung golden lamps, burning ever before the holy shrine, in honour of the nativity.

Here we witnessed the superstitious ceremonies

of the many Christian sects; and, though misguided in their devotions, their zeal might well deserve admiration and put to shame the colder feelings of many who profess a purer faith. Truly, when we saw even women, with infants in their arms, who had, despite of risks and toils and expense, traversed sea and land for hundreds of miles, in the belief that such pious pilgrimages would benefit their souls; when we saw them enduring perils and losses, in order to offer up their prayers at a distant shrine; when we saw these things, we could not but admit that theirs was an energetic belief: we may imagine that such people would not be kept away from their parish church by a shower of rain, as the manner of some is.

Bethlehem is situated on a hill; and the noble church, erected fifteen hundred years ago, by the English mother of the first Christian emperor of Rome, stands on the summit. Such is the jealousy of the three rival Christian communities, namely, the Greeks, Armenians, and Latins, that each has its separate entrance to the holy cave. Prayers are perpetually offered up; one sect succeeding another with its varied form of worship. Instead of entering quietly and peaceably into this town, so peculiarly associated with thoughts of tranquillity, we were escorted by the unruly Greek population, which poured forth to meet our companion, the Russian consul. To our great annoyance, we were accompanied by this tumultuous mob, shouting and firing guns, until we took shelter in the convent.

Beneath our windows lay the valley where the shepherds were abiding, keeping their flocks by night, when the hallelujahs of the heavenly host proclaimed glory to God and peace among men.

When we reflect how the Jews of that day were anxiously expecting the glorious advent of a Messiah to deliver them, and anticipating, perhaps, his triumphant entry into Jerusalem, how strange to contrast the humble way in which our infant Lord did reach the capital, carried perhaps in his mother's arms! How many persons probably they met on their way, and how little thought those passers-by who it was they were meeting! There was nothing unusual in their appearance: it was no uncommon sight—a man and a woman travelling on foot carrying a child; and thus the Messiah entered Jerusalem for the first time.

The temple which Christ entered is long since gone: not one stone was left upon another, according to our Lord's own prophecy; yet enough remains to show the glorious site of the former temple. Human labour has levelled the summit of Mount Moriah; and it forms a magnificent oblong terrace, stretching along the banks of the brook Kedron. But the once holy place is now polluted by a false faith; and, where once Solomon dedicated his temple, there now stands a Turkish mosque, or place of worship.

As I have before stated, no Christian dare approach a Mahomedan temple\*; but, happily, from the summit of the mount of Olives we could look down upon this noble platform; and trace the ground once consecrated by the Jewish sanctuary. And here it was that Christ was brought: "The

\* Dr. Richardson was permitted, as a special favour, to enter it; and, we believe, one or two other Christians have succeeded in gaining admission.—ED.

Lord whom ye seek shall suddenly come to his temple," says the prophet Malachi; and now he was some, and even in his lowly form his divine claims were cheerfully recognised by Simeon, and Anna the prophetess. All these things had happened on the spot I was looking at; and there, too, burst forth that early Christian hymn: "Lord, now commendest thou thy servant depart in peace."

And not far distant from Jerusalem is the spot where that other beautiful hymn was first uttered by the virgin: "My soul doth magnify the Lord." We rode to the desert scene of St. John Baptist's birth and early years; and truly no other place might be found for the austerity of the forerunner of Christ, the preacher of repentance, than that wilderness. The road is bleak and stony; and in the deep valley at our feet tradition records that David slew Goliath, the giant of Gath; and from the brook below he had chosen those smooth pebbles. And, beyond that, we reached the scene of the friendly greeting of those holy cousins, Mary and Elizabeth, the highly favoured among women: a church is now built upon the spot.

It may not be out of place here to say, that wild honey, which constituted the Baptist's self-denying, frugal fare, is still to be found abundantly in the east: it is still a land flowing with milk and honey.

Little is known of the early years of our Lord at Nazareth; and, much as we must regret this silence, yet it contains a deep meaning. So quietly and submissively did he perform his humble toils, that no evangelist was inspired to record his youthful years, with the solitary exception of his sitting among the doctors in the temple. After his flight into Egypt and their return after Herod's death, his parents dwelt in the town of Nazareth, where Jesus was subject to them." It was late, and the sun had set, when we reached Nazareth, having mistaken our road across the plain of Zabulon. Fortunately for us, a brilliant moon lighted us on the stony, rugged mountain path that leads thither. When we reached the Christian convent, the monks refused to admit us, on account of the plague which was raging: they had carefully shut themselves up to avoid infection, and one monk only was appointed to visit the sick. A few days after our departure, this poor man fell a victim to that dreadful pestilence. That petition of our litany to be delivered from plague, pestilence, and famine," appeared of deeper import, when we thus read our services, surrounded, as we were, by those very scourges we were deprecating.

It is no small difficulty for a traveller in Palestine to know what to believe and what to doubt. To be credulous over much subjects him to gross exceptions; whilst to doubt every thing (as some do) takes away the intense gratification that the well-authenticated spots would convey. When I tell you that the print of our Lord's foot is shown in the place of his ascension, and that the spot is pointed out where the "cock crew," you may imagine what absurdities the poor ignorant pilgrims are made to believe. At the same time, so much can be ascertained accurately, that no one can be justly incredulous as to the more important realities. And why should we think it unlikely that our Saviour, during his long sojourn at Nazareth, should retire frequently, for prayer and

meditation, to the solitude of the surrounding hills and caves? This belief gave an intense interest to our Sunday evening walk, whilst we explored the paths and fields which, in all human probability, our Lord had so much frequented, and where he had held mysterious communion with his Father.

The well of Nazareth might give rise to such remembrances. We saw the women coming down to fetch water there, and we might reasonably fancy that in like manner did Mary come to fill her pitcher, accompanied by her infant son: so primitive are still the customs of those countries, that probably the lapse of 2,000 years has produced but little change in dress or in occupation. I sat for some hours under a magnificent hedge of cactus, watching the inhabitants filling their pitchers at this the only well of Nazareth.

It was startling to think that where we stood perhaps the angel Gabriel had appeared on his mission to the blessed virgin. Over the recorded spot of the annunciation the Christian church is built. It was Palm Sunday when we were at Nazareth; and the Christians came in procession to the shrine, and deposited their palm branches upon the altar. It will, I am sure, interest you to see this palm branch\*, which the monks kindly gave to me. Used in such a place and at such a time, this relic becomes a valuable memento.

Christ was subsequently led by his enraged fellow-townsmen to the edge of a precipice, and he was miraculously preserved from being cast down. Tradition points out the very spot; and on that spot we were standing: it is still called the mount of Precipitation. The Christians of Nazareth are greatly ill-treated by the Turks, on account of their religion; and it is startling to find in this age hundreds of families persecuted for righteousness' sake: we witnessed many poor creatures actually driven from their homes and their country, for professing the faith of Christ.

Once more our attention is carried back to the Jordan; and an additional interest is thrown over that sacred river by the baptism of Christ by John, and the glorious manifestation of the Trinity there revealed.

We read of Christ departing into the coasts of Tyre and Sidon. These were once the greatest trading cities in the world. Read at leisure the 27th chapter of Ezekiel (as we did on the very spot), and you will learn what Tyre was. And, when you hear of the desolation now fallen upon it, you will be ready to exclaim with Ezekiel, "What city is like Tyre, like the destroyed in the midst of the sea?" Her markets and her merchandise and her ships are gone; and I claim your attention to the striking fulfilment of the prophecy pronounced about 400 years before: "I will make thee like the top of a rock: thou shalt be a place to spread nets upon: thou shalt be built no more, for I the Lord have spoken it, saith the Lord God." You will, I think, be interested to know the actual state of Tyre. It is inhabited by a miserable population, who are principally fishermen: their nets lay spread in the sun. Its harbour is choked up with sand; and the glory of Tyre is departed. "They shall weep for thee," says the prophet, "with bitterness of heart and bitter wailing." Sidon is almost equally reduced.

Tyre presents one more wonderful evidence,

\* The palm branch was produced.



which I cannot omit. Ezekiel says: "They shall lay thy stones and thy timber and thy dust in the midst of the water" (Ezek. xxvi. 12). Marvellous indeed was the fulfilment of this. Alexander, the great conqueror, besieged Tyre, which was on an island. In order to take the city, he built a long mole, or causeway, right through the sea, to the island city; and mark this, he built this mole of the ruins of the ancient city of Tyre, which was on the main land. Thus her stones and timber and dust have been cast into the waters. This mole I have seen: it is now choked up with sand, yet it still unites the island of Tyre with the mainland. Must we not marvel at this, and must we not recognise the hand of Almighty God guiding the destinies of nations according to his sovereign will? "This is the Lord's doing, and it is marvellous in our eyes."

Frequent journeys of our Lord are recorded in holy writ, as he, in fulfilment of the law, went from Galilee to keep the passover at Jerusalem. These simple words—"Jesus went up to the feast"—convey to the mind of a traveller in Palestine vivid ideas of a long and weary and scorching journey through the hills of Samaria and of Judea. It was a journey which we found fatiguing even on horseback: he, in his humility, chose to travel on foot; and, we read that, being wearied with his journey, he sat down by a well.

As we pursued these mountain tracks, we were interested in reflecting on the travellers who had passed by before us. Undoubtedly by this road Saul, David, and most of the characters in scripture history, must have journeyed—the whole crowned by the journey of our blessed Lord, when he had "steadfastly set his face toward Jerusalem." Here he healed the widow's son, of Nain: here he had conversed with the woman of Samaria.

Of Samaria but little remains: that little is, however, very picturesque; for some columns of Herod's famous palace are still standing in a grove of pomegranates. I do not wonder that king Omri built Samaria, for the situation is admirable and the ground fertile. We may say of that city, "How are the mighty fallen!" for nothing but a few huts and the ruins of a Christian church remain. And yet Samaria was once the scene of mighty deeds. There Ahab reigned; and there he died, and was buried; and "one washed the chariot in the pool of Samaria, and dogs licked up his blood," according to the word of the Lord. And here too the famine was miraculously ended, and "two measures of barley were sold for a shekel, at the gate of Samaria, according to the word of Elisha." And here Shalmanezar came with his Assyrians, and besieged them three years, and carried them into captivity, whence they have never returned. And here too happier events have occurred: here the Saviour was welcomed with far more willingness than in his own land. "They besought him," says St. John, "to tarry with them; and he abode there two days, and many more believed" (John iv. 40). Nor did their holy zeal end here, for in the eighth of Acts we hear how gladly they received the gospel message from Philip the deacon: "With one accord giving heed; and there was great joy in that city." Such was Samaria 1800 years ago; and, mournful though its present desolation be, we may hope that many a Christian spirit has been translated thence to a

better land. These things, therefore, the Samaritans did, on this very spot where we stood. About six miles further, we reached a place of deep interest, called Shechem, or Sychar. It lies in a narrow valley; and to our left rose Mount Ebal to the right Mount Gerizim. On the former hill stood six tribes, pronouncing the curses; on the latter, the remaining six tribes, pronouncing the blessings. What an awful sight to witness! and what a contrast to the mild language of our Saviour, who at the very same place held that beautiful and interesting conversation with the woman of Samaria, which ended in her conversion to the true faith. The governor of Sichem received us into his palace; and, whilst we were resting on the sofa, an old man, with a white beard, came in and saluted us after the graceful fashion of the east. He proved to be the chief of the Samaritans, which people still continue to exist, and still have their temple on mount Gerizim, and still adhere to their ancient faith. He offered to shew us their temple and the famous copy of the Scriptures, which they pretend was written by Phinehas, grandson of Aaron. This is impossible; but undoubtedly it is a very ancient manuscript.

Again, a scripture custom was brought to our recollection; for at the entrance of the sanctuary the rabbis desired us to take off our shoes. This is an eastern mark of respect of the highest antiquity: God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 5). To an oriental it is a light matter to cast off his slipper, but I remember well what trouble we had in getting off our military boots.

It must have been a noble sight when the whole population of Israel journeyed up to Jerusalem, to keep the passover; and even now we were reminded of those bygone days, by seeing the multitudes of Christians pouring in from the adjoining country, for the Easter ceremonies, and testifying their joy on first coming in sight of the holy city, by heaping up piles of stones, as I have already observed. By the same road which our Saviour had taken 1800 years before, winding through the hills of Gibeah, did we, on the morning of Good Friday, reach that remarkable city, Jerusalem.

As Jerusalem is more immediately connected with our Lord's death and passion, I reserve it for the conclusion; and we must revert to Capernaum, which he made his permanent abode. It lay on the shores of the sea of Galilee, the principal scene of Christ's preaching, and where he chose as his companions those devoted disciples, Peter, James, and John, calling them from their humble trade as fishermen to evangelize the world. A more lovely sheet of water does not exist than this small lake, which is only 13 miles long. Here again prophecy has had a startling fulfilment: "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Not the smallest trace of these once populous towns remains: it is uncertain even where exactly they were situated. It is impossible to see those waters without awe, recollecting, as we did, that on their surface Christ had walked. Here too the miraculous draughts of fishes gave evidence of omnipotence: it is indeed holy ground—the birth-place of Christianity.

We passed Sunday, the 1st of May, on the shores of the lake near the walls of Tiberias, a large town, utterly deserted on account of the plague. It was a lovely spot where our tent was pitched, commanding a view of the whole lake, and of the opposite hills of the Gergesenes, down which rocky heights the whole herd of swine had miraculously been driven, and had "perished in the waters." By a strange coincidence, quite undesigned, our servants prepared for our meal some "broiled fish" and "an honey-comb"—the same repast that St. Luke records (xxiv. 42) as offered to our risen Lord.

Near sunset we embarked in the only boat now to be found on that once crowded shore, and endeavoured to trace, as best we might, the scenes of our Lord's preaching. Tradition points out the eminence on which our Saviour delivered the sermon on the mount\*; nor is it improbable. Within view stands Saphet, a considerable town on the top of a high mountain, and it is conjectured that our Lord may have alluded to it, perhaps even pointed to it, when he said, "A city that is set upon a hill cannot be hid."

One more fact claims our notice: the boatmen refused to row us across the lake of Gennesareth, alleging that towards evening the wind would be contrary, *i. e.*, westerly. This very circumstance is alluded to by two evangelists, who state that it was the fourth watch of the night, and the wind was contrary for ships returning to Tiberias.

Tiberias is one of the principal resorts of the modern Jews. This singular people cling with unabated ardour to their law and to their traditions. They still anxiously expect their Messiah; and the most learned rabbi in Jerusalem (with whom I had a long conversation) expressed his expectations that one day their deliverer would appear on mount Sinai. They are blind to the manifest fulfilment of the prophecies—blind to the evidences which to us seem so clear and conclusive. Though the sceptre has long departed from Judah; though the daily sacrifice has long ceased; though every thing tends to prove how vain their expectations, and that the Messiah has already come, yet they continue obstinately hoping against hope, with a patience worthy of a better cause.

It was exceedingly interesting to visit them during the feast of the passover. We went round the Jewish quarter in Jerusalem during the seven days of unleavened bread, and found the families sitting in their holiday dresses, and very friendly and cordial. We tasted the unleavened bread, which is a kind of thin biscuit, without yeast.

Another remarkable corroboration of scripture attracted my notice. They had extensive libraries in their houses; and, on inquiry, it appears that most of these volumes were the Talmud, or book of traditions, which now, as eighteen hundred years ago, are more honoured by them than are the scriptures: "Ye have made the word of God of none effect by your traditions," said our blessed Lord himself. I regret to add that the state of the Jews is such as to give but slight hopes of their speedy conversion to the Christian faith.

\* Not far from the probable site where the sermon on the mount was delivered, our guide plucked two flowers, supposed to be of that species to which our Lord alluded when he said, "Consider the lilies of the field." The calix of this giant lily resembled crimson velvet, and the gorgeous flower was of white and lilac; and truly no earthly monarch could have been "arrayed" more gloriously than "one of these." Such is nature's testimony to the words spoken by nature's Lord.

## The Cabinet.

CHRISTIAN FIRMNESS.—Sin has received a severe check here; and numbers who used to live in a total forgetfulness of God are now faithfully serving him, and feel more solid enjoyment in spending their leisure hours at lecture, or in friendly meetings, where God is the subject of conversation, and prayer, with reading his word, the employment. The world may regard such persons as idle, morose, and self-righteous; but they are not so. Nothing but grace can enable a soul patiently to bear up against a continued course of persecution; and those whose lives condemn the practices of a sinful world must ever suffer it, for it has from the beginning been the portion of all God's servants. "Marvel not, my brethren, if the world hate you." As to the charge of hypocrisy, the world has no right or authority to make it; and, had they a spark of that religion the form of which they keep, but the power of which they reject, it would teach them to judge not, lest they might be judged: Even among men it is uncandid to condemn without hearing; or to brand any body of men with names, or to attribute to them false motives of action, without the most unequivocal proofs of the truth of the charge. The more simply the gospel is preached, the greater opposition it will ever meet with: it therefore requires a steady and determined boldness and perseverance in the professors of it, and particularly in its ministers. The cross must be taken up and borne; and, if those who preach it bear no burden, but live in indolence and ease, and in the enjoyment of those pleasures by the world called innocent, in what do they differ from those idol-shepherds (Zech. xi. 17) who feed not the flock, but themselves?—*Rev. Peter Roe.*

## Portr.

### MEMORY\*.

WHEN back we look on happier years,  
How oft the musing eye  
Is quenched in swollen and bitter tears,  
Shed o'er their memory!

For scenes remote will still appear  
Than present scenes more bright;  
As distant landscapes often wear  
A robe of azure light.

While yet the present moment is  
All that belongs to man,  
'Tis quickly gone in woe or bliss—  
A point in life's brief span.

But memory's sweet and soothing power  
Recalls each season flown;  
And many a bright departed hour  
Becomes again our own.

If, then, in memory's hallowed cell  
Such treasures may be cast,  
If in her mystic chambers dwell  
The records of the past,

\* From "Scattered Leaves." Dublin, 844.

O, may those records ever bring,  
Through life's tempestuous day,  
Some olive-branch, some dove-like wing,  
To cheer our darkened way!

### Miscellaneous.

A SUNDAY EVENING IN A MANUFACTURING TOWN.—Walked about the town, streets, and outskirts during church time—met men singly, and in groups, wandering about in their working aprons and caps, or with dirty shirt-sleeves tucked up, and black smithy-smutted arms, and grimed faces. Some appeared to have been up all night, probably at work, to recover the time lost by their idleness in the early part of the week—perhaps drinking. Lots of children seen in groups at the ends of courts, alleys, and narrow streets, playing, or sitting upon the edge of the common dirt-heap of the place, like a row of sparrows, and very much of that colour, all chirruping away. Groups of children, all in their working dresses, playing about on the open waste at the back of the new church and parsonage, now building at the end of Stafford-street. Boys, from nine to seventeen years of age, playing at marbles, in groups of five or ten. Adults, from twenty to thirty years of age, looking on—some smoking, vacant, listless, not really attending to the game. Boys fighting, bad language, and bloody noses. Women, in their working dresses, standing about at ends of passages, with folded arms. Girls playing about in various ways; all dirty, except one group, of about half-a-dozen girls, of the age of from nine to fifteen, who are washed and dressed, and are playing, with continual screams and squeaks of delight, at jumping from the mounds of dirt, dung, and rubbish heaps which are collected there, and cover a considerable space. Some fall with a sprawl; and, in a moment, all were scuttling up the dirt heaps again. A few small houses, not in courts and yards, but facing the street, were cleaned, *i.e.*, had the brick floor washed and sanded; but most of these sold cakes, oranges, sugar-sticks, and small beer; the cleaning being part of their business, and a sort of rare attraction to their tribe of dirty little customers. Adults seated smoking, with folded arms, on the threshold of the door, or inside their houses, evidently not intending to wash and shave. One group of five adults was very decently dressed: they were leaning over the rails of a pig-sty, all looking down upon the pigs, as if in deep and silent meditation, with the pigs' snouts just visible, all pointing up to the meditative faces, expecting something to come of it. No working men walking with their wives, either to or from church or chapel, or for the sake of the walk—no brothers and sisters. Until the issuing forth of the children from the Sunday schools, with all those adults who had attended some place of worship, nothing was to be seen but squalid disorder, indifference, and utter waste, in self-disgust of the very day, of which, in every sense, they should make the most. With all this, no merriment, no laughter, no smiles—all dulness and vacuity. No signs of joyous animal spirits, except with the girls on the dirt-heaps.—*Evidence of R. H. Horne, esq., on "State of Wolverhampton."*

JWS IN POLAND\*.—It is impossible to describe the sensation which their appearance creates in the mind of the stranger, when first he sees them walking about the streets like so many spectres, lank and lean, dressed in a long black robe reaching to their feet, and a hussar's fur cap, or a large slouch hat, upon their heads. They stand gazing around, apparently without any thing to do: no apparent trade nor profession; neither cultivating the land, nor defending it in time of war; they only seem to cumber the ground on which they tread. This state of inaction is only apparent, for they are a very active, though not a laborious people, preferring the pittance they may gain without trouble, to a competency which common labour would easily procure them; living six days in the week upon black bread, and happy if they can get a morsel of meat on the sabbath; cooped up in a hovel, lying pell-mell together, without chair or table in their room, their bed consisting of a bundle of dirty straw; their garments tattered, leaving their bodies half exposed, for they never mend their clothes; no change of apparel, no difference in their dress, night or day—age alone stripping off their rags; compelled to dwell in the most obscure parts of the town, subject to persecutions inflicted upon them by their own laws and those of the government, which may be said rather to tolerate than to protect them; the sport and derision of those who deal, and often hold no faith, with them. Such is a true picture of this tribe, which is said to amount to more than half a million in Poland. Pale and haggard in their physiognomies, rendered more hideous by their long dirty beards, there is nevertheless a certain animation in their eye, and a cheerfulness in their countenances, which almost lead you to believe they merit less commiseration. They address you at every instant, either to buy their merchandise, or serve as factors, or do any thing you may please to order them; money is their sole object, against making which they have no law; and, though they live chiefly by what is styled trick and cheating, yet they seldom rob on the highway, or break into houses; and few classes of men are less castigated by the penal law. They rob without being robbers, beg without being vagrants. Influenced by no laws, and yet so conforming to those under which they live, that they are almost independent of them. There are no means they will leave untried to pilfer you; nothing that they will not willingly undertake for money; proof to all kinds of rebuke, callous to offence. Load them with opprobrious epithets; call them unbelievers, cut-throats, dogs, or spit upon their Jewish gabardine—nothing makes any impression upon them. Nay, I have seen them struck by passers-by, and that with the greatest injustice, and yet show no resentment even in expression. Give them the slightest pittance, they are content, and will kiss your garment. Detect them in their frauds, they neither deny nor justify them; but, if too severely rebuked, they show you, rather by signs than words, that you can have no pretensions to fair dealings with those with whom you yourself deal so hardly. They are neither destitute of feelings of pride, nor lost to virtue. They are united to each other by indissoluble bonds. They relieve their poor on all occasions, who are never reduced to absolute starvation, however near they may approach it. In this respect they form one large family.

\* From the "Life of a Travelling Physician." 3 vols. 12mo. Longmans.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



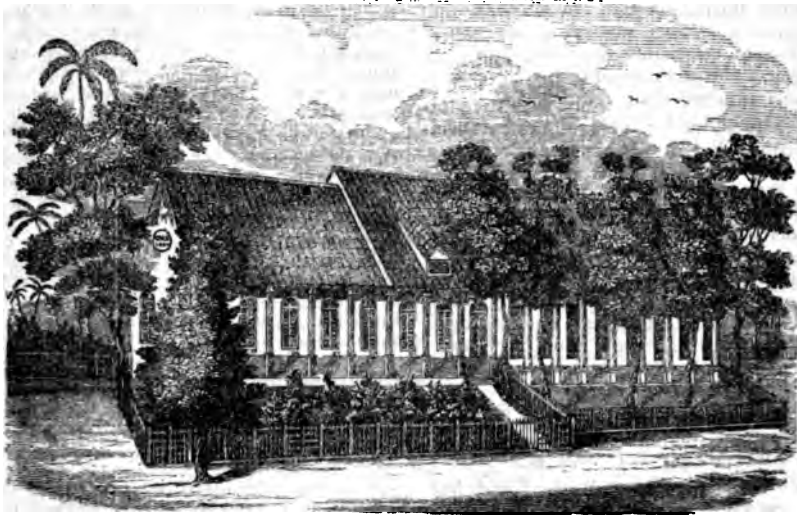
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 505.—JANUARY 25, 1845.

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THE MISSION CHURCH AT NELLORE.

## JAFFNA.

JAFFNA, or Jaffnapatam, is in the most northern portion of the island of Ceylon, and is two hundred and nineteen miles distant from Colombo. Nellore is a very populous village, about two miles from Jaffna. It is one of the strongholds of idolatry, and has one of the largest heathen temples in the district, that of Kandy Swamy. The rev. Joseph Knight, of the Church Missionary Society, arrived at Jaffna in July, 1818, and removed to Nellore in November. In the year 1823, Mr. Knight obtained from government an old Dutch church, with a piece of land attached to it, contiguous to the mission premises; and on a portion of this land offices for a printing establishment were erected. The length of the church is 100 feet, the breadth thirty-six. Of this building, forty-two feet were taken from one end, for a dwelling-house, which was divided into four

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rooms: upper rooms were also built, which may be easily attached to the house\*.

There is hardly any part of the heathen world so highly favoured as the district of Jaffna. In a population of about 100,000, more than 8,000 are under a course of intellectual and religious instruction. In 1838, it is stated that there were in active operation three mission schools or seminaries, containing two hundred and fifty youths, namely, the American Mission Seminary at Batticotta, the Wesleyan Missionary Seminary at Jaffna, and the Church Missionary Seminary at Nellore; and one of a similar class in the American mission, in which from eighty to a hundred females are instructed in the English language, and in various branches of popular science. There are also five government schools, containing about five hundred scholars. There are various proofs that heathenism is losing its hold. The revenues of the temples have greatly diminished. The old

\* For the illustration we are indebted to the Church Missionary Society.

people and the uneducated females are the only habitual idolaters: the men seldom attend the reading of the panduras; and many of the pandarams, or religious beggars, who go from house to house for rice, are scarcely able to procure a subsistence\*.

The following curious and painful account of the state of Christianity in Ceylon in the middle of the seventeenth century, is from a work published by Robert Knox, who had been a captive there from 1659 to 1679:—

"It is no wonder the Christian religion has made little or no progress in this island. If any inquire into the religious exercise and worship practised among the Christians here, I am sorry, I must say, I can give but a slender account of it; for they have no churches, no priests, and so no meeting on the Lord's day for divine worship; but each one reads or prays in his own house as he is disposed: they sanctify the day chiefly by refraining from work, and meeting together at drinking houses. They continue the practice of baptism; but, having no priests, they baptize their children themselves, with water, in the name of the Father, and of the Son, and of the Holy Ghost, and give them Christian names. They have their friends about them at such a time, and make a small feast, according to their ability. Some teach their children to say prayers and read, and some do not. Indeed, their religion is at best but negative: they do not comply with the idolatry here practised, and in general profess themselves Christians, as appears by their names. Beads and crosses some of them wear about their necks, but this is all. Nor can I wholly clear them from complying with the religion of the country, for some of them when sick use the ceremonies which the heathens do in the like case; as in making idols of clay, setting them up in their houses, offering rice to them, and having weavers to dance before them. But they are ashamed to be seen doing this, and I have known none to do it but such as are Indian born. Yet I never knew any of them who in heart and in conscience incline to the ways of the heathen, but perfectly abhor them; nor have there been any I ever heard of that came to their temples on any religious account, but only stand and look on, except one old priest, named Padre Vergeance, a Genoese born, and of the Jesuits' order, who would go to the temples, and eat with the weavers or other ordinary people, of the sacrifices offered to the idols, but with this apology for himself, that he eat it as common meat and as God's creature, and that it was never the worse for the superstition passed upon it."

\* See "Recollections of Ceylon," by the rev. James Selkirk.

#### PASTORAL LETTER\*

TO THE CLERGY AND OTHER MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA; FROM THE BISHOPS OF SAID CHURCH, ASSEMBLED IN GENERAL CONVENTION, IN THE CITY OF PHILADELPHIA, OCTOBER, 1844.

BRETHREN,—Since our last pastoral letter to you, our Heavenly Father has seen fit, in his mysterious providence, to take from us two of our number—our venerable presiding brother of the eastern diocese, and the no less highly-esteemed bishop of Virginia. Very worthy persons having succeeded in their respective dioceses, the tears which their death occasioned were, in a measure, dispersed by the hand of Divine Mercy, which often strikes but to heal.

The association of states which had composed the eastern diocese, over which the right rev. Alexander V. Griswold presided, has, by his death, been dissolved, and three others consecrated to take the pastoral charge of the same flock; namely, the rev. Drs. Manton Eastburn, over Massachusetts; J. P. K. Henshaw, over Rhode Island; and Carlton Chase, over New Hampshire.

Thus the spirit of heaviness at the loss of our senior bishop has been exchanged for the "garment of praise;" and the same may be truly said of Virginia. "In the place of mourning" for good bishop Moore, the oil of joy has brightened the face of that beloved diocese, and caused all hearts to rejoice in the consecration of the rev. Dr. John Johns, to be the assistant bishop, and the elevation of the right rev. William Meade, D.D., to be the bishop of that diocese. Two other bishops have been consecrated during this convention; namely, the rev. Nicholas H. Cobbs, to fill the episcopate of Alabama; and Cicero Stephen Hawke, that of Missouri. Thus we are comforted in announcing to you the decease of our beloved brother prelates. As with Elijah and Elisha of old, the mantles of those whom God hath taken to himself, we trust, have fallen on others whom he hath left with us.

Brethren, in the pastoral letter of the house of bishops, issued A.D. 1835, from the pen of good bishop White, it is thus recorded: "It has been the practice of the bishops that, in each of their triennial addresses, they have taken occasion to call your attention to some point or points characteristic of our church, and attention to which is especially invited in existing circumstances."

The points to which the present house of bishops, under existing circumstances, would most respectfully invite your attention are such as, we trust, will tend to settle and strengthen your minds on the true principles of our holy religion; namely, faith in Christ, as distinct from merit in man, and obedience to the will of God, as evidence of the truth of that faith; thus guarding you from the errors of Rome, on the one hand, and those of the Antinomians and Solifidians, on the other. In short, it shall be our aim to show you that "Christ is the end of the law for righteousness to every one that believeth;" and that, "if you will enter into life, ye must keep the commandments."

Nothing is more characteristic of our church than these scriptural truths: "The law was given by Moses; but grace and truth came by Jesus Christ" (John i. 17). And again: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. iii. 8).

"The covenant" made with Abraham, called here "the gospel," or good tidings, was not "a covenant

\* We rejoice to lay before our readers the pastoral letter of the American bishops. It is, we believe, generally understood to be from the pen of the presiding bishop. Our venerated father and beloved friend bishop Chase, of Illinois, now fills that high station. May his unwearied labours in his Master's service not be in vain in the Lord.—Ed.

of works," as the unbelieving Jews asserted. It was a covenant of grace, mercy, and truth, through faith in Jesus Christ, whose "day Abraham saw, and rejoiced." It was a gospel covenant, which the ceremonial law could not disannul. Four hundred years passed between this gospel covenant with Abraham and the setting forth of the law as given by Moses. "Therefore," saith the apostle, "the law given by Moses could not make the promise of salvation through the Messiah of none effect." It remained in the apostles' days the same as in the days of Abraham; and it remains the same now as then. It was and is a gospel covenant of unbounded love and free grace, through the atonement of the Son of God. The only difference between Abraham and ourselves is in that he looked forward, and we, in point of time, look backward; he to the Saviour then afar off to come, and we to the Saviour, the same Saviour, who hath come now eighteen hundred years and more, to suffer once for all upon the cross for the sins of men; he in the dawn, we in the evening of the day of grace.

The covenant made with Abraham to give him the kingdom of heaven, or everlasting life, signified by the appellation of "that better country" (and the earthly Canaan as type of it), was a distinct thing from that which was "added afterwards, by reason of transgression."

Just as distinct from each other were these as the firm foundation-rock is distinct from any frail, temporary superstructure. The Jewish ceremonial law, although itself built on the promise of the Messiah, was frail in itself, and served only a temporary purpose. It consisted of types and allegories, alluding solely to the Messiah, and fulfilled in him.

The apostle, speaking of Abraham, said: "The promise that he should be heir of the world was not given to Abraham and his seed through the law, but through the righteousness of faith. For, if they which are of the law be heirs, faith is made void, and the promise of none effect" (Rom. iv. 13, 14).

Let it here be asked, on what was this "faith" based, but on the promise of the atonement to be made through a then future Redeemer? a faith as firm as the promise was sure, that God would certainly fulfill the same in his good time, as the same faith in his word was firm that God would raise Isaac from the dead the moment after he was slain.

In this tremendous transaction "Abraham saw Christ's day, and rejoiced." "God will provide himself with a lamb," saith he. In his own faithful mind he saw this "Lamb of God," "slain from the foundation of the world;" and, looking on the promise that, if he slew his son Isaac, God would raise him instantly from the dead, in him he saw, as Jesus denominated himself, "the resurrection and the life." Yea, in this transaction Abraham saw Jesus Christ overcoming death, man's greatest enemy and his greatest punishment; he saw him rise from the dead for the justification of all who should believe on his name. In this sense "he received his son Isaac in a figure" of Christ risen from the dead.

The Jews were blind to this blaze of divine truth: they shut their eyes to its divine instruction: they "loved darkness rather than light, because their deeds were evil." "The chief corner-stone, elect and precious, the builders refused." Utterly rejecting him, their true Shiloh, the sum and substance of all their religion, they fall back on the frail fabrics of their ceremonial law, declared by the apostle to be only "shadows," "types" "of good things to come," and to be fulfilled in Christ.

From this source, as from one fountain-head, were all the religious errors of the Jewish faith derived. They vainly supposed that their sacrifices atoned for sin, by inherent and appointed virtue. And it is remarkable that, in this respect, they are imitated so

closely by the members of the Romish communion, who affirm that their sacrifice in the mass atones for sins. Nothing can be more evident than that they are both in deadly error, both blind to this everlasting truth, viz., that God never accepted any sacrifice, offering, or atonement for sin, but that which was made by the Messiah, his Son Jesus Christ, "once for all, on the cross;" a truth so plain that it is matter of wonder that any who know the scriptures should be ignorant of it, and at the same time a truth so necessary that all religion is vain without it. The ordinances of God before the coming of his Son adumbrated for the most part, not gospel ordinances, but the Saviour himself upon the cross; and gospel ordinances commemorate the same Saviour. Both receive their plenitude in Christ Jesus, the former in the morning, the latter in the evening of the day of grace; both being shadows on the dial of time, during the day of probation allotted to the church of God. Jesus Christ himself is the true and the only gnomon, marking every moment, by his ordinances, from the creation unto the end of time.

On this dial, at high noon, emphatically styled "the fulness of time," when the Sun of Righteousness was at his own meridian, no shadow was cast on the dial: all, all was fulfilled. "It is finished," said the spotless Lamb of God," as he poured out his life-blood for sinners. "It is finished:" the atonement is made which nothing else could or can make, from the beginning to the end of time.

The supper of the passover did faintly shadow this, in anticipation. The supper of the cross, by reason of greater light, casts a deeper shade to commemorate the same. In neither case was there or can there be a real atonement, but by involving the blasphemous doctrine of transubstantiation and the abominable idolatries of the mass.

"It is finished," said our dying Saviour, when "he gave up the ghost." How many errors of the most deadly nature have crept into the church by perverting this fundamental truth sealed by the blood of Christ! The Jews, by reason of their carnal hearts, departed from the faith of Abraham, and depended for salvation on the outward ceremonies of their law, believing that their sacrifices of themselves atoned for sin. How widely spread among the Romanists is a similar opinion, that the sacrifices of the Christian altar atone for sin! Yea, not only in the Roman church, but in some who pretend to have rejected her errors, the same dreadful perversion of the truth seems to prevail. And will not God visit his Gentile church, as he did Jerusalem of old, for this sin? The Jews for this sin were rejected of God, and ever since have become outcasts from the divine favour. They leaned on that false principle, that broken reed, that dangerous supposition, in believing that their sacrifices and ritual solemnities atoned for sin; and, in consequence of this, they rejected their true Messiah, and were and are still rejected of him. In this condition of ejection they will remain until they repent and believe the gospel, which unto Abraham their father was "preached before," and for this reason was called "the everlasting gospel," viz., that by the blood of the "Lamb of God, slain from the foundation of the world," and once for all poured out upon the cross, is the atonement made, and sinful man justified. Till they believe in this true foundation of all true religion, they remain in their sins.

The same may be said of those who believe in the false atonement set forth by the Romish mass in the decrees of the council of Trent. By these decrees that whole communion was thrown into a condition similar to that of the Jews: both the one and the other held and still hold that the sacrifice itself and the ritual solemnity do atone for sin. The articles of our church afford us stable ground on which to stand, in guarding you from these errors of the church of

Rome. Take these articles in the sense of their framers, and as set forth and investigated by the most distinguished divines, and there can be no mistake. These articles, thus interpreted, we hold in great reverence, and entreat you to consider them in the same light, listening to no interpretation that will draw you from the protestant faith. Besides the articles, we commend to your serious consideration the homilies of our church; and, next to these, the pastoral letters unanimously adopted by this house of bishops, and set forth to the whole church. Examine these pastoral letters, and you will see how decidedly they condemn all leaning to papal Rome on the one hand, and Antinomian errors on the other; how they warn you against the over-valuation of the fathers, so as to rank with the holy scriptures as a joint rule of faith, and at the same time how they freely admit their authority as evidence in matters of fact when determining what are the books of holy scripture, and what was the primitive worship of the church. Nothing can be more decided than the testimony of disapprobation borne by these pastoral letters against the Romish doctrine of purgatory, the invocation of saints, the supremacy of the pope, and the idolatries involved in the doctrine of transubstantiation.

Being pledged by our consecration vows to drive from the church all false doctrine, that the pure faith of our fathers may be transmitted to our descendants as we received it, we cannot but feel deeply anxious concerning the ordination of candidates for the ministry; for on these the character of our protestant church, in future ages, entirely depends. We feel it our duty to declare, that no person should be ordained who is not well acquainted with the land marks which separate us from the church of Rome; and, being so, who will not distinctly declare himself a protestant, heartily abjuring her corruptions, as our reformers did. And it is our solemn counsel to all professors in our theological seminaries, and all others who are concerned in the preparation of candidates for holy orders, to be faithful in their duties, that neither Romanists on the one hand, nor the enemies of the episcopal church on the other, may have cause to boast that we have departed in the slightest degree from the spirit and principles of the reformation, as exemplified in the church of England.

To keep the principles of our reformation from contamination, a careful reading of the holy scriptures is a sure means; and we do think it our bounden duty to enjoin this practice of our reformers on all, especially heads of families. The Old Testament being read with the New, as appointed in our calendar, is here alluded to. We have taken them in connection, as you see in this pastoral, and we hope with good effect, in imprinting the truths of our holy religion on our minds, with a view to holiness of life.

We have maintained that the covenant made with Abraham is an evangelical covenant. It must follow, therefore, that all things which attended it, as to its operations in Abraham and his immediate descendants, are of great importance to us. If we be children of Abraham's faith, in us will be seen the same fruits as in Abraham. God called him out of Ur of the Chaldees, from his own country polluted by idolatry, and from his wicked kindred there. And, to induce him so to do, he set before him the land of Canaan; a land as yet unknown to him but by divine promise. Abraham believed this promise, and obeyed this call. He went out from his country and kindred, and proceeded on his journey, "whither he knew not." And, having arrived in Canaan, he reposed on its soil, though as yet having no possessions in it; no, not so much as a burying-place. These things teach us that he "sought a heavenly country," and considered the earthly only as an emblem thereof. Thus the whole becomes, as the apostle teaches, "an ensample unto us." We also are called out of a wicked

and idolatrous world, and from "our kindred in transgression unto a land of promise," not enjoyment; into a church militant, not yet triumphant. In this church we are to live the life of faith and hope, as Abraham did. The unbelieving inhabitants of the land saw this holy man of faith among them; but they never thought of his being, at that time, heir to the whole country; least of all did they dream that he had set his affections on a heavenly country, of which the earthly Canaan was only a type. The case is the same at the present day. When ungodly men see true Christians renounce the world in their baptism, and freely give up its pomps and vanities, in order to inherit the promise now, and hereafter to enjoy the reality of a heavenly Canaan, a land of rest and peace, all is an enigma, an unexplained thing, a matter of doubt, if not of ridicule and contempt. But let not true Christians be discouraged. Like Abraham's, their gains shall be greater than their losses; and our blessed Lord hath said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." "For, what shall a man give in exchange for his own soul?"

It is the characteristic of unbelief to rely on present appearances. But the word of God teaches a different lesson. This lesson Abraham learned from the manner of life which God caused him to lead. From its unsettled and wandering state he learned that the earthly promises and possessions themselves were but shadows of heavenly things, that the land which God covenanted to give him was but a type of a heavenly country; and, so long as he believed and had hope in that which was above, the full enjoyment of that which was upon earth was to his faithful mind but of minor consequence.

As scholars in the same school of heavenly instruction, the apostle comprehends both Isaac and Jacob as heirs of the same promises with their father Abraham, though they, like him, never owned a foot of ground in Canaan; and he expressly speaks of their raising their hopes above this world, to a heavenly country, by faith in God's promises: "By faith Abraham sojourned in a land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundation, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country, a better country, that is, an heavenly, where God is not ashamed to be called their God; for he hath prepared for them a city."

We have from this statement the church's doctrine concerning several particulars. The Abrahamic being a gospel covenant, the same as the Christian, both resting on the atonement of the Messiah as the only meritorious cause of proffered salvation, it is evident that the institutions of both avail only when considered as representatives, and are accompanied by faith in their reception. The sacrifices of Abraham, and those commanded by the law of Moses, had no value in themselves; and, when performed without faith in the atonement of a coming Messiah, they had no efficacy. They were but as shadows to the substance; and, when that substance was removed from the eye of faith, even the shadow was displeasing in the eyes of the Lord. "To what purpose is the multitude of your sacrifices unto me?" saith the Lord. "I am full of the burnt-offering of rams, and the fat of fed beasts, and I delight not in the blood of bullocks or of lambs." "Bring no more vain oblations" (Isaiah l. 11, 13). Even so it is with the ordinances of the Christian covenant: "The letter killeth, but the spirit



giveth life." Hence the church infers the true import of all those expressions in scripture which tend to exalt faith and deny works: they are works of unbelief which she denies, works done without faith in Christ. These she declares are "not pleasing to God," in her thirteenth article.

But does she the same with the works of faith as in Abraham? By no means. She condemns such works as the Jews relied on, such works as the deluded church of Rome relies on, as meritorious and saving by their own operation, works as a cause not condition of salvation; and such works also the apostle condemns: such works every true Christian condemns. But, in so doing, neither Abraham nor the apostle, nor the reformed church of England, nor the protestant episcopal church of these United States of America, sets aside the necessity of works wrought through faith in Christ. Such "good works" as these all branches of the universal church of Christ, as the apostle exhorts, "are careful to maintain" (Titus iii. 8).

Again: contrary to the opinion of those who assert that the promises to the patriarchs either failed in themselves, or were fulfilled to their posterity only in a temporal sense, you have seen, dear brethren, that they were all in a due course of fulfilment even then, when it might be most truly said of them that "they were strangers and pilgrims" in the very land of promise; for they sought another and "a better country," a reality of which Canaan was but the shadow. Even so now we have a more during promise of a better land, compared with which the world and all its enjoyments are but as shadows. This land has been purchased for us by the sufferings of the Captain of our salvation, Jesus, our spiritual "Joshua."

We know this is taught us through an allegory; but we are also sure this allegory is divinely appointed. God's word, like the rays of the sun, reveals this heart-cheering doctrine to us, that this life is but a journey to a land of everlasting rest. The light of God's word reveals it to us, by means of a mirror, which he holds up to us in his divine providence, with Abraham and his descendants\*, in a divine parable. Thus "the things of God are clearly seen," which, while in this world, would be otherwise out of sight; which same things, when we come to die and enjoy the realities of another world, "we shall see face to face."

Consisting of body and soul, this method of teaching is necessary to man. It is necessary now, as in days of old. God teaches us by visible ordinances to realize by faith heavenly blessings. The former are "outward and visible signs," and the latter "the inward and spiritual graces," given unto us. The former, being ordained by divine command, are the means whereby we receive the latter, and also pledges that the faithful shall receive them. None but infidels deny this. But we must receive the doctrine as a whole, not in parts. The very nature of it implies that we can receive the outward and not the inward part. The wicked children of Abraham after the flesh lived in great numbers in Canaan, without bestowing one thought on that heavenly rest which that blessed Lamb represented. Even so, we have too much reason to believe, there are now many at the gospel feast "who have not on the wedding garment" of faith in the King's Son, and his everlasting sonship with the eternal Father, but have clothed themselves with only a garment from materials of their own framing, their own self-created opinions, and wicked, unavailing works, in many who are circumcised, but not in heart nor in spirit; many "children of the promise," who, by reason of their wicked lives, "will never inherit the promises;" many "ingrafted by

baptism" into the vine, whom the "husbandman" in take away," because "they do not bring forth good fruit." All such God will cast out in the great day. On the contrary, it is with equal truth asserted, that, as he, who uses the outward ordinance in faith to the most evangelical and spiritual intent, is a true child of Abraham in the best sense, even so he who despises the outward part, and disobeys the divine command to use it in faith, and gives for a reason for his conduct his extraordinary love for the inward part, most dishonours God, who appointed the one and giveth the other, according to his promise. Let those think of this who talk of Abraham's faith, and do not as Abraham did.

Finally, dear brethren in the Lord, members of the family of the faithful, we, your spiritual fathers, deeply conscious of our own unworthiness, while with the apostle we would "magnify our office," which we received of the Lord by the laying on of hands, most earnestly and affectionately exhort you not to be carried about by divers and strange doctrines, but that ye be steadfast in the faith once delivered to the saints. Jesus, the Mediator of the new covenant, whose work of redeeming love Abraham saw and rejoiced, whose "blood of sprinkling speaketh better things than the blood of Abel," is the grand object of our faith and joy. "Let us then go forth with him without the camp, bearing his reproach; for here we have no continuing city, but seek one to come." Like the holy patriarch, let us believe and obey. When God giveth us his promise, let us manifest our faith by our works. Let us, as he did, leave a wicked world and all its sinful practices. Let us leave behind us our idolatrous relations, the Romanists; as he did his wicked kindred in Chaldea. Let us avoid every vice ourselves, and discountenance it in others to the utmost of our ability and influence. Let us love holiness, without which no man shall see the Lord. So shall our apostolic church distinguish herself as did Abraham and his family, from the nations around, by "a closer walk with God." Let us "follow peace with all men," being courteous to all, meek, gentle, and "easy to be entreated," as he was; yet when the worshippers of idols would make war upon us, and take our "kindred and their little ones" in the true faith from us, let us arm ourselves and our household with "the sword of the Spirit, which is the word of God," and like Abraham go forth to their rescue. Let us dwell in this land, though "others claim to be the lords thereof;" and to all let us manifest that justice, mercy, and truth, with that true charity, which, more than all empty professions, will shew that we are denizens of a better city and inheritors of a better kingdom in heaven.

To conclude: the members of our communion in all places of our extensive country have cause for fervent gratitude to the Great Head of the church in heaven, that by the mighty power of his Holy Spirit the present convention of a portion of his church here on earth hath been overruled for good, and has concluded in great peace, especially in that he hath inclined the hearts of the members thereof to elect, with great unanimity, a missionary bishop for Arkansas and other territories of the United States, and who is to exercise supervision over our missions in Texas; and also three brother bishops, to spread abroad in foreign lands the glorious gospel of Jesus Christ our Lord.

Brethren, may the grace of our Lord Jesus Christ be with you all. Amen.

\* 1 Cor. xiii. 12. { ὅτι εἰδοὶ  
ἐν ἀνύμῳ



## PALESTINE:

TWO LECTURES DELIVERED IN THE PARISH CHURCH SUNDAY SCHOOL, BOLTON-LE-MOORS, ON THE 2ND AND 9TH OCTOBER, 1844.

By THE REV. CHARLES P. WILBRAM, B.A.,

*Vicar of Andley, and late Curate of Bolton-le-Moors.*

## LECTURE II.—PART 2.

THE happiest day of my life as a traveller was that on which we left Nazareth at early dawn, and rode over a steep mountain pass to Cana of Galilee, where we spread our carpets and breakfasted. Here the first miracle of Christ was performed; and the scarcity of water in that district is such as reasonably to admit the supposition that from the fountain near which we sat the water was drawn which was turned into wine. We reached the village probably by the identical stony path that Christ had followed.

We continued our journey, on that same memorable day, until we reached Mount Tabor, of which I have already spoken. Tradition records that the transfiguration took place on the summit. From this summit we could see, as in a map, the scenes of our Lord's most frequent miracles; and it is worthy of your notice that, on comparing the statement of the time at which the nobleman of Capernaum met his servants, and from them heard of his son's recovery, with the hour in which Christ's omnipotent word healed him, we find how well the actual distance coincides: "Yesterday, at the seventh hour, the fever left him." A trifle, perhaps; but not the less an evidence.

But we now leave Galilee, and those northern districts of Palestine, where Christ pursued his ministry peacefully, going about doing good; and we follow, in imagination, our Lord on his last eventful visit to Jerusalem. Northward of that city is the village of Bethany, the favourite resort of our Saviour, at the distance mentioned by the evangelist: "Now, Bethany was nigh unto Jerusalem, about fifteen furlongs off." It is a retired spot on the northern side of the mount of Olives. A cave is shown, where it is said that Christ restored Lazarus to life; nor do I think it improbable, for it is very close to the village. We descended, with tapers, down several steps into a gloomy vault, undoubtedly a receptacle for dead bodies. The scripture expression, that "Jesus cried with a loud voice, Lazarus, come forth," seems to countenance the idea that the sepulchre was deep. At any rate, when I entered the tomb, I felt persuaded that it was the real scene of that miracle. Another circumstance in favour of this belief is that the sepulchre is on that side of the village towards Jerusalem, which coincides with St. John's details. He tells us that "Jesus was not yet come into the town;" and, in the next verse, it appears that, when Mary rose up hastily to meet her Lord, the Jews thought she was going to the grave. Any evidence that throws light upon the scene of such a deed is of value.

Another most glorious event makes Bethany hallowed ground—the ascension of our Lord. "He led them out as far as Bethany; and he was parted from them, and carried up into heaven."

We returned from Bethany over the summit of

the mount of Olives, whence there is a magnificent view of Jerusalem, and whence our Lord addressed that touching expostulation to the guilty city: "If thou hadst known, even thou, at least in this thy day," &c. (Luke xix. 42). The place is pointed out from which Christ is recorded to have "beheld the city and wept over it." And, upon whatever authority it may rest, it seems a most appropriate site; overlooking, as it does, the devoted city (which soon after became a heap of ruins), and lying on a path to which we know that Jesus so often resorted.

In the valley below us lay the pool of Siloam, which St. John mentions in the cure of the blind man: "Jesus said unto him, (Go and) wash in the pool of Siloam;" and there he was healed. It is a deep stone reservoir, containing a beautiful spring, and is approached by a subterraneous flight of stone steps, so that the waters are always cool.

On approaching Jerusalem, we reached a grove of olive-trees; and under these trees we saw a group of miserable-looking men: they were lepers. Never did I feel so much the miracles of mercy of our Lord as when reminded of them by this dreadful spectacle. The leprosy is a loathsome and incurable disease: and the lepers are now (as then) driven from the society of men, and herded together. These lepers, who were ten in number—a remarkable coincidence with scripture—did not dare to approach us, for fear of infection; but cried for alms with a loud voice (so circumstantial is the bible narrative, even to the minutest detail). They held up their hands, exhibiting the ravages of the disease in the loss of most of their fingers: and once again, on the deserted plains of Ammon, we met a band of these outcasts; nor could we imagine a sight more calculated to awaken our Lord's compassion, or a case more suited to evince his divine power, than in restoring such sufferers to health and friends and home. I can never read of a leper without a shudder.

Still nearer to Jerusalem—indeed, just outside the gate—is the place which tradition points out as the scene of the stoning of St. Stephen, the first of the noble army of Christian martyrs. Nor is it unlikely; for he was hurried from the Jewish council, which we suppose held in the court of the temple, and dragged outside the gate. We may fancy that the devout men who "carried Stephen to his burial," would revisit the spot, would point it out to others, would hand it down. The gate is called St. Stephen's gate.

Turning to the left, there may be seen, on a sloping hill, a green field, which has a fearful notoriety. It is "the field of blood," purchased with the thirty pieces of silver which tempted Judas to betray his Master; and which, in his remorse, he brought back to the chief priests: and "they took counsel, and bought therewith the potter's field, to bury strangers in." We further read in the Acts: "It was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Acladama;" and by that name it still is known. In 1838, Dr. Wild discovered in this field a cave, containing heaps of skulls, which, he asserts, were not those of Jews, but of foreigners, being of a different form or shape. This fact, which we have no reason to doubt, strengthens the evidence that this is, indeed, "the potter's field."

From this painful and awful association turn we to a modern custom, which reminds us of scripture. Almost every person we met saluted us courteously with the expression, "Salam alai-oum," which is in almost exact agreement with our Lord's frequent salutation to his disciples, "Peace be unto you."

There is a peculiarity in the cultivation of Palestine which deserves your notice especially, because it reconciles two facts which might seem incompatible; viz., the present desolation and the former fruitfulness. How is it possible, some might argue, that these barren, stony hills could produce crops so abundantly? And yet they did; and I will tell you how it was managed. The hill-sides were cut into terraces; and on each flat terrace vegetable mould was laid; and the most abundant crops were raised by these artificial means. If neglected, you can easily understand that the violent rains would soon wash the earth down, and leave the rock bare. This is not mere speculation; for in many places the land is still so cultivated; and the hill-side at Bethlehem rises by gradual steps, like an enormous staircase. One lovely village in Mount Ephraim, named Einbroot, is rendered very fertile by adopting the same plan. Thus the conflicting accounts are (to my mind, at least) satisfactorily reconciled.

There is a beautiful allusion in Isaiah i. 8 to the desolation of Zion, which is compared to a "lodge in a garden of cucumbers." This is a very happy illustration; for many such miserable little huts we saw lying in decay, having served during the few weeks of harvest as a shelter to those who watched and guarded the fruits, and which were then deserted. The fields which we passed between Antioch and Laodicea were full of such forsaken sheds. This is but a trifle; but still it has its importance, as a comment upon prophetic illustration.

It has been already remarked to you that tables and chairs are unknown in the east; and I can assure you that it is no easy matter to place oneself in a proper posture for eating. The Turks adopt much the same attitude as tailors in our country do.

The Turkish governors often invited us to dinner; and there was in such scenes much to remind us of the bible narrative. When leaning on the left elbow, each person's head was brought nearly in contact with the breast of his neighbour; thus agreeing with the recorded posture of the beloved disciple, that "he leant on Jesus' breast." Again, by this attitude the feet were stretched out backward on the couch; so that it was easy for that penitent Mary, with her "alabaster box of ointment," to perform her pious office of anointing her Lord's feet, whilst he was reclining among the guests. According to our modern usage of sitting, it would have been impracticable to approach him thus.

But I have yet more to say about this meal. Each person dips his hand into the dish; and many a mouthful of rice have I eaten in this primitive fashion. The usual dish is a boiled lamb, which we tore to pieces with our hands. This custom will explain to you how important it was that the guests should, both before and after the meal, wash their hands; and this is still as carefully done as in the olden time. You remember how indignant the pharisees were with Christ's

disciples, because, as St. Matthew records (xv. 2), "they wash not their hands when they eat bread." At our Turkish feasts the attendants went round with ewers of water and towels.

Another custom practised by our Lord is still retained at their feasts. We read in St. John (xiii. 26) that Jesus dipped a sop, and gave it to Judas Iscariot. I have often witnessed this; and more than once the master of the feast has handed to me, as a mark of civility, some delicate morsel.

I wish to explain to you the full force of an expression in Psalm cxxi. 6: "The sun shall not smite thee by day, nor the moon by night." Again you must be reminded how different our temperate climate is from the sultry atmosphere of the east, where, not unfrequently, the rays of the sun, beating upon the head, produce brain-fevers and death. Still more remarkable is the case of those who are moon-struck, which I can best illustrate by relating to you what happened to an acquaintance of mine in the east. This lady laid herself down to sleep on the deck, in perfect health, exposed to the bright full moon. She was seized with a palsy; and I met her, some years after, still walking on crutches; since which time she has died, prematurely, and undoubtedly in consequence of this seizure. This, and many other cases of like nature, show the beauty and propriety with which, amongst the various instances of God's providential care, David records the good man's preservation from the sun's evil influences by day, and those of the moon by night.

I have purposely reserved for the conclusion of the lectures all allusion to the scenes of our blessed Lord's death and burial. This subject I now approach; and I approach it with an earnest hope that, in following thus in imagination our Lord's last earthly footsteps, you may be led to realize more forcibly to your minds the wonderful fact of an incarnate God dwelling and suffering on our earth. Faith comes by hearing; and to hear of the scenes where the great atonement was made may, under God's blessing, increase your faith. With this object in view, I will proceed to such evidences as were suggested by personal observation.

Along the valley which separates the mount of Olives from Jerusalem flows the brook Cedron, in most seasons merely the dry bed of a stream. On its bank is the garden of Gethsemane, which it is impossible to visit without awe, as the scene of the mysterious agony of our Lord. This place is so accurately defined by the evangelists as to defy all doubts. It is now a small grove of olives, as it probably was then; for the name Gethsemane signifies "the valley of oil." Eight olive trees of extreme antiquity still grow there; and it appears, from competent authorities, that these very trees may have existed in the days of our Saviour; but this must be very doubtful. Their knotted trunks betoken, however, a very great age; and we may, with much probability, suppose them to be grown from roots as ancient as the agony.

I will mention a few of the gospel references. St. John (xviii. 1) records: "Jesus went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples." St. Matthew says, "then cometh Jesus with them unto a place called Gethsemane." Here, then, it was that Christ was betrayed and

made prisoner; and hence he was led to condemnation and death, along a street now called the *Via Dolorosa*, or road of sorrows.

There is much reason to suppose that Pilate's judgment-hall stood where the present governor resides. Testimony is supposed to be found in Josephus to this effect: if so, it adjoined the temple, and was close to the pool of Bethesda; but it is not material to know. A far more anxious question has perplexed the Christian scholar and antiquary—where Calvary and the holy sepulchre were. Avoiding all learned controversies, I may state for myself personally that, having seen nothing improbable in them, and having heard nothing convincing against them, I fully believe that the places now generally acknowledged are the true ones; in which opinion I am supported by several of the best authors on the subject. One thing is allowed by all—that somewhere very near must have been the site; for the nature of the ground leaves but small room for conjecture. If, then, we are so very near, may we not reasonably infer that the place is rightly fixed? A remarkable circumstance has assisted in handing down to posterity the exact situations. The Roman emperor Adrian, born only about forty years after the Crucifixion, erected, in derision of the Christians, statues of heathen gods over their most sacred altars; thereby unconsciously settling and perpetuating what he meant to destroy. About two hundred years after Adrian, the first Christian emperor was born, Constantine, whose mother, the empress Helena (an Englishwoman), built a church over the holy sepulchre. Such is the chain of testimony.

An English clergyman, who visited Jerusalem many years ago, gives an interesting account of a rock that had been rent asunder, undoubtedly by some great natural convulsion. He argues the possibility that it occurred at that fearful moment when (as St. Matthew says, xxvii. 51) "the earth did quake, and the rocks rent." The same opening was shown to us on Calvary; but it is now encased in silver, so that it is impossible to form any opinion; and I make the statement upon the authority of an author who is highly valued.

There is often a disappointment felt by travellers at the appearance of Calvary, which, by an error not authorized by scripture, is usually denominated Mount Calvary. It is merely an eminence about 30 feet high, and 180 long.

We must regret that this place has not been left in its primitive state. The piety of the French crusaders built an immense church, which covers the whole area, including both the cross and the tomb; for we read that "the sepulchre was nigh at hand;" and they are supposed to be not 200 feet apart. As to the sepulchre hewn in the rock, little is now seen of the original stones; for it is inlaid with precious marbles, leaving but few places open. This was a needless precaution; since each pilgrim broke off a piece to carry back, as a precious relic, to his native land. Golden lamps are perpetually burning, and prayers are offered up day and night, in this sacred shrine. There is something very affecting in this display of devotion; and we must be careful, whilst we lament the superstition mixed up with this worship, lest we fall into the still worse extreme of indifference.

It was about noon, on Good Friday, that we first entered the church of the holy sepulchre. It is a building well calculated to inspire reverence. The excitement of the pilgrims, who were listening to sermons delivered by several different communions in different languages, the processions, the confusion of worshippers, the oriental dresses of remote tribes come up to worship, altogether formed a very striking picture; but we longed for solitude at such a moment.

I have said that superstitions were there; and most gross they are. One of these I will mention, as a melancholy specimen of the corruption of Christianity. The priests retire into the sepulchre, and all is dark. Suddenly a light appears within, which the ignorant are taught to believe is kindled by the Holy Spirit. The origin of this profane ceremony is the idea of representing the light shed over the world by our Lord's resurrection. At what period this simple emblem became perverted, I do not know.

We remained in the church during almost the entire night of the Saturday; and at midnight all was changed; the gloom of the passion suddenly exchanged for the rejoicings of the resurrection. In their several tongues, the worshippers were exclaiming "Christ is risen." All this was very striking; but yet it lacked solemnity and devotion: and another drawback was the shrill nasal psalmody of the Greek church. They chanted the famous hymn, "*Kyrie eleison*," which would have been very beautiful but for the fatal style of singing they have adopted.

So much for the Easter rites of the rival communions of Latins, Greeks, and Armenians, who make a mock at the ceremonies of one another, and reflect discredit upon the name of Christians; insomuch that the Turkish authorities often are obliged to interfere with the *bastinado*, to stop the feuds and fights of the partisans of the opposing churches.

Such is the state of Christianity in that city where once the primitive church dwelt together in unity; and well nigh on the spot where their holy Founder had prayed, "that they all might be one."

Such are the hallowed recollections of Jerusalem, once the holy city, now trodden under foot of the Gentiles, and wasted with misery; enslaved by the worshippers of the false prophet Mahomet; the temple of Solomon supplanted by the Turkish mosque, that temple where our Lord himself had taught, and where the Holy Spirit had descended upon the infant church of Christ.

In bringing these lectures to a close, let me once more remind you that my chief object has been to point out to you how wonderfully the present state of the country corresponds with the accounts delivered to us in the bible, how completely the prophecies have been fulfilled in these countries, and how much additional interest is thrown into the narratives of the scriptures, by knowing that almost every mountain, valley, cave, or well, mentioned in them, can even now be correctly ascertained, and that thus the faithful accuracy of these sublime inspirations may be corroborated.

And, if those who witness these things, and are surrounded by the memorials of bygone ages of patriarchs and saints, may well say, "Did not our hearts burn within us at the sight?" so let me

hope that some portion of this harmless enthusiasm may be communicated to you, and that you may feel more vividly the reality of those great facts which are the very foundation of our faith.

In the perusal of your bibles, I trust that these observations may sometimes recur to you, to solve some difficulty, to explain some custom, to embody some idea.

This we may be well assured of, that all additional light that science, history, or investigation cast upon the scripture tends only to bring stronger testimony to its divine origin; and it is a high source of gratification to every believer in Christianity to know that those evidences of truth furnished by the existing features of the Holy Land are such as the unbeliever cannot even shake, much less destroy.

#### RELIGION THE BASIS OF SCIENCE:

##### A Sermon

(Preached at the Chapel of the Queen's College, Birmingham, on the Sunday after its Consecration),

BY THE REV. JOSEPH WOOLLEY, M.A.,

Warden of the College; and Fellow of Emmanuel College, Cambridge.

PSALM cxii. 1.

"I was glad when they said unto me, Let us go into the house of the Lord."

**MYSTERIOUS** and wonderful are the laws by which the all-wise providence of God is governing the kingdom of nature. No less mysterious and wonderful are those laws by which he is governing the kingdom of society. The two kingdoms (as we are morally convinced by that argument of analogy which we have recently been considering) are, in reality, but parts of one vast and mighty whole, corresponding with each other like the two separate portions of a tally.

In the former, whether we study the laws by which planets are kept in their orbits, or investigate the chemical composition and decomposition of bodies, or dissect that astounding piece of mechanism which we each carry about with us, or examine the physiology or formation of the flower of the field, by one and all these studies we are led, if not wanting to ourselves, to adore the power, the wisdom, and the goodness of him who sits above, ruling and regulating the whole according to his laws of order and harmony and beauty.

When we turn to the social kingdom, we discover that not less wonderful are the magic links by which we are bound together, not less mysterious the laws which keep us from falling headlong into a chaos of confusion, and preserve order and harmony in the social system. By examination, we discover a secret principle acting in a manner as mysterious as the power which pervades the universe of matter and keeps planets in their orbits; and this principle is the

dependence which we have one upon another. It is possible, indeed, to glide down the stream of time without noticing the obligations we are under to our fellow men, but to be independent of them is impossible; and the effect which the attempt to be so has produced in numberless instances forcibly proves that such an attempt is an attempt to violate the very purposes of our existence.

We are bound by all we see around us, and all we feel within us, to look upon ourselves, not as isolated or detached beings, but members of a body; of which, if one suffer, all should suffer with it, and if one rejoice, all should rejoice with it. And the more we view ourselves by this light, the better shall we be able to fulfil the ends and objects for which we were created; and not only so, but we shall find that our spiritual benefit is closely wound up with what appears so plainly to be our duty. "We shall discover," to use the words of a learned divine, "that the same law which has made us thus dependent upon each other exerts the most beneficial influence on our moral condition, and leads us forward, if it be observed with a further reference to the law of Christ, to that perfection of holiness for which we were designed. In the cultivation of the charities which it calls into exercise and the fulfilment of the duties which it imposes are found the best means of eradicating those narrow and selfish feelings which are natural to us as men, and inspiring us with that universal love which is the peculiar attribute of God."

Such a law, the law of mutual dependence, being impressed upon us with its binding obligations, and its accompanying happiness when these obligations are faithfully and conscientiously discharged, it becomes a matter of solemn and serious importance to ask ourselves how we have fulfilled the injunctions of this law, how far we have aided by our practice in carrying out its principles.

And truly it is a great and soul-inspiring thing to see an individual or a community influenced by a genuine spirit of philanthropic benevolence, in whatever channel such benevolence be destined to flow; whether it be in the shape of funds contributed for the purpose of scientific and physical education, for building asylums and hospitals for the sick and suffering of mankind, or for relieving the poverty and destitution of our fellow men. It is a great and soul-subduing thing, I say, to see objects so laudable in themselves, so beneficial in their effects, proceeding with that quiet earnestness which has of late distinguished the progress of such objects through the length and breadth of our land. Such works are agreeable to the will of God, and cannot but be a source of happiness

and bliss, inasmuch as the urgers of them forward are workers together with God. But "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's," are words uttered by the Lord of life; and guilty should we be of violating the principle contained in these words of the Saviour were we to attribute to the noble philanthropy to which we have alluded blessings to which she is not entitled.

The objects to which we have alluded, though blessed and benevolent, are alone and in themselves confined to the brief span of time; but we must not forget that we have interests at stake, awful and more important, interests which are to continue through the boundless period of a never-ending existence. Miserably deficient, therefore, would our plans and endeavours for the good of the social body be, were they limited by the narrow boundary line of time and sense.

It is impossible to avoid seeing that we are a fallen and sinful race of beings, that the evil tendency of man's heart is conspicuous not merely in the gross vices and ferocious habits of the savage, but even in our own plausible modification of society, in its high state of artificial refinement. With this tendency to evil and consciousness of guilt in the heart, it is impossible that a being born for immortality should be altogether free from misery and disquietude. There are within us certain innate principles of conscience and morality, and those thrilling associations, resulting from our connection with the immaterial world, which fill us with some degree of dismay and alarm.

From this perplexing state of human nature nothing has yet been discovered able to deliver us except the religion of the gospel. That, however, is calculated to satisfy every real and prominent want of our nature. We find in it a remedy for that moral disorder which the fall of Adam introduced, an adaptation to the the circumstances in which we are placed; a something, not only calculated to conduct us to the haven of rest above, but also to raise us far above the trials incident to us in this state of probation below; yea, a something that turns our very sorrows into joy. For, let me ask, where its spirit has not been mistaken and its precepts misapplied, whether Christianity has not been the means of unnumbered blessings to the world? Do we not find it breathing a beneficent spirit through the laws and institutions of kingdoms, communicating a kindly influence to every public and private concern of mankind, taking away the edge of the sword, and throwing a veil of mercy even over the horrors of war? Do we not find it in a family

giving a tinge to every domestic endearment, diminishing the pressure of private tyranny, giving humanity to the master, tenderness to the parent, comfort to superiors, ease to inferiors, and, in short, leaving most evident traces of its peaceful genius in all the various dependencies and relationships of social and domestic life?

If, therefore, it were only our aim to diffuse social blessings amongst our fellow men—and invaluable are the social blessings to which allusion has been made—we can discover no means more effectually fitted for the end designed than the endeavour to bring them under the influence of the gospel of peace and harmony and love. Yes, we assert that, if eternity be laid out of the argument altogether, Christianity is that which would tend more effectually than any antidote yet discovered to improve the social happiness of humankind, to remove the moral disorder which sin has introduced, to bind the whole family of man in the bonds of love and unity and concord. And of this there can be no wonder, if we call to mind that its precepts are models of whatsoever things are true, whatsoever things are pure, whatsoever things are holy, of all that is virtuous and praiseworthy—that the disciple of Christianity is commanded to follow the example of him who, according to the confession of his most deadly enemies, did all things well.

This train of general thought, however profitable in itself, will, if not checked, lead us too far from the immediate subject before us. Let us, therefore, endeavour to bring ourselves to a particular exemplification of what I have been saying—an exemplification at this moment uppermost, I doubt not, in the minds of all of us. The impression left upon our mental retina by the joyful scene of Friday last cannot yet have been effaced: no waters of Lethe have yet gone over our soul; and it was a scene too solemn and soul-subduing to be obliterated by the speedy flight of eight-and-forty hours. We then assembled in the sight of God to beseech his blessing upon this house of prayer—a house from that day holy and consecrated to holy purposes alone, never, I trust, to be profaned by "any thing common or unclean." It was a day and a deed long to be remembered; for the consecration of our chapel may, in one sense, be called the consecration of our college, the formal and authoritative and episcopal declaration of what was before declared in spirit and intention, that it is henceforth not only to be a seat of sound learning, but also of religious education, of education based upon the rites and doctrines of the catholic and apostolic church of our fathers, of education which can, under the divine

blessing, effectually promote the happiness of our country, by providing for her use a succession of men who, in their own peculiar and appointed profession, will be followers of Christ, and benefiting, not only the bodies, but also—without assuming a function which does not belong to them—the souls of their afflicted fellow-men. It is a blessed experiment which is being made, one than which ages have not produced a more important, if it be carried out in a spirit of faith and dependence upon him who is the Giver of every good and perfect gift. I call it an experiment; and, “when” (to use the words of professor Ollivant) “we consider the imbecility and short-sightedness of man, we are content to mark by such an appellation the very best scheme that rests the arguments for its support upon the mere deductions of reason or observation, without the express command of God. We may build indeed in hope, but our hope may not be realized; for he may see fit to work by other instruments, in order to teach us that it is ‘not by might, nor by power, but by his Spirit,’ that he chooses his salvation to be known.” But, so far as we may judge from reason or from scripture, and so far as experience goes in those venerable schools which the piety of our fathers founded and endowed, and the wisdom of succeeding ages protected and upheld, we may confidently expect success. There is an appositeness and a relevancy to what we before stood in need of, which affords an overpowering conviction that the blessing of God will attend the growth of what is here sown, so it be sown with faith and humility, and that ages yet unborn will reap a rich harvest of blessings, both temporal and spiritual, from seed scattered in this consecrated house of God. For, if it be a truth—and a truth it is which no one here will call in question—that an actual communion has been established between God and man, that it is possible for man to express his sorrows and his wants to God, that it is possible for God to communicate his own character to man, that he has commanded us to pray, that he has commissioned pastors to feed his flock, that he has ordained holy mysteries, as pledges of his love, to be administered by those pastors, then is it fitting that we should have whatever will further our intercourse with the Invisible and Eternal; then are we justified in expecting the most beneficial results from the enlightened piety which has built and endowed this holy house, where, as members of one body, we may keep up that communion, where we may make known those sorrows and those wants to One who alone is able to relieve them, where we may participate in those holy mysteries and partake of

the bread and the water of life, yea, of that body and blood which have been given for the life of the world.

I think, brief as my observations have been, that I have already advanced what will warrant us in expecting that a college founded on like principles of holiness with our own must be a boon and blessing for whatever class or section of mankind it be immediately and especially established. But the peculiar circumstances of the medical and surgical section have been calling long and loudly for the establishment of colleges and chapels; and no small honour is it to those schools of therapeutic science in which colleges and chapels have been first adopted. That we may appreciate aright this honour, let us reflect for a few moments upon what has been and is still taking place in many of our great metropolitan schools. Let us, with the learned editor of the “Medical and Surgical Review,” take the case of a respectable young man, sent by parental hope and affection to pursue his studies in a school of medicine and surgery. He comes probably with the most upright and conscientious intentions of learning his profession. He looks around for some friendly hand to help him, by private directions, to take advantage of what he hears in the public hall of lecture. He has no friendly tutor to encourage him to perseverance, to assist him by advice, to warn him against danger, it may be to reclaim him from vicious habits or bad company; and, as for religion, there is no provision either for instruction in its principles or practice, or for attendance upon any of its holy ordinances. Such, for the most part, is the state of exposure to danger and downfall in which a young man is placed when sent from home, it may be a distant home, to gather knowledge in a school of medicine and surgery. O, is it right that so large a body of the influential and professional youth of our country should encounter perils and dangers such as these? Ought they to be exposed as they have been to those immoral and irreligious influences which, without the counteraction of God’s holy Spirit, will make them curses instead of blessings to their land? Ought there to be no effort by collegiate and tutelary care to check the weeds of vice and folly which are being sown? Ought those who are admitted to the privacies and intimacies of all families to go through their education without a religious check or a moral control? And especially ought these things so to be, when we consider that, as is truly remarked by one from his learning and situation able to form a judgment, “their very studies, calculated as they are to exalt and elevate a religious heart, and bring it to a

greater love and humble adoration of its God, are beyond all doubt calculated also to supply nourishment to evil already existing, and farther to corrupt what is corrupted and unrenewed by higher and better feelings and tempers?" It is doubtless to be confessed, indeed (remarks the same learned author, I mean the chaplain of Guy's hospital), that in many cases early principles of religion, under God's grace, rescue young men so exposed from evil, and they come forth from the fiery trial corrected, strengthened, and improved. But is this the natural result of such a system? Are such exceptions a defence of it? We answer, No. Experience answers, No; our own hearts answer, No; our very principal and council answer, No; the faithful servant of God and benefactor of man, to whose munificence this chapel is chiefly indebted for its existence, answers, No: or useless and unmeaning would have been the joyful solemnity which accompanied the recent dedication of our temple, a temple erected for the very purpose of counteracting the evil influences which are at work, of checking amongst us the growth of seeds of vice and folly, in which will be continually placed before us by the church a pure and perfect standard of all that is holy and upright; thus fitting us by her lessons of inspiration and her scriptural and comprehensive services to live in the steady performance of our duty, in happiness and peace, filling us with a spirit of holiness, binding us to each other in bonds of Christian love, preparing us for professional duties here and eternal blessings hereafter.

We should consider the Queen's college a blessing were we merely to look at its literary character. We should rejoice at the establishment in this midland metropolis of England of an institution calculated to stimulate and advance the noble cause of scientific truth and therapeutic knowledge; and how should we not rejoice at the progress of whatever may tend to alleviate the many woes and maladies to which mortality is subject! But our joy partakes of a purer and a holier complexion, when we learn the higher and nobler and worthier objects which the governors of this society have in view as their great final aim. Those objects we learn expressly from that noble and Christian declaration which they made on the receipt of that munificent donation which was the first-fruits and the foundation-stone of this sacred edifice, the declaration from which may they never swerve, that the "religious welfare of the students is an object immeasurably superior to all other objects contemplated by this foundation." O noble declaration! a declaration which, faithfully adhered to (as our

prayer is that it ever will be) through evil report and good report, will crown their exertions with an abundant and continually increasing measure of success, which will make our college a great national blessing, inasmuch as it will make it a nurse, not only of those who, by their professional skill therein acquired, will administer to the relief of sick and suffering and dying men, but of those who, from the importance of their social position, will, by the holiness of their life and conversation, exercise a blessed influence for good, not measurable by any earthly standard, through the towns and villages of our land. Yes, we depreciate not the invaluable blessings of learning and science when we exalt the ordinances of God and the knowledge of his laws; on the other hand, learning and science are exalted by the exaltation of those ordinances and laws, inasmuch as they enable us to feel the presence of God in all the wonders of nature, in the wonders of the human frame, in the sicknesses and sufferings of our fellow-men, and in all the acts which we may do for the relief of them.

"But, if such" (to use words spoken on a similar occasion) "be the prospects of usefulness which it presents, can we doubt the obligation that rests upon us to promote this scheme of piety by every method in our power? It was enough to excite the feeling of joy in the pious Israelite, as he went to Jerusalem, when he considered it merely as the seat of empire and the place where justice was dispensed: 'For there are set thrones of judgment, the thrones of the house of David.' But it was with higher feelings that his bosom glowed when he looked upon it as the habitation of God, the place appointed for the worship of the Most High: 'Because of the house of the Lord, I will seek thy good.' Let the same pious exaltation animate our minds when we consider the sacred and solemn objects for which our infant college is designed. It would be sufficient to awaken an interest, did we reflect on nothing more than its literary character; but, when we consider it as a structure devoted to the service of God, we must see still greater reason to desire its good."

O, then, I would appeal to all in behalf of an object so good and benevolent as that of our Christian college, and request their prayers for the blessing of God, without which nothing can prosper, in behalf of this our work of love. If God has given us grace, as a body, to know our responsibility, and to discharge our duty to those under our care, let us remember that, as individuals, we have our own personal share of collegiate responsibility. Whatever station we occupy



in this our body, whether that of teachers or students, governors or the governed, members or officers, we have all, without exception, some influence for good in this matter. We all may, and we all ought, to use that influence. I say not that we have all the influence of earthly wealth at our command; but we have all that influence which arises from the steady performance of every Christian duty, we have all the spiritual influence of prayer; and by these much may be done. Let us, one and all, then, use this influence; and pray that, ere long, in consequence of that example which pious and enlightened zeal has enabled us to set, "In gloriam Dei" may be a motto prominently inscribed upon every other medical and surgical institution of our land.

Lastly, I would earnestly request those for whose special and immediate use this chapel is erected to reflect that, when they are invited hither, it is not to imbibe lessons from the cyclopædia of natural philosophy, to hear lectures upon the habits, the properties, or the beauties of the animal, the vegetable, or the mineral, or to receive instruction upon the human frame, its anatomical structure, or its wonderful mechanism. No; but to listen to the words of inspiration, to submit to the teaching of the Holy Spirit, to be trained by the fellowship and ordinances of the church militant below to a higher fellowship and more glorious ministries above, to seek him who will strengthen them for their future duties of relieving their brethren on earth whose sorrows and infirmities he bore, and who will fit them to meet together where sorrow and infirmity shall be for ever away; in short, to teach each of them to be able to say, with the great father and founder of all natural sciences, words prophetically quoted, in an address to the members of this institution six years ago, and now, I trust, on the eve of being fulfilled—"Thy creatures, O Lord, have been my books; but thy scriptures much more: I have sought thee in the courts, the fields, the gardens; but I have found thee in thy temple."

"Let them, then" (to use the words of the eloquent oration delivered at the laying of the first stone of this sacred edifice), "glorify God in their down-sittings and up-risings, their goings-out and their comings-in, in thought, word, and work, in the solitude of the chamber and the publicity of the streets, on the seats of the lecture-room, and, above all, in the house of prayer. It is thus that their studies at the Queen's college will not only be prosecuted with success, and become conducive to worldly honours and profits, but acceptable to God as Christian services, and as works of faith and obedience, profitable to salvation."

## SABBATH MEDITATIONS.

No. XXXI.

SATURDAY, JANUARY 25.—CONVERSION OF ST. PAUL.

Morning Lessons: Wind. v.; Acts xxii. 1-22.  
Evening Lessons: Wind. vi.; Acts xxvi.

"And I said, What shall I do, Lord?"—ACTS xxii. 10.

*Meditation.*—"Wherever the gospel has been preached, this example of the favour of God, shown to one who had before been 'a blasphemer, a persecutor, and injurious,' has proved a comfort to the repentant sinner. It is calculated to give comfort to any one, who may remember former wickedness with anguish of soul. He has here an instance of one like himself, to whom 'Christ Jesus did show forth his long-suffering;' that is, whom he received and pardoned. The same merciful Lord has still the same will and the same power to save all who come to him in the spirit of Saul, humbly inquiring, 'What shall I do, Lord?' He 'will in no wise cast them out.' He 'will show them of his covenant.' He 'will guide them here with his counsel:' he will hereafter 'receive them into glory'" (Bp. J. B. Sumner).

*Prayer.*—O God, who by the preaching of St. Paul didst make the light of thy glorious gospel to shine throughout the world, yea, the light of the knowledge of thy glory in the face of Jesus Christ, grant that we, calling to remembrance his wonderful conversion, and the marvellous earnest of thy Spirit vouchsafed unto him for the manifestation of the truth and the winning of our souls into thy great salvation, may with our lips and by our lives show forth our thankfulness to thee, for the unspeakable benefits of his labours and ministrations. Mercifully grant unto us, the weak and erring creatures of thine hand, the earnest of the same Spirit, that we may have grace to follow the holy doctrine which he taught; that our faith, like his, may stand, not in the wisdom of men, but in thy power, O God; and that we may build, like him, all our ways and works, all our affections, desires, and hopes, upon no other foundation than that which thou hast mercifully laid for us, even Jesus Christ, and him crucified.

On this and every other commemoration of thine apostles and saints let the pattern of their stedfast faith, piety, and devotion, their humility and charity, their meekness, zeal, and patience in suffering, be so engrafted in our hearts, that we may transcribe their examples in our lives and conversation, and by thy free gift be translated to an eternal rest with them in thy heavenly kingdom, through Jesus Christ, thy Son, our Lord. Amen.

S. K. C.

JANUARY 26.—SEXAGESIMA SUNDAY.

Morning Lessons: Gen. iii.; Matt. xxiii.  
Evening Lessons: Gen. vi.; 1 Cor. vii.

## MORNING.

"Call no man your father upon earth; for one is your Father, which is in heaven."—MATT. xxiii. 9.

*Meditation.*—"Why should not the humblest Christian, in the strength imparted through the manifold gifts of grace, 'walk with God,' like Enoch? or be 'a just man and perfect in his generations, and walk with God,' like Job, 'one that feared God, and eschewed evil?' What had those holy men of old to strengthen them, compared with that strength which came down for 'the least in the kingdom of heaven,' on the day of pentecost?" (R. W. Jelf.)



*Prayer.*—"To thee, O Father, my merciful Creator and Preserver, I humbly offer up myself, my soul and body, my thoughts and purposes, my words and actions, my hopes and fears, my wishes and desires, my worldly advantages and earthly concerns, all that I have and all that I am, to be governed, guided, and sanctified by thee to thy honour and glory, this day and for evermore.

"O that this day and all my days may be employed in thy service. O that I may walk before thee in the constant awe of thy sacred presence, and in such a devout and heavenly frame of mind as may dispose me to lift up my heart unto thee perpetually in acts of adoration and thanksgiving, resignation and dependence. Guard me, Lord, with thy blessed angels, and preserve me from the power of evil spirits and from a wicked world.

"Let thy good Spirit, O Christ, my Master and only Saviour, counsel and guide me, and so order my conservation, and influence every thought, word, and deed, that I may neither omit any opportunity of doing good in my generation, nor be overcome by any temptation to commit evil. Enlighten my understanding, O Lord, in the knowledge of thy truth, sanctify my affections, and let thy holy will be mine.

"Lord, teach me how to pray, how to hear and read thy holy word. Let not the reproach of the ungodly tempt me to deny thee; but endue me with strength and wisdom, that I may fight the good fight of faith, and adore the doctrine of Christ in all things. Make me what thou wouldst have me to be: pardon and cleanse me in whatsoever I offend thee: sanctify me with thy grace, that I may live in thy fear and service, and die in thy favour; and vouchsafe, at the general resurrection in the last day, to number me with thy saints in glory everlasting, through the merits of thine only Son, our Saviour, Jesus Christ. Amen." (Hele, a.)

## EVENING.

"And the Lord said, My Spirit shall not always strive with man."—GEN. vi. 3.

*Meditation.*

"If thou, celestial Dove,  
Thine influence withdraw,  
What easy victims shall we fall  
To conscience, wrath, and law!"

"No longer burns our love;  
Our faith and patience fail;  
Our sin revives; and death and hell  
Our ruined souls assail.

"Dwell, therefore, in our hearts;  
Our minds from bondage free:  
Then shall we know and love and praise  
The Father, Son, and thee."

*Prayer.*—O Lord, our Maker and our Governor, in whose name standeth all our help, defend and keep us, we pray thee, even as the Mount Sion which standeth fast for ever. Keep us, gracious Father, that thy Spirit may always strive within us, and not leave us to reap of the flesh corruption, and of our iniquities destruction. Save us, good Lord, save us from ourselves, lest we corrupt our ways, like to the mighty and the men of renown in those days, when the wickedness of man was great upon the earth, and thou didst destroy them, even all in whose nostrils was the breath of life, even every living substance which was upon the face of the ground.

For thy dear Son's sake, cleanse thou the evil imaginations of our hearts by the purifying inspirations of the self-same Spirit. Let it not repent thee that thou hast made us men, only that we may go in the way of Cain, and follow after that wicked one who tempteth us to live without thee in the world of the ungodly.

O most loving and comforting Spirit, come amongst us, and dwell in us, and sanctify us wholly, that we may find grace in the eyes of the Lord, and be born again unto newness of life; yea, born of God, walking with him, keeping his holy will and commandments, and doing righteousness all the days of our life. Draw us, that we may cleave unto Christ, and be justified of him in the night when no man can work, and be found, in the day of his coming, not as children, but unreprouvable in the heavenly generation, even raised unto the measure of the stature of his fulness, among the spirits of just men made perfect.

Most merciful Lord God, let the dew of thy blessing descend upon us, and feed us with that bread which nourisheth unto life everlasting. Fill us, we pray thee, with such love and fear of thee as may work in us unto holy obedience. As did Noah, so may all our doings be: like as it was with Noah, so do thou comfort us concerning our toil and work, and establish thy covenant of grace with us, through the blood of thine immaculate Lamb. For by the cleansing and justifying and sanctifying virtue of that blood alone can we become members of thy mystical body, O Christ and enter into the ark of thy visible church, and the household of faith, there to abide until thou callest us to thy kingdom in heaven. Amen. S. K. C.

## LETTERS FROM AN EASTERN TRAVELLER\*.

## DAMASCUS.

MY DEAR —,—As you will be anxious to hear tidings of my travels since we parted at Beyrout, I will endeavour to give you some account of Damascus, and any little incidents that may occur to my mind.

I remained one day at Beyrout after you had sailed, to make arrangements for horses and additional servants, and to lay in a few provisions for my trip. I engaged a guide with a servant and four horses, at the rate of about twelve shillings and sixpence a day, and retained Syriam with me as dragoman. Unfortunately, in the hurry and darkness of your departure, part of my tent went with you, and part of yours was left with me; and this obliged my passing my nights in the best hut I could find in the villages where I stopped. The first night after leaving Beyrout I passed in a cottage or rather hut. It was a large room, in which, exactly opposite the door, was a pile of wood. The space to the left served for the family and visitors, such as myself; and to the right of the wood were two calves and a donkey. A mat was

\* These letters are from a clergyman of the university of Oxford, who has spent some time in travelling in the Holy Land, &c., and had ample means of becoming acquainted with the localities, manners, customs, &c., but who is unwilling to give his name to the public. It is almost needless to observe that the series is totally distinct from that which we hope to give from our much valued friend and correspondent, Mr. Veitch, of which the first appeared in the December Part. We are exceedingly grateful to be enabled to state that it will be in our power to give interesting details of foreign parts, especially with reference to religious matters, from personal friends, who have been resident abroad, on whom we can firmly rely. We conceive such papers will be peculiarly interesting to our readers.—Ed.

given up to me, on which my bed was laid, and I soon fell asleep, with seven or eight men, women, and children lying close beside me. I need hardly say that the next morning found me up at an early hour, and ready for my day's march, which proved a very interesting one. In about three hours after starting I was overtaken by an American gentleman, who was likewise bound for Damascus, and we travelled together for the remainder of the day. We soon entered upon a narrow pass between two high ranges of mountains, and I think no part of my travels has impressed me so much as the scene which now presented itself. Our track was along the bed of a torrent, but it was nearly dry at the time we passed, as it was only by removing the stones that we discovered any water. We were continually interrupted by huge masses of rock, which had been rent by the lightning or shaken by some earthquake, and had fallen; a proof of the power of God, at whose command the lightnings come forth and shine from one end of the heaven to the other, and at whose voice the mountains tremble and are afraid. On either side of us were rocks towering one above another, with scarcely a bush to be seen. In fact, the side which faced the south was perfectly bare; and there were only a few low, stunted shrubs on our right. \* \* \*

Birds of prey were sweeping around the craggy tops; the noble eagle towering far above the rest, each swoop rising further and further out of sight, till the eye was wearied in following his flight. It was a solemn scene. There was a stillness and a solitude about it which I can never forget. Shall I say that the idea forced itself on my mind that one of the vials of God's wrath had been poured out over it. There was a something which seemed to say that it had not always been as we saw it; and these remarks apply equally to the inhabitants. There was among much primitive rudeness a certain refinement of manners, which distinguishes the Arab from the inhabitant of the new world.

Chateaubriand makes some good remarks on this subject in his "Itineraire de Paris à Jerusalem." Speaking of the Arabs he says: "You perceive that they are born in that east, from which have sprung all the arts, sciences, and forms of religion. The Canadian, hidden in a corner of the extreme west, has his dwelling in valleys, surrounded by eternal forests and watered by splendid rivers: the Arab, if I may so say, cast upon the high road of the world, wanders, under a burning sky, over a soil destitute both of rivers and of trees. Among the descendants of Ishmael there is a certain freedom, but it has its limits and its restrictions. With the native of the forest there is independence, but it is haughty and cruel. The American relies upon his own swiftness in the chase; the Arab has tamed the horse, and makes him his faithful servant and companion. In a word, every thing among the Americans bespeak the savage not yet arrived at the state of civilization: with the Arab every thing indicates a civilized people fallen back into the savage state."

But as I dare say you are anxious to know some thing about Damascus, and think me a long time in reaching it, I will only say that I took up my quarters in a new house, and therefore my night's rest was less disturbed. Next morning five hours' quick travelling brought me to Damascus. The first view of the city is very pleasing, owing to the large gardens which surround it on all sides. It lies at the eastern foot of some out-liers from the Anti-Lebanon range, with a vast plain stretching to the east and south-east. We passed through lanes which reminded us of England; there being walls built up to some height, over which were peach, apricot, pomegranate, citron, and many other kinds of fruit trees, some few of them still in bloom; while streams of water were gushing through them, clear and in great abundance. Having

passed through these gardens, and some low, dirty suburbs, we entered the city itself; and, after riding through some narrow streets we found our way to an inn, lately set up by a Greek Christian.

This house was a fair specimen of the Damascus style. The exteriors of all the houses are extremely plain, being merely rough mud-walls, with one or two small lattice windows at a considerable height, through which may be sometimes seen the twinkling of a bright eye. A low, narrow door affords an entrance through a dark passage into a court-yard, in the middle of which there is generally a large fountain surrounded by citron trees, jasmines, roses, and creepers. The chief room is the "salle-à-manger," which is often adorned at a considerable expense. The one in the hotel was equal to any that I saw. On entering the room you generally find a small fountain, which both keeps the room cool and is used for washing cups, glasses, &c. In this part of the room the ceiling is higher than at the best end, and not so handsomely ornamented. The upper end of the room, where the tables and divans are placed, is raised about a foot higher than the part where the fountain is; but the ceiling is considerably lower, and is really gorgeously decorated with looking-glass, gilt, and paint, arranged in the most elegant patterns: the sides of the rooms are much plainer. Some of the bedrooms are handsomely ornamented with cedar; but it affords a great harbour for various insects, as I found, one night, to my cost. The bazaars are large and good, better than any we had before seen. The mosques are very numerous: the finest of them was formerly a Greek church. There is also an abundance of coffee-houses, many of them very pleasantly situated on islands, or at least on the border of the running stream; and they are much frequented day and night, when they are lit up by an abundance of small lights.

You are doubtless impatient to hear something of the antiquities of Damascus, but I can tell you but very little; though it is the oldest city now existing, as we find mention made of it in Genesis xv., where Eliezer of Damascus is mentioned as Abraham's steward. Yet, since then, "Damascus has been taken away from being a city, and was a ruinous heap" (Isa. xvii.); and there was left but gleanings grapes, as the shaking of an olive tree, two or three berries in the top of the uppermost bough. Part of the old walls still remain, and a gateway is shown, from a hole at the top of which they tell you St. Paul was let down. But this could hardly be the case, as we are told in the Acts that the Jews watched the gates day and night to kill him. We visited the house of Ananias, who was commissioned by God to restore his sight to Saul. At present it is a small chapel, underground; and I do not think it at all improbable that it is on or close to the very spot, as the piety of the early Christians led them to pay great reverence to all such circumstances. We were also shown several places where St. George is reported to have wrought many marvellous feats. There is also a small village at some little distance in the gardens, called, if I hit the name rightly, Hobal, where there is a Jewish synagogue built on the site of a Greek church, over a cave which is said to have been the hiding-place of one of the prophets. Such is all I can collect which dates prior to the time of the Saracens.

In one of my rides near the horse-bazaar I saw a large plane-tree, which, at about the height of a yard from the ground, measured very nearly thirty-eight feet in girth. I visited several of the gardens, but for the most part they are a mere wilderness—nature doing every thing, man scarcely any thing.

One of the rivers which water Damascus is called Barada; but whether this is the Abana or Pharpar I cannot tell you. The inhabitants are particularly strict mussulmans, and until quite lately they would not suffer any Christian to enter the city upon horses

back; but Ibrahim Pacha put a stop to this during his residence as governor, and English travellers and English money will, doubtless, continue the privilege.

B. B.

### Poetry.

#### THE CONVERSION OF SAINT PAUL.

FOR THE 25TH OF JANUARY.

(For the Church of England Magazine.)

ACTS xxii. 6-8.

AH, who may tell the glory of that light,  
Lustrous and strangely beautiful, that stole  
From highest heaven, to dim the ruthless blight  
Of darkening sin, that shadowed Paul's high soul!  
Celestial radiance shed a sacred power,  
In mystic beauty, o'er each glorious ray;  
While a dread voice broke on that solemn hour,  
Bending his heart beneath its awful sway—  
The voice of Jesu o'er his spirit fell,  
Breaking the deadly chain that sin had wove,  
And waking, from beneath its fatal spell,  
His fervid heart to know a Saviour's love,  
To glory in his faith, and to proclaim  
Through distant lands his dear Redeemer's name.

M. C. L.

*Llangymryd Vicarage.*

#### SCRIPTURAL LYRICS.

No. II.

"Songs in the night."—JOS. xxxv. 10.

Songs in the night—not when the day is beaming,  
When youth's wild pulses beat with restless joy,  
When light and gladness o'er the heart are streaming,  
Ere sorrows damp the soul or pleasures cloy.

'Tis in the night, the night of pain and sadness,  
When earth-born care sits heavy on the breast,  
When weeping bursts where all of late was gladness,  
And the tired spirit turns to seek for rest.

Songs in the night! The melody is breathing  
Low, but distinct, across the heaving heart,  
A spell of silence round the spirit wreathing,  
Peace to that spirit, sweetest peace 't impart.

Go to the sufferer on the couch of sorrow,  
When pain and anguish rend the shattered frame;  
And he will tell what strength the heart can borrow,  
While faith exulting hymns the Saviour's name.

Of ask the mourner in the silent dwelling,  
Where death hath laid the best beloved low:  
There is a peace, while grief the heart is swelling,  
Which mirth unsanctified can never know.

And when the last the deepest shades are closing,  
When life is ebbing fast and death is near,  
O what sweet strains to one on Christ reposing,  
Pour o'er the soul to comfort and to cheer!

Silent and deep, e'en as the glorious river  
Which maketh glad the dwelling-place on high,  
The melody is heard—once and for ever—  
It mingles with the chorus of the sky!

A. STODART.

### Miscellaneous.

**RUBRIC.**—By this word is implied a rule or direction. It is derived from the Latin word "rubrica," which signifies red earth, red ochre, &c.; and it is employed to designate the rules which are laid down in the Book of Common Prayer, to direct the minister and people in their performance of divine worship. These rules were formerly painted in red letters, to distinguish them from the prayers and other parts of the liturgy, which were printed in black letters.

**EGYPT.**—"And Joseph was the governor of the land, and he it was that sold to all the people of the land" (Gen. xlii. 6). It is a remarkable fact that the present miseries of the Egyptians proceed chiefly from the policy adopted by Joseph, which has been continued to the present day; a fact which strongly marks the retributive justice of the Almighty in visiting upon the Egyptians the same forms of oppression as those so wantonly exercised by them upon the Israelites, and that too by means of the very policy adopted by one of the sons of Israel. In conformity with this plan, the pasha gives land to the peasants, and furnishes them with seed and cattle. In lieu of these he requires a certain portion of the produce as his right; but he has added this oppressive enactment, that he shall buy all the remainder at his own price....All incitement to industry is thus taken away; and the inhabitants only aim at duplicity and concealment. "There shall be no more a prince of the land of Egypt" (Ezek. xxx. 13). For nearly two thousand years Egypt has never had a prince of its own nation; and such is the baseness of the people, that they were long ruled by a succession of slaves, the mamelukes; and they do not now seem able to contemplate the possibility of governing themselves. They frequently deplore their oppressed and miserable condition, but only wish for a milder master to come and take the kingdom from their present tyrant. This people has been indeed "delivered over into the hand of a cruel lord, and a fierce king rules over them; for all their conquerors have spoiled them; and every change of masters seems to have proved for the worse to this degraded nation. Assyrians, Persians, Greeks, Romans, Saracens, Turks, have in their turn spoiled the Egyptians; but, of all their governors, none has ruled with a more fierce and cruel sway, than their present tyrant, Mehemet Ali: the very petty officers and governors are strangers. The same witness to the fulfilment of the divine prophecy is likewise borne by the rev. Dr. Wilson, another traveller: "The arm of Pharaoh is broken; and it shall not be made whole, nor strengthened 'to hold the sword.' How truly and how awfully these threatenings have been realized the succeeding history of Egypt abundantly shows.

\* From "Notes on the Spot." By the rev. R. M. Macbride.

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**ABERDEEN CATHEDRAL.**



**BRECHIN CATHEDRAL & ROUND TOWER.**

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



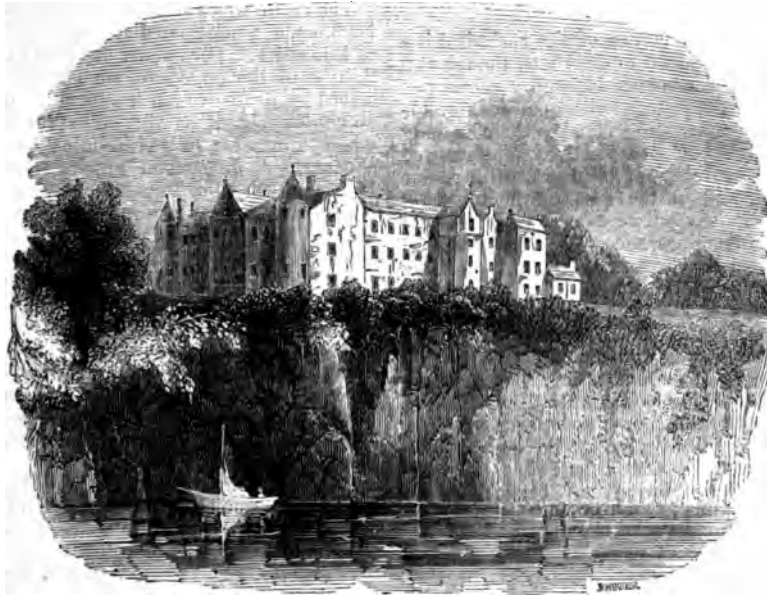
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 506.—JANUARY 31, 1845.

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[Brechin Castle.]

## THE CATHEDRAL AND CASTLE OF BRECHIN.

It is generally believed that Brechin was formerly a chief seat for the celebration of the performance of druidical rites. The grounds on which this supposition is based, however, are not very obvious, and are of little consequence. The Cul-dees are stated to have had a religious house there. The cathedral is supposed to have been originally founded by David I, A.D. 1150, and dedicated to the Holy Trinity and St. Ninian. It was, though probably never entirely completed, a fine Gothic fabric, 166 feet long and 61 feet broad, supported by two ranges of plain massive pillars.

The situation is extremely picturesque. The church and church-yard occupy an eminence

to the south-west of the town, which is bounded by a steep ravine, and a stream, which joins the river Esk a little below. On approaching Brechin from whatever quarter, the church, with its three spires rising from among the trees, presents a most beautiful and attractive object.

The cathedral, even while accommodated for presbyterian worship, was a fine building, consisting, until 1806, of a nave, with two aisles and transepts. In that year, however, it would appear a spoliation under the name of an improvement was committed on the venerable fabric, which had been but very little injured by the lapse of time. The north and south transepts were removed, new aisles were built on each side of the nave, and one roof, with a flat ceiling, made to cover the whole; thus totally eclipsing the beautiful windows in the nave, and covering

ap the handsome cornice, of the nail-head quatrefoil description, which ran under the eaves of the nave. This building measures 114 feet in length. Part of the side walls of the old chancel, or rather, perhaps, Lady chapel, are still standing; the windows of which are tall, narrow single lights, graced with chaste columns supporting beautiful lancet-shaped arches.

The west end of the building retains nearly its original character. The fine square tower and spire are in perfect condition, and the great western window and door-way are also entire\*; forming, however, with the modern conventicle-looking nave, a strange jumble, and showing in remarkable contrast the beauty and perfection of the old architecture. The lower floor of the tower has a handsome groined roof, terminating in an open circle of about four feet diameter. The steeple contains one large fine-toned bell and two smaller ones. The belfry stair projects from the north-east corner of the tower, and is surmounted by a spire about half the height of the main spire, and these, with the round tower now to be mentioned, form the three spires above alluded to, which, seen in their various combinations, appear in such pleasing perspective, according as the eye of the spectator shifts.

At the south-west corner of the cathedral is a tower, by some ascribed to the Picts, though this is believed to be erroneously so by others; a very fine and complete specimen of such buildings, not uncommon in Ireland†, there is only one other in Scotland, Abernethy. The use and origin of these towers has been a fruitful source of discussion, and in the case of the tower of Brechin it is quite a puzzle to account in any rational way for its appearance. In all probability, however, it stood where it does anterior to any ecclesiastical building. It was certainly, as far as effect is concerned, a happy idea to place the cathedral here, and to group the whole together. This tower is a very fine circular column 80 feet high, with a spire or roof rising 23 feet in addition; the diameter being only 16 to 20 feet. The two smaller bells, now in the square tower, were formerly fixed in it. The door of entrance is about six and a half feet from the ground; the sides formed of black granite, nearly in the middle of each of which is a human figure, apparently a monk. Other curious devices are there also to be found. The masonry of this tower is of a peculiar corkscrew description, and is wonderfully strong. In a high wind, the whole tower sensibly swings to and fro; but such is the tenacity of the masonry that not the slightest fear is entertained for its safety. At the bottom the tower is attached to the corner of the church; and, in a high wind, it is every now and then visibly detached from it, so that a knife may one moment be inserted between them, and the next moment it is again held fast.

The see of Brechin, though small in point of jurisdiction, was largely endowed; and perhaps in no see was there a more lavish and shameful spoliation of church property for the private benefit of those who filled ecclesiastical offices and their immediate relatives.

\* These with the square and round tower are shown in our view (see frontispiece to the present part). The third spire, the belfry stair being at the opposite angle of the tower, does not appear.

† See account of Kildare Cathedral, No. 487, of the Church of England Magazine.

From the erection of the bishopric until the Reformation it was governed by eighteen bishops, many of them occupying important offices in the state. From the Reformation until the abolition of episcopacy in connection with the state, it was occupied by ten. During a portion of the time, ecclesiastical matters were in a sort of transition state, one of the parochial ministers being an episcopalian, the other a presbyterian. It is still what is called in Scotland a collegiate incumbency, that is, a living of which the emoluments and duty are divided between two ministers of equal standing.

In a lane at the upper end of the town of Brechin are some remains of the hospital of Maison Dieu, founded in 1256 by William de Brechin, for the repose of the souls of kings William and Alexander, and others. In a lane in the College wynd the Culdee college or monastery was situated; no traces of it, however, exist. A neat modern chapel has been erected for the use of the episcopalians, who are here a numerous and respectable body. The present incumbent is the right rev. David Moir, bishop of Brechin.

The castle was a strongly fortified place, and in 1303 made a protracted resistance to the assaults of Edward I. For twenty days the garrison stood firm, until the governor, sir Thomas Maule, received his death-wound from a stone thrown from an engine placed on the opposite rising ground, where a number of rude coffins have been discovered. A descendant of sir Thomas was in 1616 created earl of Panmure. The title was forfeited in 1715, but restored in the person of the present baron, created lord Panmure and Navar at the coronation of William IV.

The modern castle is built in a romantic spot on the site of the old, on a perpendicular rock overhanging the south Esk river (see our view), and half a mile from the town. The ravine formerly mentioned, both sides of which are covered with timber, lies between the castle and church. The grounds are spacious and well wooded, with an avenue of fine old beeches leading from the turnpike-road to the castle.

Brechin is nine miles from Montrose, which is the nearest seaport. This town, with its bridge and harbour, and the German ocean beyond, and the vale of the Esk, which lies in fine cultivation between the two towns, forms a beautiful and variegated prospect from the battlements of the tower of Brechin church. The whole country round, indeed, will well repay the tourist.

#### BLENTARN GHYLL\*.

"But let me now explore the deep-sunk dell,  
No foot-print, save the covey's or the flock's,  
Is seen along the rill, where marshy springs  
Still rear the grassy blade of vivid green.  
Beware, ye shepherds, of these treacherous haunts;  
Nor linger there too long: the wintry day  
Soon closes; and full oft a heavier fall,  
Heaped by the blast, fills up the shelter'd glen;  
While, gurgling deep below, the buried rill  
Mines for itself a snow-cov'd way. O, then  
Your helpless charge drive from the tempting spot;  
And keep them on the bleak hill's stormy side,  
Where night-winds sweep the gathering drift away."  
GRAHAM'S "SABBATH WALKS."

GEORGE and Sarah Green, two hardworking

\* This most interesting statement is chiefly a very brief abridgment of the narrative from the pen of Mr. de Quincey, which appeared in "Tait's Edinburgh Magazine" for Sept., 1860. We have added some facts derived from other sources, and a few practical observations.

peasants, dwelt, with a numerous family of small children, in Easedale, in Grasmere (see *Church of England Magazine*, vol. xvii. p. 94). Though poor, they were much respected in the neighbourhood, from the firmness with which they bore their hardships and the decent attire in which the children were sent to Grasmere school.

It was on a wintry day, in 1807, that this couple went to a sale at Langdale-head, which, in clear weather, it was possible to reach by a short route of eight miles; and by this they went. Their object was, if possible, to obtain a place for a daughter which Sarah had before her marriage; for their small purse would not admit of their making purchases. At such sales were large concourses of people, who had no other motive but in the probability of meeting many old friends, and partaking of the good cheer then amply provided and liberally bestowed. Intent on their object, time almost insensibly slipped on: the company at the sale gradually dispersed, and the couple returned homewards, amid many serious expostulations not to risk a journey over the mountains above Langdale Head, which they said it was their intention to do. To these, however, they gave no heed. They were observed most imprudently to ascend the hills from the road. Voices were heard some hours afterwards from among the mountains; and, though some thought them cries of distress, others deemed them to proceed from some mirthful party; consequently, no notice was taken of them. At such sales it was customary to deal out liquors pretty bountifully, and several serious, nay, fatal accidents had been, as might be expected, the result; but no accusation on this point could be fairly adduced against the Greens.

On that dreary night their six young children, the eldest, Agnes, being about nine years of age, sat by the peat fire, anxiously hoping every moment to hear their well-known voices. Every sound was heard with beating breasts on the part of the elder: every echo amongst the hills was listened to for hours. At twelve they went to bed, but not without having kneeled down and said their accustomed prayers. During the night and on the following morning a heavier fall of snow had taken place, and they were now cut off from all intercourse with their neighbours. The brook was swollen with the torrents, and the little bridge was in such a precarious state that they did not dare venture across it. Their parents did not return. The hope had been entertained that during the night they might have found shelter in some cot, but this gradually vanished as day passed on. Again they gathered round the fire, and began now seriously to consider that they might die from starvation.

It was in this state of terror that Agnes began to consider what might be done, and to act in a manner almost unheard for a girl of her years. The night was fast approaching. Having caused the other children to go to bed, she turned herself to household work. First, recollecting that the clock was nearly down, she wound it up. She then took away the milk which remained from what had been set aside for the children's consumption during their parents' absence and for the breakfast of the following morning, and which was still sufficient for two days' consumption: this she scalded, to keep it from turning sour. She next examined the meal chest, made the porridge,

but put all of the children, except the two youngest, on short allowance; and, to reconcile them to this, she found out a little flour, part of which she baked on the hearth into little cakes, and this persuaded them that they had been having a feast. Before night should make it too formidable, or before fresh snow might make it impossible, she went out of doors. With the assistance of two younger brothers, she carried from the stack sufficient peats for a week's consumption. She examined the few potatoes buried in "brackens" (withered fern), and thought it better to leave them where they were, except as many as would make a single meal, fearing that the heat of the cottage would spoil them if removed. Having thus made all the provision she could for the support of their own lives, she turned her attention to the cow, which she milked; but, either from being badly fed, or from some other cause, the milk afforded was too trifling to be of much consideration towards the wants of the family. Her next anxiety was to get down the hay for the cow's food from a loft above the outhouse: in this she succeeded but imperfectly, from want of strength. Returning to the cottage, she fastened the door, put the young children to bed, and set up with the others till midnight. But no voice was heard, no rap came to the door. Her care, before going to rest, was to prevent the snow beating in. And so it went on. Another night passed on, and after it another day. On the third or fourth, however, so much of the snow had drifted as to permit Agnes, by a circuitous route, to pass the stream still swollen, and to find a pathway to Grasmere; and this, after much fatigue, she was enabled to do, and to tell her melancholy tale.

No sooner was it made known, however, than within about half an hour, from the remotest parts of the valley, some distant nearly two miles, all the men of Grasmere had assembled at the little cluster of cottages called "Kirktown," from their adjacency to the church of St. Oswald. There were about sixty-three households in the vale, and the number of souls about 265. Sixty of the stoutest men, at least, after arranging the signals by which they were to communicate from great distances, in the event of mists or snow storms, set off to the hills\*. The women of the

\* In Mr. De Quincey's paper are many very valuable suggestions, relative to some very simple plans which might be carried into operation, at no great expense, for directing travellers in snows and mists. Many lives are annually lost by persons losing their way, either by plunging into deeps or snow wreaths, falling over precipices, or perishing from mere exhaustion, in a district where few houses or places of shelter are to be found. The whole paper deserves perusal. In it especial reference is made to the rev. James Grahame's note on his "Sabbath Winter's Walk." "During the winter season there are many shepherds lost in the snow. I have heard of ten being lost in one parish. When life-boats for the preservation of shipwrecked mariners, and institutions for the recovery of drowned persons, obtain so much of the public attention and patronage, it is strange that no means are ever thought of for the preservation of the lives of shepherds during snow-storms. I believe that, in nine instances out of ten, the death of the unhappy persons who perish in the snow is owing to their losing their way. A proof of this is, that very few are lost in the day-time. The remedy is, then, both easy and obvious. Let means be used for enabling the shepherd, in the darkest night, to know precisely the spot at which he is, and the bearings of the surrounding grounds. Snow-storms are almost always accompanied with wind. Suppose a pole, fifteen feet high, well fixed in the ground, with two crossed spars placed near the bottom, to denote the points of the compass; a bell hung at the top of this pole, with a piece of grating-wood attached to it, projecting upward, would ring with the slightest breeze. For a few hundred pounds, every square mile of the southern district of Scotland might be supplied with such bells. As they would



vale were in the greatest anxiety, until night brought them back in a body unsuccessful; for they were perfectly aware that such expeditions were very hazardous. For three days, if not five, the search was ineffectual; partly from the extent of ground to be examined, and partly from their naturally ranging almost exclusively on the earlier days on that part of the hills over which the path to Easedale might be supposed to have been. At length dogs were taken up, which providentially show the most astonishing sagacity in snow-storms; and, about noon, a shout from a height amongst the thick cloudy vapour conveyed, as by telegraph, from man to man, intelligence that the bodies were found. George was lying at the bottom of a precipice, from which he had fallen—Sarah on its summit; and it was conjectured that George had desired her to pause, wrapping her in his own great-coat, whilst he should go forward and catch the sight of some object which might inform him of their real situation. The precipice was but a few yards from that on which he had quitted his wife. The depth of the descent and the fury of the wind would prevent any distinct communication between the couple; but it was believed by the shepherds that Sarah might have caught, at intervals, the groans of her partner, supposing his death were lingering. It was agreed that the wild shrieks heard towards midnight in Langdale Head were Sarah's.

Their bodies were interred in the churchyard of Grasmere. George had a family by a former wife; and it was for some of them, who lived at a distance, and who wished to attend, that the funeral was delayed. After this solemn ceremony, attended, as might be supposed, by persons from all quarters, a division of the children was made amongst the wealthier families of the vale. There had been, even before the funeral, a struggle to obtain one of the children, amongst those enabled to provide for them; and even the poorest claimed to bear some part in the expenses of the case. But it was decided that none of them should be entrusted to persons likely to be obliged to relinquish it. The children thus soon found a refuge; for to the shorn lamb the wind was mercifully tempered, and the Father of the fatherless suffered them not to wander.

In a great measure through the instrumentality of the Wordsworth family, an ample subscription was obtained, including some of the members of the royal family, and such a sum raised as to provide for setting them in situations adapted to their sphere of life.

How much is there to be learned from this instructive record! how much valuable counsel may parents derive from it! The whole conduct of the children—their due attention to the prayers taught them, their ready obedience to their elder sister, the prudent forethought and energetic activity which that sister testified, speak loudly to the commendation of George and Sarah Green; while it affords to all parents in the same situation an useful lesson and example, to bring up their children “in the nurture and admonition of the

be purposely made to have different tones, the shepherd would soon be able to distinguish one from another. He could never be more than a mile distant from one or other of them. On coming to the spot, he would at once know the points of the compass, and, of course, the direction in which his home lay.”

Lord.” If they reaped not the harvest, yet they had sown the seed; and the subsistence so mercifully and abundantly provided for their children is only one of the myriads of testimonies to truth of the psalmist's experience.

The death of George and Sarah Green will not be soon forgotten in the wilds of Westmoreland and Cumberland; and it is the constantly repeated tale to the visitor of Grasmere churchyard: not that death on the mountains or in the vales was or is of such rare occurrence, and that even in a season and in weather far different from that in which the Greens perished—and that not merely with strangers, but shepherds and others born and bred up in the neighbourhood—but it was the various connecting circumstances which added such a deep interest to the tale of woe. Often, and in many sequestered spots, will the guides point out to the traveller that there some wanderer slept the sleep of death: well for that wanderer if he fell asleep in Jesus; and if, while his eyes for ever closed upon the splendid scenes which surrounded him, they were enabled to behold the everlasting hills of Zion, which compass the city of the living God.

On the melancholy event referred to, the following was written by the present poet laureate:

- “Who weeps for strangers? Many wept  
For George and Sarah Green;  
Wept for that pair's unhappy fate,  
Whose graves may here be seen.
- “By night, upon these stormy fells,  
Did wife and husband roam;  
Six little ones at home had left,  
And could not find that home.
- “For any dwelling-place of man  
As vainly did they seek.  
He perished; and a voice was heard—  
The widow's lonely shriek.
- “Not many steps, and she was left  
A body without life;  
A few short steps were the chain that bound  
The husband to the wife.
- “Now do those sternly-featured hills  
Look gently on this grave;  
And quiet now are the depths of air,  
As a sea without wave.
- “But deeper lies the heart of peace  
In quiet more profound:  
The heart of quietness is here  
Within this churchyard bound.
- “And from all agony of mind  
It keeps them safe, and far  
From fear and grief, and from all need  
Of sun or gilding star.
- “O darkness of the grave! how deep  
After that living night—  
That last and dreary living one  
Of sorrow and affright!
- “O sacred marriage-bed of death,  
That keeps them side by side  
In bond of peace, in bond of love,  
That may not be untied!”

#### [THE CATHEDRAL OF ABERDEEN.]

MALCOLM the second founded a bishopric at Mortlack, a country parish about thirty miles north-west of Aberdeen, in the county of Banff, in the beginning of the eleventh century, in memory of his defeat of the Danes there, A.D. 1010, appointing Beyn, afterwards canonized, to be bishop thereof. According to bishop Keith, “he administered his diocese for two-and-thirty years with that prudence, integrity, and all those other virtues that become a true pastor of souls. Neither the honour to which he was raised prejudiced in the least his humility and contempt of

himself, nor any exterior occupations took off his continual attention to and familiarity with his God. He was buried at the postern-door of his church, where his effigy lies in a wall near to the said door."

This bishopric was translated to Old Aberdeen by David the first. In 1163 this church was built, to the memory of St. Machar, by Mathew Kininmont, bishop of Aberdeen; who obtained a new charter from Malcolm the fourth, with many large donations. This bishop began to build a cathedral, which, not being sufficiently large, was pulled down by bishop Alexander Kininmont, A.D. 1357, and in its place the one now partly remaining was built.

This magnificent structure was almost destroyed at the Reformation by an infuriated multitude from New Aberdeen. In 1568 an order of the council was issued for unroofing the cathedral, as well as that of Elgin; "for provision must be made for the entertaining the men of war, whose service cannot be spared, while the rebellious and disobedient subjects, troublers of the commonwealth, in all parts be reduced. Foreseeing resistance to this sacrilege, the council denounced severe vengeance on the inhabitants of those cities who should obstruct the removal of the lead from the roofs" (Stephen's "Church of Scotland").

"Early in August, 1640, the earl of Seaforth, accompanied by the master of Forbes, Dr. Guild, covenanting principal of King's college, and others, met in the King's college, at Old Aberdeen, from which they adjourned to the cathedral of St. Machar. They ordered all the curiously carved crucifixes, and those ornaments which had escaped the fury of the first reformers, to be destroyed. Bishop Dunbar's tomb was mutilated, and they 'chased out the name of Jesus drawn cipherways J. H. S., out of the timber wall on the front of St. Machar's aisle, anent the consistory door; the crucifix on the Old Town cross thrown down; the crucifix on the New Town [cross] closed up, being loth to break the stone; the crucifix on the west end of St. Nicholas's kirk, in New Aberdeen, thrown down, which was never troubled before.' Guild commenced his career as principal of King's college by demolishing a church called the Snow kirk, and built the college-yard walls with the materials, inserting the hewn stones in the decayed windows of the college. The local chronicler says of this exploit: 'Many Old Town people murmured, the same being the parish kirk some time of Old Aberdeen, within which their friends and forefathers were buried.' In 1641, when two-thirds of the revenue of the bishopric of Aberdeen were granted to King's college, and the remaining one-third to Marischal college, Guild contrived to secure for himself the episcopal residence, garden, and grounds. In 1642 he 'caused take down the organ case, which was of fine wainscot, and had stood within the kirk since the Reformation.' He soon afterwards completely demolished the episcopal residence, and gutted it of all its materials, with which he repaired the college. The barbarous architectural alterations which Guild perpetrated are dolefully narrated by Spalding. This covenanting enemy of every thing venerable for antiquity and curious workmanship was farther accessory in 1642 to the

destruction of the 'back of the altar in bishop Gavin Dunbar's aisle, curiously wrought in wainscot, matchless within all the kirks of Scotland as smelling of popery;' 'pitiful,' adds Spalding, 'to behold.' The wood was taken to ornament a hideous gallery which Guild ordered to be constructed within the cathedral, occupying the breadth of the church south and north. The incident mentioned by Grose, in his 'Antiquities of Scotland,' is duly recorded by Spalding as occurring under the direction of Guild and his preaching colleague William Strachan. 'It is said the craftsman would not put his hand to the down-taking thereof [the back of the high altar in bishop Dunbar's aisle] until Mr. William Strachan, our [presbyterian] minister, had put hand thereto; which he did, and then the work was begun. And in down-taking of one of the three timber crowns, which they thought to have gotten down whole and unbroken by their expectation, it fell suddenly upon the kirk's great ladder, broke it in three places, and itself all in blades, and broke some pavement with the weight thereof.' Spalding adds his denunciation of the 'loft,' or gallery, constructed by Guild 'athwart' the church 'which took away the stately sight and glorious show of the whole body of the kirk.' 'With this back of the altar, and other ornaments thereupon, he decorated the front and back of this beastly loft; whereas 40*l.* would have purchased as much other timber to have done the same, if they had suffered the foresaid ornament to stand.' The 'fine wainscot, so that within Scotland there was not a better wrought piece,' which Guild and Strachan destroyed, is described as 'having three crowns uppermost, and three other crowns beneath, well carved, with golden knaps.'

"The magnificent, though then and now roofless, cathedral of Elgin was also profaned by 'Mr. Gilbert Rose, minister at Elgin, the young laird Innes, the laird Brodie, and some others;' and this desecration was mere wantonness, as the church was not used for divine service. 'They broke down,' says Spalding, 'the timber partition wall dividing the kirk of Elgin from the choir, which had stood since the Reformation, near seven score years or above. On the west side was painted in excellent colours, illuminated with stars of bright gold, the crucifixion of our blessed Saviour Jesus Christ. This piece was so excellently done, that the colours and stars never faded nor vanished; but kept whole and sound as they were at the beginning, notwithstanding this college or canonry kirk wanted the roof since the Reformation, and no entire window thereunto to save the same from storm, wind, sleet, or wet, which myself saw. And, marvellous to consider, on the other side of this wall, towards the east, was drawn the Day of Judgment. All is thrown down to the ground. It was said this minister caused bring home to his house the timber thereof, and turn the same for serving his kitchen and other uses; but each night the fire went out whenever it was burnt, and could not be holden in to kindle the morning fire as use is: whereat the servants and others marvelled, and thereupon the minister left off any further to bring in or turn any more of that timber on his house. This was marked and spread through Elgin, and credibly reported to myself. A great boldness, without warrant of the king to destroy churches at that rate; yet it

\* See account of Elgin cathedral, in Church of England Magazine.

is done at command of the [General] Assembly, as said was" (Lawson's "Church of Scotland").

The roof of the nave is of oak, in square pannels, painted with the armorial bearings of those who contributed to its erection, which cost eight pounds Scots, a large sum in those days. "Bishop Gavin Dunbar was at all the pains and expenses of such ceiling. James Winter, an Angus man, was the architect of the timber work and ceiling of the said church, which was well done." There was a grand cross aisle from south to north, with a high tower upon it, furnished with fourteen bells, finished during the time of bishop Elphinstone. These bells originally hung on great oak trees, a little distance from the steeple. This tower fell to the ground May 9, 1688. The occasion of the fall was by Oliver Cromwell's soldiers taking away the walls of the chancel, which guarded it on the east, to build the fortifications of the castle-hill at Aberdeen. By its fall the rest of the church was much damaged. This venerable pile, which had suffered so much at the Reformation, did not escape the fury of the covenanters in the unfortunate reign of Charles the first.

The high altar, a piece of the finest workmanship in all Europe, had till that time remained inviolate; but, in the year 1649, was hewed to pieces by order and aid of the minister of the pariah, and a carpenter employed for that purpose. The wainscoting was richly carved and ornamented with different kinds of crowns at top, and admirably cut: one of these is large, and of superior workmanship.

There is a very curious account of the town and church of Aberdeen in "Bibliotheca Topographica Britannica," No. 3.

The episcopal palace stood at the end of the cathedral and chancel. The prebendaries had large houses. "They were the bishop's chapter, or council: he could do nothing without them. Therefore they were obliged to live near him, that they might be ready on all occasions when he called for them on church affairs."

#### MISSIONARY RECORDS.

##### No. I.

"Is it no privilege, I would ask you, to be a worker together with God in causing 'the ministry of reconciliation' to be extended to those who are 'alienated from God, and enemies in their minds, by wicked works?' O, my Christian brethren, what an inconceivable honour to one who is himself a poor, guilty sinner, saved by grace, to be a worker together with God himself in that which eternity will prove to be the highest manifestation of his glory, the revealing of his Son! Weigh well the value of one soul; measure it by the height of that blessedness to which it will be raised if it be in Christ, or by the depth of that misery into which it will be plunged if it be not in Christ; and then judge of the privilege of bringing, if it be but that one soul, 'from darkness to light, and from the power of Satan unto God. The only question for you and me is this: 'Am I to have a share in it?' O, my brethren, if you know the glory of that work in which I now invite you to take your part, there will be no lack of pecuniary offerings; nay, rather you will come forward in the spirit of those who contributed to the work of the 'service of the sanctuary,' who needed

restraint rather than exhortation. To each of you I say, 'Go, and do likewise' " (W. J. Brodrick).

I begin these records with a brief sketch of the income, expenditure, &c., of the several societies in London, connected with the established church, engaged in propagating the gospel of Christ, whether at home or in foreign parts, whether in Christian countries or under skies which its glorious light has not illumined, or where it is only partially vouchsafed, whether among those who do not come to its light where it burns pure, or among those who cannot discern it because of the veil of darkness or corruption with which their eyes are blinded. My extracts are made from the last annual reports of the societies in question; and I class them according to the amounts of their respective incomes.

*Church Missionary Society*.—Income, 104,323*l.* (of which—subscribed for general purposes, 97,791*l.*; and for special, such as the China Fund, 1,536*l.*, disabled missionaries, 1,163*l.*, &c.); and expenditure, 93,472*l.*, viz., missions, 69,162*l.*; institution for training students for missions, 3,160*l.*; sick and disabled missionaries, 7,296*l.*; salaries, deputations, travelling, clerks, &c., 6,300*l.*; &c. The excess of the income over the expenditure of 1843-44 was 4,381*l.*, of which about 1,800*l.* has been added to the capital fund, to provide for any deficiency in the receipts of future years. The number of missionaries is 108; catechists, &c., 43; teachers, male and female, 1,026; seminaries and schools, 732; communicants, 8,205; and scholars, 35,283.

*Society for the Propagation of the Gospel*.—Receipts, 104,429*l.*: of which subscribed for general purposes, 46,915*l.*; sale of stock, 24,469*l.*; balance of 1842, 11,451*l.*; and the remainder derived from subscriptions for special purposes, dividends, &c. Expenditure, 94,538*l.*: of which paid to missionaries, and for missionary purposes, 88,486*l.*; and the remainder, for missionaries' expenses at home, 438*l.*; printing, 2,812*l.*; salaries and wages, 1,144*l.*; &c. The largest payments are—to the Madras mission, 11,564*l.*; Calcutta, 11,365*l.*; Nova Scotia, 9,473*l.*; Montreal, 7,659*l.*; Toronto, 6,525*l.*; Newfoundland, 5,552*l.*. The society remitted 322*l.* to the Vaudois clergy. The total number of missionaries maintained, in whole or in part, by the society, is 321; besides above 300 students, catechists, and school-masters.

*Society for Promoting Christian Knowledge*.—Receipts, 91,170*l.*. Expenditure, 90,661*l.*. Issue of bibles, testaments, prayer-books, and other books and tracts, in the year, 64,048,051; including 122,323 bibles, 89,064 New Testaments, and 315,196 prayer-books. The grants in money, towards erecting churches, chapels, schools, &c., amounted to 13,159*l.*, chiefly appropriated to this object in our Indian, Polynesian, and North American possessions. Gratuitous supplies of books, 3,267*l.*. Payments for books, paper, printing, and binding, 63,701*l.*. Among the receipts are 3,714*l.* for benefactions; 15,779*l.* for subscriptions; 1,329*l.* from legacies; and 37,372*l.* from members, for books and tracts.

*Church Education Society (Dublin)*.—Income, 29,536*l.*, including 3,876*l.*, from the London Hibernian Society, now united with it. Expenditure of the latter, 3,384*l.*. The parent society has 1,694 schools, attended by 101,182 children, of whom 13,839 are protestant, and 33,187 Roman catholic dissenters, the remainder being of the established church of England and Ireland.

*Society for Promoting Christianity among the Jews*.—Income, 26,148*l.*, including 473*l.* for the "Temporal Relief Fund." Expenditure, 28,280*l.*, including 476*l.* for temporal relief. Exchequer bills in hand, 7,000*l.*. Expended on the mission at Jerusalem, inclusive of the church, hospital, college, school, &c., 7,312*l.*; on foreign missions and schools,

7,185*l.*; the Hebrew college and Jewish children and schools, at home, 3,684*l.*; cost of the Hebrew scriptures, 2,646*l.*

**Church Pastoral Aid Society.**—Income, 21,828*l.* Expenditure, 19,477*l.*, including grants for 236 curates, 15,283*l.*; and for 34 lay assistants, 1,647*l.*; in all, 16,430*l.* The 234 incumbents receiving aid from this society have 1,014,114 persons under their pastoral care; and the average income of those incumbents is 166*l.* per annum. The society also voted 28 grants for buildings and fittings. It afforded the means of opening, or keeping open, 87 churches or chapels, and 124 licensed rooms.

**National Society for the Education of the Poor.**—Income, including the cash balance of 1,680*l.*, 19,643*l.* This comprises the Government grant, 5,000*l.*; subscriptions, donations, &c., 5,898*l.*; and sale of stock and exchequer bills, 7,072*l.* Expenditure, 17,760*l.*, including, for training-school, Stanley-grove, 6,398*l.*; do., Whitelands, 1,048*l.*; do., mistress's boarding-house, 1,287*l.*; purchase of exchequer bills (since sold), 4,179*l.* The society has five training-schools, with 213 of both sexes in training as masters and mistresses. It does not help to support permanently any elementary schools. The number of teachers employed in national schools, in England and Wales, is not less than 12,000; and the number of children attending them is upwards of 1,000,000. The special fund raised for establishing schools in the manufacturing and mining districts, &c., amounts to 153,185*l.*; and grants amounting to 70,000*l.* have been made out of it.

**Prayer-book and Homily Society.**—Income, 1,760*l.* Expenditure, 1,961*l.*

**THE NESTORIAN BISHOP.**—HANOVER.—The Bible Society of this kingdom held its annual meeting in October last, when it appeared that, since its institution, in 1816, it had circulated 74,153 copies of the Old Testament, and 25,176 of the New Testament. In an appendix to the report read, it is mentioned that the "North American Bible Society" has an income of nearly 33,000 yearly, and that at its last general meeting Dr. Bethune had introduced the right rev. Marcus Johannes, the Nestorian bishop, who was visiting the United States. The venerable prelate, habited in his oriental vestments of ceremony, was addressed in an impressive manner by the president, who presented him with a quarto bible, splendidly bound, on which was inscribed "The American Bible Society present this bible to Marcus Johannes, bishop of Ceramiah, in Persia." The bishop accepted the gift in the following terms:—"How goodly and beautiful is the exterior of this bible! but how much more goodly and splendid is that which it contains! Scripture is indeed much costlier than fine gold. Look upon this book, which I have brought with me from my own land; how far inferior to this beautiful bible! and yet it unfolds the same divine word, the word of the new covenant. It is a manuscript on parchment, written 642 years ago. For many years my fellow countrymen have possessed but few bibles, dear as the word of God is to us; for it gave us strength and comforted us when the hand of the Mahometans laid heavy upon us, and it preserved us not merely from the ensnaring doctrine of the false prophet, but the attempts made by the Romish priests who came among us. The forty thousand souls, of which our people consist, do not possess more than six or eight copies of the New Testament like this. We intreat the Bible Society to increase the number, and supply our hungry, thirsting people with the bread of life. And there are other notions, sunk in our eastern darkness, whose eyes, like ours, are turned to you, imploring that the bible may be sent among them. I was astonished to hear lately that the society is able to print a thousand bibles in a single day. How noble an undertaking it would be if the society devoted a

few days of such labour to our profit! How soon would the east grow up to the light of America! Our greatest of needs is the bible. We are poor, but the word would make us rich. Will ye not give to us, brethren?" The society did not turn a deaf ear to this appeal, but cheerfully acceded to it. H.C.

**MISSION IN CHINA.**—(Extract of a letter from the rev. C. Gutzlaff).—"I addressed the Chinese throng around me very briefly," he observes, writing from Nankin. "We are now at peace, and I bring among you the type and seal of the covenant of peace: they will show you how Christ has reconciled you to God;" and I added a few words to the same effect. The river had overflowed its banks; so that my hearers were compelled to wade through the waters, or find their way in boats: this did not, however, disconcert them from flocking round me in great numbers. It was under the very walls of the ancient city, where I had not had an opportunity to publish the gospel of the grace of God, in that the Lord had hitherto holpen me, blessed be his holy name! He can and will bring this work to good effect. Look at the enormous distance I have traversed to reach this spot, and mark how the protecting arm of God has watched over me, his thankless creature, and how his fatherly love has shielded me against all the perils which beset me. I fall upon my knees, adoring and praising the Lord of all grace and mercy. When I stood on the pinnacle of the porcelain tower at Nankin, and beheld the city lying at my feet, I could not suppress a childish feeling of vanity, and pencilled against the tower, "Charles Gutzlaff, a native of the Baltic shores." But it came instantly across my mind that the neighbourhood of this city was inhabited by thousands upon thousands of human beings who had never heard even one single word of Christian truth. This induced me to devote several mornings to perambulate the environs, laden with books, and distribute them among the people; but the crowd pressed me so sore that I was obliged two several days to discontinue circulating God's precious gifts among them, in order to relieve myself from their overwhelming importunity. How would not my heart rejoice if it should please Christ, in his infinite compassion, to draw together a flock of elect souls in this place, culled from among its celebrated and much-frequented monuments of heathenism! Let us remember that the Lord is a Lord of prayer, and can bring to pass such as no missionary society has ever foreseen. After I had given all the books away, the mandarins came forward to put in their claim. They wished, as matter of course, to receive scientific works: instead of these, I put some excellent tracts, containing fragments of the life-giving word, in their hands; I wished them to learn that the great advances made by the natives of the west in worldly wisdom had originated in their heavenly wisdom, and in that divine religion which exalts the heart and imparts a right direction to the mind."

**PROFESSION OF FAITH BY A CONVERTED SAVAGE OF RARATONGA.**—"O Lord, I am a great sinner! May Jesus take my sins away by his precious blood. O God, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to teach me and make my heart good, to make me a man of Jesus, and take me to heaven when I die."—(J. Williams).

**MADRAS.**—"It must," observes the bishop of Madras, in a letter to the secretary of the Christian Knowledge Society, "be deeply interesting to the Christian to see the gospel seed sown by our beloved church springing up in such distant, and, humanly speaking, such unpromising corners of the earth; first the blade, then the ear: after that, though not in our time, the full corn in the ear. To the west and to the east, to the north and to the south, the Anglican church now sings the Lord's song in a strange land;

and his must be a cold heart who can look with indifference at her progress, and especially at the establishment of one of her bishops at Jerusalem, 'the joy of the whole earth,' because 'the city of the great King.' May he continue to be merciful unto her, and bless her, and to show her the light of his countenance, that his way may be known upon earth, his saving health among all nations, until all the ends of the earth shall fear him.' 'May my labours have been not altogether in vain in the Lord,' in so far as it has been in accordance with his solemn charge to all his ministers to feed his sheep. Alas, that so many of those for whom he shed his blood should be left without one who can constantly watch for their souls as he that must give account!"

**THE CHURCH OF ENGLAND.**—"I know of no breakwater against enthusiasm and wildness on the one hand, and semi-popery on the other, like the church of England in her polity and her spirit, her charity, her genuine doctrines, her offices, and her discipline. Nor do I doubt that in the eastern world her triumphs will be as conspicuous as in the western. To these victories of grace and truth the small societies, like the Prayer Book and Homily Society, are, I am persuaded, of the greatest use, both by their direct effects and by their reaction upon the larger bodies in our church. May God abundantly bless your labours!"—(Bishop of Calcutta to the Prayer Book and Homily Society).

### Poetry.

#### GRIEVE NOT THAT THE YOUNG SHOULD DIE.

O, GRIEVE not that the young should die,  
The beautiful and bright :  
Though nature claim a parting sigh,  
Their course is marked with light.

O, grieve not that the innocent  
Should leave this world of sin,  
And in a holier, happier sphere,  
A brighter world should win.

O, grieve not that the strong and brave,  
Should seek the silent tomb ;  
For he, who made, hath power to save  
Them from its sullen gloom.

Then grieve no more that those we love  
Should lay them down to rest :  
They do but seek their home above,  
To dwell among the blest.

But rather grieve for those who live  
In sin and suff'ring here,  
Whose crimes rise upwards to that throne  
Where all must soon appear.

*Gospel Messenger.*

AMELIA.

### Miscellaneous.

**THE CARNAL PRINCIPLE\*.**—So powerful is the carnal principle, that, although it may lose much of its strength, it will not be completely brought under subjection during the life of the body. When the soul is created anew by the Holy Spirit, a principle is introduced by which the soul, which had been dead to God, rises again into life and obedience. This principle is the same with that of which the soul was de-

prived at the fall, viz., godliness: the change is from death unto life; in other words, from ignorance and darkness to knowledge and light;" according to scripture, "man being renewed in knowledge, after the image of him that created him. By the gradual recovery of godliness the soul faintly reflects the image of its Creator; but the body continues vile; the carnal tendency, though weakened, will exist till the body is cut down by the scythe of death, by which alone the believer's soul can be fitted for paradise. To complete this view, we have only to add that, at the resurrection, the body, freed from all carnal dispositions, will be re-united to the soul. To adopt the words of Whitby, "Our bodies shall then wholly serve our spirits, and minister unto them, and depend on them, and therefore may be called spiritual," and man will then be fitted for heaven. Thus there are two things never to be forgotten by the Christian desirous of living in a more pure and serene air, who is kept in sadness by his inability to serve the Lord God of Israel in holiness and righteousness: first, that the Holy Spirit, even when he reintroduces into the soul the principle of obedience to God, a principle of rectitude, thereby effecting a moral change which amounts to a complete transformation of the mind, leaves the body fallen, degraded, a body of death, the carnal principle fiercely warring with the spiritual desires of the renovated soul. This is clearly laid down in Rom. viii.: "If Christ be in you," if ye are in union with Christ, if he have taken possession of you by his Spirit, "the body is dead because of sin"—your bodies, it is true, are under a law of death in consequence of man's first transgression of the commandment of God; "but the Spirit is life, because of righteousness;" but your souls have revived through the justification wrought by Christ. And, secondly, the Christian must remember that, although regeneration, for any thing we know to the contrary, may be the work of a moment, even while a man appears perishing on a wave, yet the growth of the spiritual principle is generally a work of time, of difficulty inconceivable, unless by the experienced Christian, and not completed till the soul of the dying saint is on the wing. In the beginning of the struggle the carnal mind would seem to prevail. St. Paul has addressed incipient Christians as carnal men, the fruits of carnality still ripening. Although of the family of God, it is only in a more advanced stage of their training that men become strong, and are enabled by the word of God to overcome the wicked one, who is continually endeavouring to quench the fire which the Holy Spirit unobservedly feeds. "Nothing," says Luther, "can be more useful for sincere and pious persons, than to know St. Paul's doctrine concerning the contest between the flesh and the spirit;" a knowledge which cannot be obtained unless by those who, from experience, have learned the strength of the contending principles.

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\* From "Essays on Partial Derangement of the Mind in supposed connexion with Religion." By John Cheyne, M.D., &c. Dublin: Curry, 1845.

# THE Church of England Magazine.

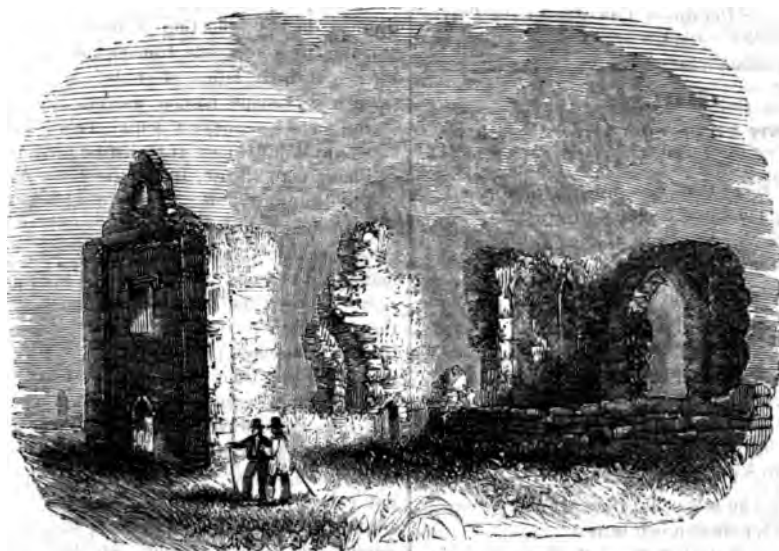
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 507.—FEBRUARY 1, 1845.



## PRIORY OF NEWTOWN, COUNTY OF MEATH.

THIS monastery is situated on the north bank of the river Boyne, about half a mile below the town of Trim. Its widely spread ruins prove it to have been at one time of great extent. The buildings which remain most uninjured consist chiefly of the church and part of the cloisters, which stretch down towards the river; but, from the state of dilapidation into which the whole is sunk, it is impossible fully to trace the plan or size of the original erection. The eastern window of the church, when perfect, must have formed a most beautiful specimen of Gothic architecture: it is very lofty, and topped with a pointed arch; but its mullions have been all removed, and the clustering ivy now covers, as if in pity, their mutilated remains. In the north wall, adjoining the eastern end, three tall lancet windows remain: these, in all probability, belong to the original church erected by Simon de Rochfort in the early part of the thirteenth century. But the architecture of

the western gable, as shown in the engraving, indicates a date long posterior to the remainder of the building.

This great religious house (the prior of which was the third in dignity in Ireland, and sat in parliament as a baron) was founded, for canons regular of the congregation of St. Victor, by Simon de Rochfort, bishop of Meath, in the year 1206; and we are informed by Ware that he removed the episcopal seat from Clonard to the church of this priory, which he erected into a cathedral, having dedicated it to St. Peter and St. Paul. He was himself interred here in the year 1224. Here was held in 1216 a synod, by the constitutions of which village bishoprics were changed into rural deaneries\*.

Richard, prior of Little Malvern, in Worcestershire, granted to the priory of St. Peter and St. Paul, in perpetuity, all the lands of Dunsenekill or Dunsink, and the rents arising from the several

\* See Wilkin's Concilia.

lands then held by Walter de Subley, Adam le Peter, and Richard Rodipac; also an annual rent of two shillings arising from the lands of Keppoe, and twelve pence out of Dubber; reserving to the priory of Little Malvern all the rents and tithes of the ecclesiastical benefices and the tithes of Castleknock, with one pound of wax annually.

In the year 1307 a most extraordinary occurrence took place in this house, which is related in a very unsatisfactory manner by the historians. Archdall thus mentions it: "This year Richard Sweetman, the prior, was accused of inhumanly murdering friar Robert Mody, a canon of this house, by stabbing him with a knife. He was also accused of assisting his brother, William Sweetman, to kill friar — Thunre, another canon. The prior pleaded that as a clerk he was not obliged to answer; whereupon friar John Abbot, of the monastery of the Virgin Mary of Trim, appeared as attorney for the bishop of Meath, and claimed that the said prior should be delivered to him. And the said jury found that on the feast of St. Peter and St. Paul last past, the friars Robert, James, and John were heard to murmur that they were too much restrained by the prior; whereupon they secretly armed themselves with swords and other weapons, and, having met after the evening collation, previous to their going to rest they complained to each other of being too much confined by N—, and vowed they would have drink as formerly. They then went towards the gate, and, meeting with —, abused and pursued him; who, falling through fright, they fell upon and used him with such inhumanity that he instantly died. Friar John Ballymore, on seeing these murderers prepare to escape, endeavoured to prevent them; but they attacked him, and with one blow of a sword nearly severed his head from his body: this happened at the cellar door, which they had broken open. The prior gave Hugh de Lacie and John le Bloundel, of Rathregan, as bail for his appearance at the next assizes."

In 1419 king Henry V. granted to the prior and convent, for the better support of this abbey, a licence to acquire lands, &c., to the annual value of £40, dated at Trim, 24th September. Thomas Scurlock, the prior, on the 8th of January, 1420, was made treasurer of Ireland, and before the end of the same month he was elected bishop of Meath; but, going to Rome to receive the pall, he was there rejected. In 1488, the prior, Richard Hussey, having been concerned in the rebellion excited by Lambert Simnell, he received the royal pardon for the same, and took the oaths of fidelity to the king on the 25th of July in this year.

In the twenty-ninth year of the reign of king Henry the eighth, this monastery, with all its possessions, were granted for the term of twenty-one years to Robert Dillon, at the annual rent of £16 6s. 9d. Irish money. Laurence White was the last prior: he surrendered July the 16th, thirty-first of king Henry the eighth. At that period the buildings within the precincts of the abbey consisted of the church, two towers, a hall, storehouse, kitchen, brewhouse, two granaries, a pigeon-house, a haggard, &c.

Ledwich informs us that there was a tomb here, said to have been placed for a daughter of king

John; but this has since disappeared, and the only monument of any antiquity now remaining is a tabular one, bearing the following inscription: "Hic jacet Henricus Dillon, qui obiit undecima die Maii, anno dñi. 1581." On the upper slab lie the figures of a knight and lady clothed in their proper costume; and on the foot of the tomb is a curious sculpture, in *alto relievo*, representing, it would seem, the performance of a marriage ceremony; and, were we not acquainted with the date of the monument, the short mantles and collars of S S worn by the figures would sufficiently indicate that it belonged to the Elizabethan age.

A grassy slope of about one hundred and fifty yards stretches down from the ruins of this monastery to the Boyne, which at a little distance below is crossed by a many-arched bridge of ancient workmanship, at the southern extremity of which stands the priory or hospital of St. John the Baptist, which was erected in the thirteenth century for cross-bearers or crouched friars; and the bishops of Meath are said to have been either the founders or great benefactors of this house. At the monastic dissolution it was granted with the abbey to Robert Dillon.

It is in exactly the same condition as it was in Archdall's time, who thus describes it: "It stands on the south side of the river, a little below the abbey and contiguous to the bridge. The ruins are extensive, though by no means remarkable for regularity of style, nor have they much appearance of a religious foundation. A square castle adjoins the bridge, from whence a regular range of building along the water's edge extends to another castle at the east end, near which stands the east window of a small chapel of a light triple form; and on the road-side, near the castle, is a very neat turret, built in an octagon form."

#### SEPULCHRAL MONUMENTS.

It is interesting to look back upon the practices of our forefathers, in matters relating to common life, and to observe in them illustrations of that simplicity of feeling which belongs to every period and country before advances have been made in civilization. The methods which they adopted in disposing of their dead might be expected to be as rude and unadorned as were the habits of the living; and such, accordingly, we find they were. "Pomp and circumstance" had no place in their arrangements. The "rude forefathers of the hamlet" met with sepulchral obsequies that answered in all respects to the almost wild simplicity with which they had passed their lives. Decent interment, the consignment of their remains to their kindred earth after a plain and quiet fashion, was all that their survivors thought necessary to testify their affectionate regret. Some of these modes of interment have been treated of. I go on to speak of another ancient method.

Cromlechs (C. Brit. crom-illec, a stone that inclines) have erroneously been considered as druidical altars, or stones upon which the druidic priesthood performed magical and mysterious rites, where they sacrificed human victims. This false notion, which had never anything better than conjecture to support it, has continued prevalent in the world down to the present time;



and you will scarcely open a book that tells you the truth, or what the real design of these monuments was. Authors have been content to copy each other's fables, none having been at the pains to excavate or dig into any of the monuments in question, so as to ascertain what was the purpose of their erection. The researches that have very recently been made regarding them by Mr. Lukis, in the channel islands, in Guernsey, Jersey, Alderney, and Sark, where they abound, have set their intention completely out of doubt. Similar operations have been carried on by Mr. Petrie, an eminent Irish antiquary, and have been attended with the same success. The general contents of these Guernsey cromlechs consist of a stratum of burnt human bones and coarse unbaked pottery. All the bodies appear to have originally been deposited with some degree of order and care. The surface of the natural soil was rudely paved with flat beach stones. On this pavement was a stratum of rolled pebbles, on which were placed the human ashes and pottery. Above the burnt bones were flat stones, similar to those forming the pavement, and over these a thick stratum of limpet shells. In some cases, the urns, when nearly perfect, contained the bones; but generally the fragments were scattered about and mixed up with the bones. Mullers, stone amulets, clay beads, and stone celts, were the articles chiefly found in them.

Burning was a way of disposing of the dead much practised by the ancient Greeks and Romans, and still retained by several nations in the East and West Indies. The antiquity of this custom rises as high as the Theban war, where we are told of the great solemnity accompanying this ceremony at the pyre of Menæceus and Archemorus, who were contemporary with Jair, the eighth judge of Israel. Homer abounds with funeral obsequies of this nature. In the inward regions of Asia the practice was of very ancient date, and the continuance long; for we are told that, in the reign of Julian, the king of Chionia burnt his son's body, and deposited the ashes in a silver urn. Coeval almost with the first instances of this kind in the east, was the practice in the western part of the world. The Herulians, the Getae, and the Thracians had all along observed it; and its antiquity was as great with the Celtæ, Sarmatians, and other neighbouring nations. The origin of this custom seems to have been out of friendship to the deceased: their ashes were preserved as we preserve the hair, or a ring or seal of a deceased friend.

The bodies of kings were burnt in a cloth made of asbestos, that their ashes might be preserved from any mixture with the fuel and other matters thrown on the funeral pile. The same method is still preserved with the princes of Tartary. Among the Greeks, the body was placed on the top of a pile, on which were thrown divers animals, and even slaves and captives, besides unguents and perfumes. In the funeral of Patroclus, we find a number of sheep and oxen thrown in, then four horses, followed by two dogs, and, lastly, by twelve Trojan prisoners. The like is mentioned by Virgil in the funerals of his Trojans; where, besides oxen, swine, and all manner of cattle, we find eight youths condemned to the flames. The first thing was the fat of the beasts, wherewith the body was covered, that it might consume the

sooner; it being reckoned great felicity to be quickly reduced to ashes. For the like reason, where numbers were to be burned at the same time, care was taken to mix with the rest some of humid constitutions, which they thought more inflammable. Thus we are assured by Plutarch and Macrobius, that for every ten men it was customary to put in one woman. Soldiers usually had their arms burnt with them. The garments worn by the living were also thrown on the pile, with other ornaments and presents; a piece of extravagance which the Athenians carried to so great a height that some of the lawgivers were forced to restrain them, by severe penalties, from defrauding the living by their liberality to the dead. In some cases burning was expressly forbidden among the Romans, and even looked upon as the highest impiety. Thus, infants, who died before the breeding of teeth, were entombed unburnt in the ground in a particular place set apart for this purpose, called "suggrundarium." The like was practised with regard to those who had been struck dead by lightning, who were never to be burnt again. Some say that burning was denied to suicides. The manner of burning among the Romans was not unlike that of the Greeks: the corpse, being brought out without the city, was carried directly to the place appointed for burning it; which, if it joined to the sepulchre, was called "bustum;" if separate from it, "ustrina;" and there laid on the "rogus," or "pyra," a pile of wood prepared on which to burn it, built in shape of an altar, but of different height, according to the quality of the deceased. The wood used was commonly from such trees as contain most pitch or resin; and, if any other were used, they split it for the more easy catching fire. Round the pile they set cypress trees, probably to hinder the noisome smell of the corpse. The body was not placed on the bare pile, but on the couch or bed whereon it lay. This done, the next of blood performed the ceremony of lighting the pile; which they did with a torch, turning their faces all the while the other way, as if it were done with reluctance. During the ceremony decursions and games were celebrated; after which came the "ossilegium," or gathering together of the bones and ashes; also washing and anointing them, and depositing them in urns.

The cromlechs are sometimes surrounded by a circle of stones, which brings under our thoughts another sort of sepulchral monuments, and an erroneous opinion connected with them equally prevalent with the one already adverted to. For, whilst the cromlechs have been considered druidic altars, these enclosures of upright stones have in turn been hitherto considered as bardic circles; by which, I suppose, is meant, circles where the ancient bards repeated their poetic triads. But this notion is equally vague and incorrect with the former one. "I had long," says Mr. Hartshorne in his *Sepulchral Remains*, "felt dissatisfied with the idea that these circles of upright stones were applied to such refined purposes as was pretended; nor could I at all imagine that savage tribes should cultivate verse to such an extent that the tops of the highest mountains should be consecrated to their recitation, and become almost covered monuments, within which the poetic priesthood of the day rehearsed their effusions. I could not bring myself to believe that wandering bar-



barians were so highly gifted; and I suspected that all authorities which would lead me to accredit such improbable notions might be in error, and not much better than my own. I had stated these opinions pretty boldly in print before Mr. Lukis made me acquainted with his own labours, or, in fact, before he had commenced them. The result of his operations has fully established my inductions to be facts. They have also been abundantly borne out by the excavations that have recently been carried on within the circles at Killmille, in the county of Sligo, where vestiges of no less than sixty cromlechs are visible on the top of one mountain alone. And, finally, the question has been settled by the additional evidence we have lately derived from antiquaries at Copenhagen, where monuments of this nature are very abundant. The book of 'Mon-Sjaborj,' which treats upon them, is highly valuable, and, if it were not written in Swedish, I should recommend it as extremely entertaining."

It may be mentioned, in conclusion, that Taliesin, the ancient Welsh bard, signifies that cromlechs are sepulchral, when he commences several stanzas with "Addfwyn gaor y sydd." ("There is a holy sanctuary"), &c., and concludes the whole with reference to funeral ashes (undwed), and the flat stone or cromlech of Maelwy (llech Vaelwy). Though these poems are indeed exceedingly obscure, so that no satisfactory evidence could be derived from them alone, perhaps, on either side of the question, we are not beholden to them for the conclusion at which we have arrived concerning cromlechs; for one's eyes assure us, wherever these monuments are opened, that they present sepulchral remains within them. E.

#### PROTESTANT SISTERS OF MERCY.

THE office of deaconesses was evidently a primitive institution in the church; for we find Ignatius, in his epistle to the church of Antioch, saluting them as "deaconesses in Christ;" and it is one of this order whom St. Paul is by some supposed to have referred to as "a servant of the church" (Rom. xvi. 1). They were its servants, and formed a link in the constitution of many Christian communities in the first ages of the church. The order, if it may be so called, originated in part with the strict line of demarcation which is drawn between the two sexes in eastern countries. The duties assigned to the deaconess were, to visit the poor and attend to the sick, to minister to the wants of the persecuted in prison, to undress and reclothe female catechumens, to superintend the baths used by Christian women, to assist them during the pains of childbirth, and to advise and admonish them in circumstances which did not admit of male interference. Beyond the province of instructing converts of their own sex preparatory to their admission into the church of Christ, and teaching them to make right responses, and in their general deportment at the celebration of their baptism, they were not permitted to teach or discharge any other ministerial duty. They were consecrated to their office by prayer and the imposition of hands, and were ordained to their office under a vow that they would walk in faith and holiness, keeping themselves unspotted in the world; nor were they admitted by imposition of

hands, or even within the walls of the church. It was necessary that they should be widows, or maidens of unblemished character; and, until the close of the fourth century, that they should not be less than sixty years of age: in the middle of the fifth, however, the council of Chalcedon ordered that the age should be reduced to forty years or upwards. The institution of the order of nuns did away with the necessity for the services of the deaconess; and the office was finally abolished by the acts of various councils of the church.

Duties, similar to those discharged by the deaconesses in the earlier days of the church, have fallen, in more recent times, to the province of the "sisters of charity," or "helping women" of the Society of United Brethren, in the Roman church; and the exemplary manner in which they have acquitted themselves of their useful functions has extorted the admiration even of protestants; so much so, indeed, that, both in England, Germany, and other parts of Europe, their example has led to the introduction of analogous institutions among anti-Romanists. One of the first, if not the first of them, was established, some years ago, under the designation of "The Institute of Deaconesses," at Kaiserswerth, in the province of Diisseldorf, on the Lower Rhine. The funds for its foundation were raised by the active liberality of a knot of pious friends. It was opened on the 15th of October, 1836, and has never felt the want of zealous individuals ready to devote themselves to its labours of love, nor of affluent patrons as ready to support it with their benefactions; among which the frequent and munificent contributions of his Prussian majesty and his family deserve to be specially noticed.

The institution now occupies a range of buildings which include a hospital, where numbers of sick and maimed sufferers, without distinction of creeds, age, or sex, are tended both in spiritual and temporal respects; while it affords an efficient training school for the pious sisterhood, who are thence to transfer their services to public hospitals or private households. The number of in-patients amounted last year to 292, being 86 more than were admitted during the year preceding: they consisted of 182 protestants, 100 Roman catholics, and one Jew. Of this number 136 were provided for at the expense of the charity. They were attended by 61 nurses, of whom 44 were appointed deaconesses, and 17 in training for the office. There were 21 doing service in other hospitals, and 10 or more in private families. Another part of the building is appropriated to the purposes of a seminary for training teachers for the infant young; where 35 were in training last year, independently of 105 who had completed their period of training. The institution has lately begun to educate teachers for female elementary schools, with the special object in view of enabling them to teach needlework and knitting thoroughly. There is also an orphan asylum for the daughters of protestant parents, which is making its way quietly and successfully: at present there are but eight orphan children under its roof. The evangelical asylum has, up to this time, afforded a refuge to 102 discharged female prisoners, on whose conversion to their offended Maker the most unsparing pains have been bestowed; and how could a fitter foundation be laid for their future well-doing in

the world? The normal infant school is attended by forty, and at times fifty, children. A commencement has just been made with an asylum for the sick and indigent, which will enable the institution to supply a great desideratum in the protestant church.

The income for the year 1843 amounted to 11,114 dollars (about 1,530*l.*), and the expenditure to 11,123 dollars (about 1,531*l.*).

The Protestant world is indebted to the rev. Mr. Fliedwer, under God's providence, for the foundation and prosperous issue of this institution, as well as for leading the way to the establishment in other parts of a class of devoted functionaries, who promise to diffuse spiritual and temporal blessings over the whole face of the anti-Romanist community. By the influence of the example set at Kaiserswerth, similar establishments have, during the last seven years, sprung up in Strasburgh, Paris, London, Switzerland, Holland, Wirtemberg, and Saxony\*; and the king of Prussia has directed a house of mercy, in the protestant persuasion, to be founded at Berlin, for the benefit of the eastern portion of his dominions, upon the model of the institute established at Kaiserswerth. In Russia, too, a number of influential persons at the head of the protestant [*qv.* Greek] church contemplate the establishment of two institutions for training female attendants on the sick; and a similar foundation is projected also in Denmark.

It is a peculiar feature in the office of the protestant deaconess or sister of mercy, that her tending should be given as well to spiritual disease as bodily suffering; and truly blessed are they in their deed, where the divine favour enables them to cleanse and heal both the inward and the outward man, or even to commence the healing by which souls are won to Christ. So warmly, indeed, has the re-institution of this office been hailed among the clergy of western Prussia, that the provincial synods of the Rhenish provinces and Westphalia have declared publicly, and with one consent, that its revival in the church of Christ is highly seasonable, and that they take the institution under their special protection; and they call upon the inferior synods and presbyters with all earnestness, to aid the work of the deaconesses among their flocks, on every occasion where their active assistance may be needed.

Those who are willing to devote themselves to the duty are required to have passed their twenty-first year, to be sound in health, Christianly-minded, of unblemished character, and possessed of adequate elementary attainments. They undergo a six months' course of probation and instruction in the deaconesses' institute, during which they are boarded and lodged free of any expense. If, at the end of this course, they still feel a desire, and possess meetness, to embrace the profession of tending the sick, they are engaged for five years, and are provided gratuitously with lodging, board, and clothing; they are also allowed a small stipend to defray other necessary expenses. During these five years, however, they are permitted to resign their func-

tion, upon showing adequate grounds for such withdrawal. If, too, they should, during their engagement, become incompetent to attend to the sick, the institute endeavours to provide for their future maintenance.

Those females who prefer the office of teachers in infant schools are expected to be able to read and write, and must be acquainted with the elements of arithmetic. They must also be sound in health, Christianly-minded; and not only be fond of children, but have a capacity for teaching them, as well as possess some degree of vocal talent. If they have no means of their own, and have no friend able to assist them, they are boarded and lodged at the expense of the institute during the period of their probation; and, where they show decided fitness for the duty, an appointment as teacher is procured them as soon as an opening can be found. S. K. C.

#### LITURGIES, OR SET FORMS OF PRAYER.

THE word "liturgy" is of Greek origin, and signifies a public office of worship in general. It occurs, in the Greek, several times in the New Testament, and is usually translated "ministration," as in the twenty-third verse of the first chapter of St. Luke, where it is said of Zacharias, that, "as soon as the days of his ministration," or the days of his "liturgising," that is, the days of his officiating in the public office of worship, "were accomplished, he departed to his own home."

Liturgies have always been used by the church of God, in every age. During the whole period from the days of Moses to the advent of Christ, the Jews continued to use a precomposed set form of prayer; and so far was our blessed Lord from condemning them for the practice, that he himself worshipped with them, both in the temples and in the synagogues, where a liturgy was at all times used. Not only this, but he was zealous and exemplary in attending their public devotions, and availed himself diligently of every occasion to worship with them, according to the set form of prayers which they used daily. And it may be added, that the divine and perfect model of prayer which he taught us affords another proof of the sanction he gave to the liturgical forms of the Jews in his time. This prayer is immediately selected from those forms, though both the one and the other have their source in the inspired word of the Old Testament. "Our Lord," observes Mendham, "in delivering this prayer, conformed, there is every reason to believe, to a Jewish custom of the Jewish teachers of his time, the delivering a certain compendious form of prayer to their scholars. The probability of this is, indeed, confirmed by the striking similarity which subsists between this prayer and certain portions of the ancient Jewish prayers: a similarity so close, that, if the corresponding passages in the latter are collected together into one prayer, they will nearly produce that which Christ delivered. They are as follows, and the authorities are annexed:—'Our Father, which art in heaven' (Maimonides in Tephillot), 'thy name be sanctified' (Capellus, ex *Euchologiis Judæorum*), 'thy kingdom reign' (Drusius ex libro *Musar*), 'Do thy will in heaven' (Babyl. Berachoth), 'forgive us our sins' (in almost all their prayers),

\* I instance Mrs. Elizabeth Fry's Institution for Sisters of Mercy, begun in 1840; the Rev. M. Vernell's "Etablissement des Sœurs de Charité Protestantes," in Paris, including a refuge for discharged female prisoners of the protestant faith; the rev. M. Harter's Society of Serving Women at Strasburg; Dr. Gessner's Society for Training Christian Nurses in Zürich; and the rev. M. Germond's Etablissement des Diaconesses, at Echallens, in the Pays de Vaud.

'lead us not into the hand of temptation' (in libro Musar, apud Drusium); 'and deliver us from Satan' (in precibus Judeorum); 'for thine is the kingdom, and thou shalt reign gloriously, for ever and ever' (in their liturgies)."

The learned Dr. Hammond has proved that the Jews always followed a set form, and that their prayers and praises were placed in the same order as in our common prayer or liturgy. And the great Hebrew scholar, Dr. Lightfoot, has equally made it clear, that they worshipped God by set forms, and has likewise shewn the very order and method of their supplications and hymns. "Several liturgical forms," says Nicholls, "were composed by Esdras and the great synagogue. And in their ancient liturgies they were wont to make a solemn confession of their sins, to read several chapters of the Mosaic law and the prophets; to pray for God's blessing on their people; and then the ruler of the synagogue dismissed them with a solemn benediction." The Jewish liturgy was no doubt used by the apostles and the other disciples of our Lord until his ascension; but after that, although they appear not to have abstained from Jewish worship, it is evident that they followed a prescribed form or liturgy in their Christian assemblies during the remainder of their lives. In fact, we know from the earliest Christian fathers, that our Saviour composed the Lord's prayer, as a form to be constantly used by his disciples, and that it was so used in the public assemblies of the first Christians. The fathers call it the "Legitima oratio," or the prayer established by law. The singing of psalms likewise was a primitive practice, as recorded in the Acts of the Apostles (iv. 23, 24), and Pliny speaks of a set solemn hymn, which the Christians used in his time. St. Clement of Rome, whom Paul calls his fellow-labourer, and whose "name is written in the book of life," exhorts the faithful not to exceed "the prescribed rule of their liturgy." Ignatius, a disciple of St. John the apostle and evangelist, refers to a joint "prayer." Justin Martyr, in the second century of our era, says that the Christians of his age used "common prayer;" and St. Cyprian, who became a convert about the year 246, calls the forms then used by the Christians, "a public or common prayer, an unanimous prayer, declaring not only earnestness, but concord," and testifies that the "sursum corda," or "lift up your hearts," formed part of the church's public devotions in his day. The same witness is borne also by St. Basil, from whose testimony we learn that men, women, and children, sung in the church altogether: "In the prayers," he says, "which we offer up unto God, there ariseth thence so united a sound of the voices of men, women, and children praying together, that it resembleth the roar of the waves beating against the sea-shore."

It is from the example of the blessed Jesus and his immediate disciples, and from the models of the earliest churches established by them, not from the soul-destroying mass-book, that the liturgy of our blessed church dates its origin. The precepts of holy scripture found their expression in the usage of the primitive church of Christ, whose forms of prayer and confession and praise descended to the Latin church, and were incorporated and overclouded with the worst of corruptions, in the services of the church of Rome.

The jewels remained unstained and pure, though set about with base foil. The fathers of our church disengaged them from this vile setting, and restored them to us in all their beauty and pureness.

As stated in the preface to our common prayer, after its review in 1661, great diversity had prevailed in the public forms of "saying and singing" in the English churches, which, after Augustine's arrival, had exchanged the purer forms of the early British and Gallic churches for the rituals of the papistical abortion; some following Salisbury use, some Hereford use, &c." Now, the first order of service used in England seems to have been that drawn up by Osmond, who was bishop of Salisbury in the reigns of William the conqueror and his successor, for the daily use of his cathedral; and it was so highly approved, that it was afterwards adopted by most of the other English churches, and indeed by several foreign churches. Henry the fifth, in the third year of his reign, directed the order of public worship to be changed from that of St. Paul's to that of Salisbury, for his whole realm. But this direction grew into disuse in after times; for we find that different dioceses followed different models; in the northern, the service used by the archiepiscopal church of York; in South Wales, that of Hereford; in North Wales that of Bangor; and in other parts the churches adopted a variety of forms, particularly that of Lincoln.

How and at what time our own apostolical liturgy became what it is, must be familiar to every reader. Suffice it to say, with the illustrious Bucer, that "there is nothing in it but what is taken from scripture, or agreeable to scripture rightly understood. When I thoroughly understood it I gave thanks to God, who had granted to this church to reform her rites to that degree of piety." And we may well conclude these few notes with the testimony of the sainted Jewell: "We are come, as near as we possibly could, to the school of the apostles, and of the old catholic bishops and fathers, and have directed, according to their customs and ordinances, not only our doctrines, but also the sacraments and the form of common prayer\*." H. S.

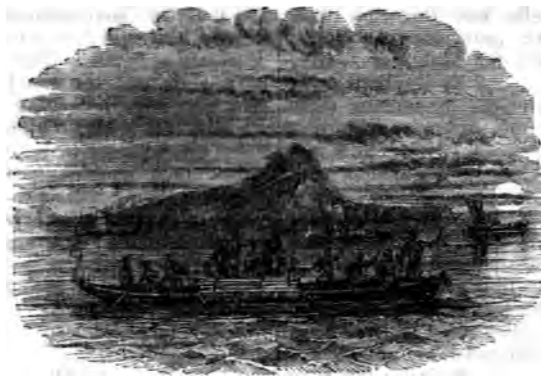
#### SOUTH AUSTRALIA.

##### No. I.

SOUTH Australia is a large district of country, on the southern shore of Australia, the discovery of which did not take place until A.D. 1802, captain Flinders being the discoverer. It forms a territory of nearly 300,000 square miles. It is penetrated from the sea by Spencer's gulf and Gulf St. Vincent, at the entrance of which is Kangaroo island. The country from the eastern side of Gulf St. Vincent is well wooded, with considerable spaces of open country. This renders it peculiarly adapted for sheep-farming; and, in many places, the land is ready for the plough.

About ten or twelve miles inland is a range of hills, most of which, being of good soil to the top, afford abundance of food for cattle. The highest is Mount Lofty, 2,400 feet above the level of the

\* We are glad to see that the Parker Society advertises a portion of the writings of this most eminent bishop for publication during the present year. Should any of our readers not be already subscribers, we advise to send in their names *without delay*.—Ed.



(Native Navigation.)

sea. The country between these hills and the sea is diversified.

Gulf St. Vincent is stated to be a very deep inlet of the sea, without an island, rock, reef, or sandbank; and almost any part of it is perfectly safe anchorage at all seasons. Spencer's Gulf runs nearly 300 miles into the interior, quite narrow and shallow at the top. It abounds with flat fish. The country around is deficient in fresh water. A small portion only of the soil is capable of cultivation. The great want of this colony is rivers.

The principal river is the Murray, as broad, for the last 300 miles of its course, as the Thames at London bridge. On the eastern boundary of the colony is the river Glenelg, occasionally dry at the mouth during the summer. The Rufus is an insignificant stream, extending only four miles in length. The two other streams at present known are the Torrens and the Hindmarsh. The Murray is now ascertained to have no navigable outlet, it falling into lake Alexandria.

The soil is superior to that of Australia Proper and Van Diemen's Land. It is generally composed of a rich loam, averaging about nine inches thick, on a substratum of calcareous rock; and, through the whole extent of the plains round the settlement, gives evidence of having been at no very remote period covered by the sea.

Over the hills the soil and vegetation are still fine. Mr. James, a recent traveller, visited a tract of country between the mountains and the mouth of the Murray river, that seemed to contain nearly 100,000 acres of excellent rich soil, in many places ready for the plough. In short, the richness and fertility of the soil will, in the course of time, enable the settlers to produce the vegetables and fruits found in the market-places of the south of Europe. Even in its present infant state, its melons are equal to those of the Levant.

"The climate, for eight months in the year, is as salubrious as can be wished; but, from the latter end of November, all December, January, February, and part of March, the heat is oppressive. It dries up every thing, not merely the few running streams that in the winter come from the mountains, but all garden vegetation. It so pulverizes the dust in the camp at Adelaide, that it is reduced to an impalpable powder, and penetrates every article of clothing, from its extreme fineness. Of course, the little Torrens all but vanishes before such a sun. In the few places where it runs at all, there would be plenty of

room for the whole of it to run through an Irishman's hat; and a far better river is made every day in the London streets, when the parish turn-cook opens a plug. There are, however, several pretty good holes which have too much water in them to be entirely exhausted by the sun's heat; and it was on account of these water-holes that the town was placed in this unfortunate situation. The dryness of the climate has a most favourable influence on the general health of the colonists. They may be said to live almost in the open air, and appear free from every disease, with the exception of ophthalmia. The fine particles of limestone-dust carried up in numerous whirlwinds about the plains fall into the eyes; and a three-months' attack of ophthalmia is the frequent consequence. This is the only drawback to this arid climate."

Before, however, entering into any detail as to the colonial circumstances of South Australia, it may be interesting to know something of the habits of its aborigines; and the following extracts\* will illustrate their state:—

"In the article of food scarcely any thing comes amiss to them. At one season of the year, herbs and roots form a great proportion of their sustenance; at another, eggs, and young birds or animals, fish, lizards, iguanas, and even snakes: in summer, opossums and the gum of the wattle; and at other times various small indigenous fruits, &c. Vegetables are eaten by all indiscriminately. Females and young men are not permitted to eat animals, or some parts of them. Fish, and the female kangaroo, are not eaten by young unmarried men; and girls, and women until the birth of their second child, are forbidden to eat opossums and emus. . . . . Occasionally, different tribes assemble together, sometimes for conviviality, sometimes for war. If for the former, and any are strangers to each other, they undergo a formal introduction, their lineage and country being briefly described by the older men. They then meet together in the evening, and have a *corroboree*. If assembled for the purpose of war, certain ceremonies, which it is impossible to describe, are gone through in the evening, both parties appearing in the war-paint, and with their arms. The two tribes meet each other, and seem, from their gestures and language, to speak contemptuously of one another, until they raise themselves to a terrible pitch of excitement, utter-

\* From "Bennet's South Australia."

ing the most horrid yells, and throwing their bodies into various postures, quivering their spears, &c. They then part for the night; each tribe performs the war-dance; and at daylight next morning the battle takes place. Sometimes these engagements arise out of quarrels regarding women; sometimes out of old feuds; and frequently, it is said by those well acquainted with their customs, for no other purpose than to show the activity of the young men. In battle every one appears in a state of nudity. The breasts, belly, legs, and face, are painted with belts of white paint; some of the lines crossing the chest, others running down the legs as far as the knee. There are many peculiarities about their customs and habits with which Europeans are not yet acquainted. The *corroborie*, in particular, has been by some said to be a religious ceremony, and by others imputed to different things; but I believe it is now pretty well ascertained that it is merely an amusement. Any description of this ceremony would give but a very faint idea of what it really is. Of their other ceremonies but little is yet known. The males pass through three different stages, and each of these is marked by a corresponding ceremony. The first stage, from childhood to boyhood, takes place about the age of ten years: it is called *wilyu kundarti*, and consists in the body being covered with blood, drawn from the arm of an adult. This seems to be introductory to the second step, which is circumcision, and which is performed when the person has reached his thirteenth or fourteenth year. When this operation is performed, the head is besmeared with grease and ochre, and a band tied round it, in which is fixed a tuft of feathers; and this is worn until the person has recovered from the effects of the operation. These ceremonies serve as a kind of initiation into the privileges of manhood. The person is now permitted to use the *wirri* and the *kadno marnqutta* (a kind of toy), and to wear the *yudna*, or public covering. The third ceremony is called *wilgaru*, and consists in tattooing the breast, back, and shoulders. The person is now supposed to have arrived at manhood, is a warrior, and allowed the use of all their weapons and toys, and permitted to marry. He also receives a girdle of human hair, which he wears round his waist, and which marks him as a man. Among some tribes circumcision is not practised, and a rite is substituted for it, which consists in besmearing the whole body with grease and red ochre. Polygamy is permitted among them, though it is but seldom a man has more than one wife. I have seen some, however, who had two, and some three, wives. I am not aware that there is any ceremony of marriage, although this, I believe, is applicable only to some tribes. In war it is customary for the young men of the victorious side to possess themselves of the young women of the opposing party, and to make wives of them. Should any resistance be offered, the conqueror is very uncereemonious, and does not hesitate to give his intended a knock, any thing but gentle, with his *wirri*. He then carries her off as a trophy of victory; and the woman lives peaceably with him afterwards. . . . Their ideas regarding the heavenly bodies are singular, and peculiar to themselves. They believe that the sun, moon, and stars were at one time inhabitants of this world,

and that they have accidentally changed their residence, although they now live in the same state of society as before. The moon they suppose to be a male, and the sun his wife. Some of the stars are dogs belonging to the moon. The Pleiades are girls; Orion, boys: the meteoric lights are supposed to be orphans. The southern lights, they imagine, portend disease; and an eclipse causes death and destruction. The language of the aborigines is very diversified throughout the whole of Australia. Almost every tribe has a dialect peculiar to itself. Tribes living within fifty miles of each other often cannot hold intercourse together."

#### THE POOR:

##### A Sermon,

BY THE REV. JOHN EAST, M.A.,

Rector of St. Michael's, Bath.

JOHN XIII. 29.

"Give something to the poor."

POVERTY is one of innumerable evils consequent upon the fall of man, and it comprehends many others. The condition of poverty is not, indeed, in itself sinful; for the Son of God, when he came to destroy the works of the devil, and voluntarily was made flesh, dwelt among the sons of poverty: "Though he was rich, yet for our sakes he became poor." Jesus lived as a poor man on earth.

It is no crime, then, to be poor, any more than it is a crime to be afflicted with sickness or losses. Sin caused all these evils in the first place, and they often follow in the train of recent and personal or relative transgression. But themselves, though natural evils, are not morally iniquitous. They are conditions of fallen humanity which must exist while sin remains. No scheme of political or even Christian economy has ever yet, or ever could be, devised to exclude poverty from human society; just as no panacea, no universal medicine, has ever yet, or ever could be, discovered to cure all the ailments and diseases to which our flesh is heir. Nothing short of a perpetual succession of miracles, wrought by the interposing hand of God, and thereby destroying the wise and beautiful machinery of natural and moral causes and effects by which now on earth he carries on his universal providence, could certainly prevent the rich from ever becoming poor, or raise the poor out of their poverty never to sink again. The decree of Jehovah is in force upon every land, as well as upon Judæa; and equally so the expression of his will as to man's consequent duty: "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11).

Let me now, dear brethren, place before you—

I. The circumstances under which the words of my text were uttered.

II. The force of these words under those circumstances.

III. The condition of the poor amongst ourselves. And

IV. Our duty in relation to the poor.

May the poor man's best friend, the Lord himself, by "his Holy Spirit pour into our hearts that most excellent gift of charity," and teach us our duty, and incline us to do it cheerfully!

I. The circumstances under which the words of my text were uttered were remarkable.

1. The time was one of deep and solemn interest. "Jesus knew that his hour was come," the hour when he would go down to the lowest steps of his self-humiliation for the sins of men—to the lowest depths of that poverty by which the poorest of the poor may now be made rich for ever, even the beggar be raised from the dung-hill, and set among the princes of the heavenly kingdom. He had just stooped to the occupation of a menial servant, washing the feet of twelve poor, sinful men, and one of them his own betrayer. What an example! The time was that of the highest Jewish festival, the feast of the passover; and Jesus, with his disciples, were celebrating it. They were partaking of sacramental food—the unleavened bread and the roasted lamb—fit emblems of himself as "the bread of life," and "the Lamb of God."

2. The person to whom these words had reference was one who sustained high offices, while his personal character was dark and was about to become infamous. This was Judas Iscariot, a disciple, an apostle of Jesus; a man who had professed himself Christ's friend, follower, and servant; who had preached in his name, and who in that name had wrought miracles. The little company had just witnessed something very unusual in their Lord's manner: "He was troubled in spirit;" and his mental agitation had evidently appeared to them. Their minds, too, were distressed when they heard him say, "Verily, verily, one of you shall betray me." "Lord, who is it?" asks the affectionate John, in the name of Peter and the rest. Yea, each one, scarcely allowing John to finish his question, eagerly and sorrowfully inquires, "Lord, is it I?" The guilty one is immediately pointed out by the gift of a piece of bread dipped in the paschal dish. At that moment the prince of darkness entered the dark heart of Judas; and his Master, with a look of mingled pity and majesty, which must have made even Satan

tremble, manifesting as it did the divine omniscience of Christ, added, "What thou doest, do quickly."

3. The disciples mistook our Lord's words, which probably were uttered in an under tone, and were distinctly heard only by the disciple leaning on Jesus's bosom and by the traitor. They misunderstood the address of Jesus, and "thought, because Judas had the bag," was the treasurer, bursar, or steward of the party, "that Jesus had said unto him, Buy those things that we have need of against the feast," viz., the sacrifices and offerings required for the morrow; "or, that he should give something to the poor." These words, then, were spoken under a misapprehension of our Lord's real language and its meaning.

II. Nevertheless, the words uttered under those remarkable circumstances had, and still have, a peculiar force. Let us attend to this point.

Some thought that Jesus had told Judas "that he should give something to the poor." I infer from this that it was the custom of Jesus, the custom of the whole party, by common consent and out of the common purse, to "give something to the poor," and that Judas himself was made their almoner. Yes, he, who as man was the bright example of every grace and excellence, though poor himself, often with no place where to lay his head, at times without money enough to pay a small tax, was wont to give of the little which at other times he had, to relieve the necessities of the poor. For many such there always would be at Jerusalem, the capital of the country; and more numerous than usual would the poor in Sion then be, when gathered from all quarters to keep the passover. The poor man would be helped, that he and his family might eat the feast, and rejoice. In this, and in many other ways, would Jesus evince that he was the personage foretold by the prophets, who should be "a strength to the poor, a strength to the needy in his distress." Poor as the disciples were, poor as he their Lord and Master was, there were poorer still; and these were to be neither forgotten, nor neglected. The very mistake of the disciples, therefore, in this instance, undesignedly brought out into view a most lovely feature in the character of Jesus. It was his custom to "give something to the poor."

And Judas was wont to be the almoner! The relief was wont to pass through his hands, for he filled the office of treasurer. "He had the bag, and bare what was put therein," as we read partly in this same verse, and more fully in the sixth verse of the previous chapter. Only six days had gone by since Judas had officiously obtruded upon general notice his pretended concern for the

poor. At the house of the generous Mary Jesus had been very hospitably entertained, and more than usual honour had been paid him. Costly, very costly ointment of spikenard had been poured upon his sacred feet. Judas saw this with an evil eye. "Why was not this ointment sold for three hundred pence, and given to the poor?" Mark the comment of the inspired writer: "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." Our Lord justified the conduct of Mary, though he never countenanced extravagance or waste. "The poor," added he, "ye have always with you, and whosoever ye will ye may do them good; but me ye have not always." Still "Judas had the bag;" and I think it very likely that Mary, her sister and her brother, would take that very opportunity of replenishing the scantily-supplied "bag" with fresh means of doing good to the poor at the approaching feast. It might be their knowledge of this fact which in part led the disciples to expect that at the passover Jesus would command that "something should be given to the poor." Probably this had already in part been done, and that to an extent beyond what the greedy and selfish purse-bearer liked; for he could not now secretly appropriate to his own use so much as he coveted, and hence partly his readiness to get thirty pieces of silver for himself by the betrayal of his master. How mysterious it seems that men of his stamp should so often as they are entrusted with wealth which they have not the heart to employ for the benefit of others! They have "the bag," but they do not like to open it, to give anything to the poor.

III. Let me place before you the condition of the poor amongst ourselves. They are a numerous class. They always are the many; while the wealthy are the few. At some seasons their condition may be as blessed and happy as that of the more affluent, possibly even more so. When the poor have health and employment and "godliness with contentment," the voice of joy is as often and as sweetly heard in their humble homes as in the dwellings of the wealthy. Especially is this the case when "God hath chosen the poor of this world, rich in faith and heirs of the kingdom." But at all times there are many poor whose pathway through life is dark and joyless, whose sorrows and sufferings are many, and whose comforts are few. The sick, the aged, the orphan, the widowed, always are numerous.

The poor generally are subject to the same afflictions as those in easier circumstances, while they have not the same means of relief

or alleviation. Other seasons, however, there are when the poor suffer as such, and almost universally. A severe winter, for instance, like the present, forces its way into every poor man's dwelling. He cannot, like those in better circumstances, bar his door against it. To multitudes a hard, long frost is the entire suspension of labour; and with that comes a dearth of the means of support. Then follows debt for the necessities of life, and pawning of the few articles of clothing or furniture procured in the bright and summer day. Look at the parents and children clothed with thin, cheap garments, the produce of our worst manufactories. Examine the miserable bed of a few tattered rags, with scarcely any linen, and with but a solitary blanket, if even that. See the last faintly-burning embers in the scantily-furnished grate. Mark illness coming in to aggravate every one of these circumstances of destitution. You have here but a feebly coloured picture of the condition of the poor around you. The serious deficiency of agricultural employment through the late beautiful, but also very dry summer, has materially added to the wants of the present winter. We could detail to you instances in proof of our descriptions which would make your hearts bleed.

It may be said that many of the evils of poverty are augmented and even caused by the improvident and intemperate habits of the poor. Much awful truth is contained in this statement; and for the sake of the poor themselves, for the sake of their temporal and everlasting interests, these facts must be stated, deplored, and condemned. But if the first stone is to be thrown at the poor man only by his better-off neighbour, who himself is without sin on the score of improvidence and wastefulness, the question will soon have to be asked him, Where are those thine accusers? Improvidence, waste, and intemperance are not confined to the poorest classes. To the same causes also might be traced many of the casualties and maladies which fill our hospitals. If none were admitted there but such as are guiltless of their own sufferings, the number of patients would soon be lessened. But—

IV. What is our duty to the poor? For it is with them as poor that we have to do. Their very condition places them in a certain relation to those who are not poor: "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Our duty then is plain: "Give something to the poor." "Give." Let none reply, "We pay



poor-rates enough: let them go to the parish, and get relief there." If all were to follow your advice, and reduce themselves to pauperism, when want arises and when winter chills them, you would soon have to pay in rates for more than you are now likely to give in charity. You pay poor-rates by compulsion: it is the law of man; and in this he can and will be obeyed. But it is the gracious will of him on whom you are as dependent as the poorest of the destitute, that you should not merely pay, but also "give." And "the Lord loveth a cheerful giver." We do not say that you are to give indiscriminately. Far from it. The widest-handed and the largest-hearted charity should give discreetly. The economy of charity is one of its most valuable properties; not the economy of avarice, which will give as little as it can, but the economy of a wise liberality, which will give as much as it can, and make that tell as far as possible upon the real wants of the children of poverty.

"Give." Do so, if possible, by your own hand. Visit the poor yourselves. Select your own cases, adopt your own objects. Be like your Saviour, who went about doing good. All may do some good by their own hands. If you are precluded from personally doing so, thankfully employ the hands of others, of your ministers, and of those who make it one of the ends for which they generally live to visit the poor, the widow, and the fatherless in their affliction.

"Give something to the poor." As a general rule, it is wiser and better to lay out money for them than to give it to them—I mean as a gift. If they work for money-wages, they have a right to what they work for; but, if they are the recipients of your bounty, its precise character and mode must be left to your discretion. Yet certainly they are the best friends of the poor who provide employment for those who can work. None are to be encouraged to eat the bread of idleness. Still it may be quite our duty to add to the comfort of those who are employed. Does not our Father in heaven of his free grace give us more than bare necessities, more than we ask, more than "daily bread?"

"Be ye therefore merciful, even as your Father which is in heaven is merciful." Do you ask how much shall we give? I answer, "Give something," something which shall be proportioned to your own circumstances and means. The words may be apocryphal, but the duty is not: "Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little." "Give something to the poor," shall I say according to the standard of conscience? In some that standard would

be correct, but not in all; for conscience is not always a judge, that cannot be bribed. Rather give as in the sight of God, as though the Saviour were standing by and saying, "Ye do it unto me."

Yes, "give something to the poor" for Christ's sake; because it is his will, because true charity bears his image, because he gave himself for you. All you give, aye, if you give all your goods to feed the poor, it cannot save you, or blot out one sin. But, if you give because you love Christ, it will be an evidence that you are his people, and that his bright presence is your inheritance. Therefore, "give something to the poor."

#### ON THE PROPER PERFORMANCE OF PUBLIC WORSHIP.

"I was glad when they said unto me, We will go into the house of the Lord."—Ps. cxviii. 1.

WHILE paying a visit to England, some months ago, when I went to church I was much struck at the great apparent want of devotion which the congregations there showed, by their total silence during the service. Except in one or two instances, not a single response or "amen" could be heard, save from the one individual who responded for the whole—that one the clerk—I am inclined to think a very useless appendage, and sometimes of actual harm; because many do not think of reading or speaking aloud when they have a person appointed to do it for them, who would not object to do so if no such officer was recognized. In some of our churches here [in Ireland], or rather chapels of ease, we have no clerks; consequently, the responses are audibly spoken by a large majority of the people, and the psalms read alternately by the clergyman and his congregation, instead of between himself and only one other. I say, then, I was struck by the apparent want of devotion exhibited in the English churches I attended. I do not for a moment mean to intimate that there was a real want of devotional spirit; but it must be admitted that the responses ought to be spoken, and the psalms read aloud, by the whole congregation. Let us examine this.

Our liturgy, after the exhortation, begins, as the rubric says, with "a general confession to be said of the whole congregation after the minister." And Wheatley comments on this: "For which reason," says he, alluding to the necessity of confession, "the church has placed this at the beginning of the service for the whole congregation to repeat after the minister, that some may be witnesses of each other's confession. And this," he continues, "is consonant, as we learn from St. Basil, to the practice of the primitive Christians, who, he tells us, in all churches, immediately upon their entering the house of prayer, made confession of their sins with much sorrow, concern, and tears, every man pronouncing his own confession with his own mouth." "Confess your faults one to another," says the apostle James (v. 16).

Again, see the rubric which precedes the Lord's prayer. I will quote it here, because, though every one has it in his prayer-book, yet I believe these



instructions are seldom if ever read by the generality of people: "Then the minister shall kneel, and say the Lord's prayer with an audible voice; the people also kneeling and repeating it with him, both here and wheresoever else it is used in divine service." Mind, it does not say "the clerk kneeling and repeating it," but *the people*.

Then come the responses. That they were designed to be said aloud by the congregation there can be no doubt, for, to quote Wheatley again, "It was a very ancient practice of the Jews to recite their public prayers and hymns by course, and many of the fathers assure us the primitive Christians imitated them therein; so that there is no old liturgy wherein there are not such short and devout sentences as these, which, from the people's answering the priests, are called responses." Then he continues: "The design of them is, by a grateful variety, to quicken the people's devotions, and engage their attention; for, since they have their share of duty, they must expect till their turn come, and prepare for the next response; whereas, when the minister does all, the people naturally grow sleepy and heedless, as if they were wholly unconcerned." And truly, to hear the responses read between the minister and his clerk, does look as if these two were the only parties interested, and must give the idea to any person who thinks about it, that the congregation are "wholly unconcerned."

Now we come to the beautiful psalm, so appropriate for the position it holds in the liturgy: "O come let us sing unto the Lord." Nor is this either intended by our church to be merely read by the minister and his clerk. It is a song of praise, an acknowledgment of the omnipotence of God, of his mercy to man in allowing him to say, "For he is the Lord our God." And surely, unless this is read aloud, that is, unless the response or alternate verse is read aloud by the whole congregation, or, to say the least, a large portion, can it have the effect of proving that the people have assembled to praise their great Creator? Nay, it seems as if they had met as a mere matter of form on the sabbath morning, to continue a habit they have been educated in, and would therefore think it wrong to abandon.

After the psalms of the day and the lessons have been read, we come to the "Te Deum"—"We praise thee O God: we acknowledge thee to be the Lord." Who are the we? The minister and the clerk? Those two of the whole congregation are the only people who say (whatever the rest may think), "We praise thee, O God: we acknowledge thee to be the Lord;" and so on.

Observe now the rubric preceding the apostles' creed—"Then shall be sung, or said, the creed by the minister and the people, standing." What is the object of this creed forming part of our liturgy? Is it not because it is the duty of every Christian to make a public acknowledgment of his belief in its articles? As it is a part of our duty when we meet for the purpose of worship at God's house to praise him, so it is equally incumbent on us to acknowledge our belief in him and in his Son and in his Holy Spirit. The creed, then, should be read aloud by the people, "the more expressly," says Wheatley, "to declare their belief of it to each other," that is, more is required of us than merely in our hearts to say, "I believe in God;" but, when we "assemble

and meet together," we should tell "each other"—testify aloud—our belief, that our neighbour may hear us.

There are two kinds of prayers used in our liturgy, which have been termed "orationes" and "preces; the former intended to be spoken aloud only by the minister, to which the people are to say "amen;" the latter those which are to be said aloud by both together, or almost together. Of these two kinds, that most beautiful "general supplication," our litany, is composed. This is not generally considered. The four first sentences are of the latter class, the "preces;" and should be said by the clergyman and the whole congregation together. Then come the former class, when the people should respond: "Spare us, good Lord;" "Good Lord deliver us;" and, "We beseech thee to hear us, good Lord." Then, at the conclusion of the litany, the "preces" are again taken up; and all those sentences beginning, "Son of God, we beseech thee to hear us," down to the end of the Lord's prayer, which immediately follows, should be all said with the minister. And it will be seen that our prayer-book expressly shows this; for it will be observed that these sentences are not divided, or rather distinguished; as those, for instance, which are first used in the opening of the service, where it is written—

Priest: "O Lord open thou our lips."

Answer: "And our mouth shall shew forth thy praise."

And so after the Lord's prayer, which nearly finishes the litany, the distinction is made thus—

Priest: "O Lord, deal not with us after our sins."

Answer: "Neither reward us," &c.

Then, as a further confirmation, after the prayer beginning, "O Lord arise," the "preces" are resumed; and the distinction is again made after you have finished the sentence, "Graciously hear us, O Christ:" for it is written—

Priest: "O Lord, let thy mercy," &c.

Answer: "As we do put our trust," &c.

And one word more with regard to the "orationes." To each of these, as indeed to both classes, the word "amen," is affixed. Most people, when there is a clerk, never think of such a thing as repeating this very important, though small word; but it should be considered that it is as much their duty to say this as to say any other portion of the service; for what is its import? "So may it be:" may the prayer be heard which has just been offered. "The people shall answer here, and at the end of all other prayers, Amen," says the rubric, after the absolution. And here I would again call to the reader's mind that it is the people who are to perform this and the other duties now generally performed by only one individual. The rubric does not mention such a person as the clerk at all, but the people. It is told us in the Acts (iv. 24): "And, being let go (Peter and John), they went to their own company, and reported all that the chief priests and elders had said unto them. And, when they heard that, they lifted up their voice with one accord, and said," &c. Observe, they "lifted up their voice" (*ἤραν φωνήν*) with "one accord" (*ὁμοθυμαδόν*), and prayed.

And now, having, I hope, shown the repeating and praying aloud is a part of the Christian's duty when at church, allow me, in conclusion, to ask

every reader of this, if he has not already adopted that plan, to do so in future.

For, first, is not a church a place set apart for public worship? When we enter our closets to pray, we "pray in secret," as we are directed by our blessed Lord to do; but, when we assemble at church at a fixed hour, so that all who are inclined may come at the same time, that is for the purpose of public not of private worship. And the mere assembly of a number of people can hardly constitute public worship, unless they perform the service in a public manner, that is, so that each may know that his neighbour as well as himself is engaged in the worship of God.

Next, the advantage of this. The proper mode of conducting our most beautiful liturgy is, as I quoted before, that it "quickens the people's devotion." It is also an incitement to religion in a two-fold way. It leads one to a deeper feeling of devotion and anxiety to worship "in spirit and in truth;" and it stimulates our neighbour, who may be deficient in this respect, to follow our example and share our feelings—truly two great objects to be attained.

Lastly, how delightful it is to see, on the sabbath, that the people have in reality assembled for the purpose it is intended they should, to hear their voices "lifted up" with "one accord" in prayer and praise! And, on the other hand, how painful it is to hear the whole of our beautiful service conducted by only two persons—no response from the crowds who sometimes throng the pews and the aisles, not even a solitary "Amen" from frequently hundreds who pretend to have met for worship! What can this indicate but a coldness, a deadness, a total absence of fervour? and, as I said before, must it not appear as if nearly the whole of a parish or a district had met together to perform a "lifeless ceremony," to keep up a mere form, which, as respectable people, people with common-place characters, they feel bound to do?

R. H. D.

#### THE RELAXATION OF THE PEOPLE\*.

"THOSE games should not be overlooked which are of a manly kind, and likely to be continued in after-life. This brings us naturally to think of the play-grounds for children of a larger growth. Hitherto there has been a sad deficiency in this matter in our manufacturing towns, and almost every where else. Can any thing be more lamentable to contemplate than a dull, grim, and vicious population, whose only amusement is sensuality? Yet, what can we expect, if we provide no means whatever of recreation, if we never share our own pleasures with our poorer brethren, and if the public buildings which invite them in their brief hours of leisure are chiefly gin-palaces? As for our cathedrals and great churches, we mostly have them well locked up, for fear any one should steal in and say a prayer, or contemplate a noble work of art, without paying for it; and we shut people up by thousands in dense towns with no outlets to the country but those which are guarded on each side by dusty hedges. Now, an open space near a town is one of nature's churches; and it is an imperative duty to provide such things. Nor, indeed, should we stop at giving breathing-

places to crowded multitudes in great towns. To provide cheap locomotion, as a means of social improvement, should be ever in the minds of legislators and other influential persons. Blunders in legislating about railroads, and absurd expenditure in making them, are a far greater public detriment than they may seem at first sight. Again, without interfering too much, or attempting to force a 'Book of Sports' upon the people, who, in that case, would be resolutely dull and lugubrious, the benevolent employer of labour might exert himself in many ways to encourage healthful and instructive amusements amongst his men. He might give prizes for athletic excellence or skill. He might aid in establishing zoological gardens, or music meetings, or exhibitions of pictures, or mechanics' institutes. These are things in which some of the great employers of labour have already set him the example. Let him remember how much his work-people are deprived of by being almost confined to one spot; and let him be the more anxious to enlarge their minds by inducing them to take interest in any thing which may prevent the 'ignorant present,' and its low cares, from absorbing all their attention. He has very likely some pursuit, or some art, in which he takes especial pleasure himself, and which gives to his leisure, perhaps, its greatest charm: he may be sure that there are many of his people who could be made to share, in some degree, that pleasure or pursuit with him. It is a large, a sure, and certainly a most pleasurable beneficence to provide for the poor such opportunities of recreation or means of amusement as I have mentioned above. Neither can it be set down as at all a trifling matter. Depend upon it, that man has not made any great progress in humanity who does not care for the leisure hours and amusements of his fellow-men.'

"And, above all, we cordially join with the author in earnestly recommending the allotment system, and we agree with him in believing that it will be more beneficial in manufacturing than in agricultural districts. Over them may it be speedily and largely extended. For 'it would form an additional means of support; it would tend to endear home to the working man; it would provide a pleasing change of employment for him in good times; it would render him not so listless when out of work; and it would give him knowledge, an additional topic of conversation, and an interest in various things which he might never, otherwise, have felt the least concern for. Moreover, it amuses and occupies the little ones in a family; and it leaves less temptation for parents to employ children too early in factories or workshops, when they can find something else for them to do which may be profitable. In this respect, indeed, any improvement in domestic comfort, or any additional domestic pursuit, is likely to be beneficial, as it enlarges the sphere of household duties, and creates more reasons for the wife and children being left at home. Again, as there is hard labour to be done in a garden, this allotment system might occasionally prevent the sense of an almost unnatural dependence being so much exhibited or felt, when the children are employed in some factory and the grown-up people are not. This is one of the greatest evils that at present attend the state of manufactures. Some of the

\* From "Literary Gazette," on "The Claims of Labour." Pickering, 1844.

advantages which I have reckoned above, as likely to be connected with the allotment system, are trifling things; but small impulses, all tending one way, may lead to great results. The main objection which I suppose will be taken is, that to make allotments in crowded districts is scarcely practicable. Some beginning, however, has been made at a place so crowded as Leeds; and, at any rate, in any future building arrangements, room might be left for allotments of land, which would also secure many advantages with respect to the sanitary condition of the people. It may be remarked, too, that any manufacturer, who possessed cottages with allotments to them, would have an easy mode of rewarding good behaviour. Such cottages would be eagerly sought after by the men, and might be given, in preference, to those of good character.\*

For much more excellent matter we beg to recommend this book to our readers and the public at large\*.

#### SABBATH MEDITATIONS.

No. XXXII.

FEBRUARY 2.—QUINQUAGESIMA SUNDAY.—THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED "THE PURIFICATION OF ST. MARY THE VIRGIN."

Morning Lessons: Wlad. ix.; Mark ii.  
Evening Lessons: Wlad. xvi.; 1 Cor. xiv.

#### MORNING.

Gospel for the Day: "They brought him to Jerusalem, to present him to the Lord."—LUKE II. 22.

#### Meditation.—

"Lo! to thy kingdom here below  
We little children bring,  
For to that kingdom such we know  
The meekest offering;  
That they, in thee, may here put on  
Thy kingdom's panoply,  
And in the path of duty run,  
Like children of the sky."

WILLIAMS.

*Prayer.*—Most holy and blessed Jesus, who by conception and birth wast alike without spot, and, knowing no sin, wast the only meet sacrifice and oblation for us, thy erring creatures, we earnestly beseech thee, let thy grace and Holy Spirit be with us, that we may offer unto thee in thy temple a holy sacrifice, even ourselves, our souls and bodies. O, present us this day unto thy heavenly Father, not in the unworthiness of our poor and corrupted flesh, but cleansed with thy precious blood and clothed with thy righteousness; for thus only shall our prayers and praises find acceptance in his sight.

Thou, O Christ, wast holy from thy mother's womb, and didst not need that she should dedicate thee in the flesh unto the Lord of lords; neither didst thou know stain or blemish, to call for the legal requirements of his ancient covenant; but, in thy wonderful humility, didst condescend to an earthly ordinance, that thou mightest set before us the example of fulfilling all righteousness, and thereby teach us, likewise, that circumcision avail-

\* Since writing this we observe, with satisfaction, that the duke of Norfolk is giving up about fifty acres of his land, near Sherfield, to be set apart for the recreation of its inhabitants; and the town council of Birmingham has solicited government for a grant of ground near that populous town for a similar purpose (E.J. Lit. Gaz.)

eth nothing, and uncircumcision nothing, but the keeping of the commandments of thy God and our God. Grant unto us the like spirit of obedience; that we may seek, not our own will, but his who sent thee, and strive not to please ourselves, but him in whose pleasure is life.

O Lord our Saviour, even as thou didst present this the morning sacrifice of thy entire obedience, and perfect it afterwards in the evening sacrifice, wherein thou becamest our passover and didst taste death for every man, even so let the grace of thy Spirit overshadow us; that we may, in spirit and in truth, show forth thy loving-kindness in the morning, and thy faithfulness in the night-season. Clothe our souls with the beauty of holiness, that we may gather ourselves together in thine house with holy fear and reverence, and offer up unto thee our vows and supplications in an acceptable manner.

Bless us, gracious Father, bless us, and give us hearts, not only to devote ourselves wholly to thy service, but to dedicate unto thy honour and glory the children whose precious souls thou hast committed to our charge; that, growing up in thy fear and nurture and obedience, and in the love and knowledge of Jesus Christ, they may, in the end, sleep in him, and see and taste his great salvation. Amen.

S. K. C.

#### EVENING.

"I will pray with the Spirit, and I will pray with the understanding also."—1 COR. XIV. 15.

*Meditation.*—"In the catholic church it is divinely and unexceptionably delivered that no creature is to be worshipped by the soul. No worship is to be paid but to him only who is the Creator of all things" (St. Augustine).

"We must pray to God alone, who is God over all; and we must pray to the Word of God, his only begotten, and the first-born of all his creatures; and we must intreat him that he, as high-priest, will present our prayer, when it is come unto him, to his God and our God, and to his Father and the Father of all who rule their lives according to his holy word" (Origen).

"He that offers a pure lamb to God may dishonour him with a foul thought; and no sacrifice is pure by the skin and colour, but by the heart and hand of him that presents it (Bp. J. Taylor).

*Prayer.*—O Lord, heavenly Father, of whom is the precious promise that to him who asks, believing, it shall be given, even unto him who is athirst and comes unto thee, that thou wilt vouchsafe him to drink of living water, look down upon thy servant, labouring and heavy laden, and, I beseech thee, fulfil my humble and hearty desire that the grace of thy Holy Spirit, the Spirit of prayer and supplication, may rest upon me. O, let his divine influence be a light unto my soul; that it may lift itself up unto thee in holy aspirations, and ask only such things as shall please thee. In all my spiritual sacrifices may the blessed cross and him who gave himself for man be a sign unto me, like as was the brazen serpent to the perishing Israelite; and especially when wounded and stricken may I look upon it, and take a good heart with me, and live. In his blessed name only dare I, thy unworthy creature, draw nigh unto thy mercy-seat, and ask: from him only proceeds all my faith and affiance in thy compassions: through him only have I hope that thy loving-kindness and truth shall meet toge-

ther: by him only art thou a Father near unto me, not a God afar off. Yea, thou, Lord, art my Maker: I am thy clay, and thou art my potter. Fashion and build me up, I beseech thee, wholly in Christ Jesu. Beget me anew, not of mortal but of immortal seed; and give me power, by thy Spirit, to become thy son, by his adoption and thy grace.

Be present with me, O merciful Father, by the self-same Spirit, whensoever I bow down my knee unto thee in prayer, that he may take possession of my inmost thoughts; that I may draw near unto thee with my whole heart, and honour thee with the pure and free-will offering of my lips: for I confess, O Lord, I am not able, of myself, so much as to think a good thought, much less to offer thee such an oblation as thou couldst accept. Hear my cry, O Lord; for even unto thee do I lift up mine eyes, who hast thy dwelling so high, and yet humblest thyself to behold the things in heaven and earth. Deal with me, that I may pray unto thee, not only with the understanding, but with my whole heart and soul, and receive grace to seek first thy kingdom and its righteousness, so that I may receive also all things else that be good for me, whether it be for this mortal life or for that eternity wherein the joy of thy saints shall be full. This I beg for thy dear Son's sake, Jesus Christ, my alone Mediator and Advocate. Amen.

S.

### The Cabinet.

**SUNDAY-SCHOOL TEACHING.**—A faithful and constant exhibition of fundamental doctrines will materially assist your efforts in the class: it will tend to withdraw the attention of your scholars from inferior objects, and thereby do much to prevent or remove prejudice: it will enforce, by the most influential and unchangeable motives, a due performance of social duties; and it cannot fail, by the beneficial exercise of thought and reflection which it will continually demand, greatly to purify and strengthen the higher mental faculties. The natural depravity of the heart, and the indulgence of sinful habits, as the causes of present misery and destruction; the free mercy and inexhaustible love of God, as the sources of pardon and peace; the righteousness and death of Christ and the operations and gifts of the Holy Spirit, as the only means by which justification and sanctification can be obtained: these, with the eternal ruin of the ungodly, and the everlasting blessedness of the righteous, are the solemn and ennobling truths which you should faithfully and constantly exhibit to your scholars. Meditate upon these subjects in private, until your heart is filled with a sense of their supreme importance. Present one or more of the fundamental doctrines of the gospel every Sabbath-day, and do it as if you felt the solemn responsibility of such an employment. . . . . Make the bible the foundation of all your instructions; and, while professedly teaching the doctrines of the Christian faith, see that its first principles are thoroughly understood: resolve that, to the utmost of your ability, every scholar in your class shall clearly understand the scheme of re-

\* From "The Teacher's Companion," by R. N. Collins. London, Houlston and Stoneman.

demption, and the way by which alone salvation can be obtained. Whatever truth you exhibit, if it be possible, make that truth plain before you leave off; for what is not understood cannot be intelligently believed or perseveringly followed. The saving power of divine truth can only be conveyed to the heart by the Spirit of God; but a knowledge of the truths of revealed religion is communicated to the understanding, and impressed upon the memory through the agency of man.

### Poetry.

#### THE BLIND GIRL'S HOPE.

I HEAR from thee of the setting sun,  
How he sinks in the west when the day is done;  
And that clouds of gold and azure float  
In gorgeous lustre around that spot.  
I hear of those glorious things from thee,  
But their radiant beauty I cannot see.  
And I hear thee talk of the stately trees,  
And of meadows that wave in the summer breeze;  
And of birds that fly through the garden bowers,  
And of sparkling streams, and glowing flowers;  
And I love to hear of those things from thee,  
Though earth and her treasures are hid from me.

And I hear thee tell of the mighty sea,  
An emblem, 'tis said, of eternity!  
And how proudly its awful billows roll,  
And yield to none other than God's controul.  
And I think—what a blessed thing 'twould be,  
If those varied wonders my eyes could see!  
But shrouded to me is that world of light—  
No ray can illumine unvarying night!  
And vainly for me the sun may rise,  
He sheds no beam on these darken'd eyes.

#### THE BURIAL AT SEA.

THE skies were dark with dusky night:  
On outstretched wing the vessel flew;  
Upon whose deck, by lantern's light,  
We stood—a sad and chosen few.  
Hundreds were hushed below: on deck  
One sleeper slept more sound than they;  
For there—of early hopes the wreck—  
An infant, shrouded, confined, lay.  
A fair young child, whose spirit light  
Had parted on the wide, wide sea,  
Taken to upper worlds its flight,  
From earth and all its troubles free.  
And we had met, o'er that loved child  
To pay our simple funeral rite,  
To make its bed in waters wild,  
And breathe that babe our last "good night!"  
We give thy body to the deep,  
Sister, and friend of youthful years!  
Dark is thy bed of breathless sleep:  
O'er ocean's flood rain fast our tears.

\* From "Scattered Leaves;" by A. M. B. Dublin, 1844.  
† From "The Church."

Sadly below the sullen wave  
 Thy loved dust sinks to its long home.  
 Would that thine were a gentler grave,  
 Where storms ne'er rock, nor billows foam!  
 Would that beneath the spreading yew,  
 Where heaves the earth with many a mound;  
 Where pious hands fresh garlands strew,  
 And wild flowers deck the hallowed ground;  
 Where village maids bright chaplets bring,  
 And rosy wreaths to bind each head;  
 While, morn and even, the redbreasts sing,  
 Sweet warbling o'er the silent dead;  
 Would that thou wert laid in gentle peace,  
 Thy green grave roofed with grassy sod,  
 Till the blest morning of release,  
 When saints shall rise and reign with God!  
 I hear the sea-dirge loudly swell—  
 The depths lift up their voice and weep:  
 Old ocean tolls his hollow knell—  
 Dull ear of death! how sound thy sleep!  
 Sister, farewell! away, away  
 Bounds o'er the brine our fleet-winged steed:  
 Though time may bring a happier day,  
 Long with this wound shall memory bleed.

### Miscellaneous.

THE DAUGHTER OF TYRE.—Though it is quite foreign to my present object to say anything respecting the daughter of Tyre, yet I cannot help mentioning a word regarding her ruins. To those who feel a greater interest in the birth-place of Hannibal, I would recommend sir Granvil Temple's small, but learned and interesting, publication:—"I was prepared," says the eminent author just mentioned, "to see but few vestiges of its former grandeur: it had so often suffered from the devastating effects of war, that I knew many could not exist; but my heart sunk within me when, ascending one of its hills (from whose summit the eye embraces a view of the whole surrounding country to the edge of the sea), I beheld nothing more than a few scattered and shapeless masses of masonry. Yes, all vestiges of the splendour and magnificence of the mighty city had indeed passed away, and its very name is now unknown to the present inhabitants." The only well-preserved constructions are the cisterns situated under Burj-jedeed, or new fort. They form an oblong square of 449 feet in length by 116 in breadth. There are eighteen cisterns, each 93 feet long, 19 feet 8 inches wide, and to the summit of the vault 27 feet 6 inches high, but only capable of containing a depth of 17 feet of water. These cisterns were supplied by rain water, which, falling on the roof, was conducted by earthen pipes (which still exist) below. At the village Moalka there are about thirteen or fourteen cisterns, much larger than those just mentioned; and, though they are now converted into dwelling-places and stables, they are not in such good preservation as those at Burj-jedeed. These were supplied with water from Zowwaan, a distance of fifty miles. The water was brought by an aqueduct, the ruins of which are still seen. Through the praiseworthy exertions of sir Thomas Reade, several grand ruins have of late been discovered. He obtained permission from H. II. the

bey to excavate on the ruins of Carthage; and Mr. Honnegger, a clever German architect, undertook the superintendence. The British consul-general defrayed all the expenses. The ruins of an extensive building, about which there are many conjectures, have been laid bare. Nothing can exceed the solidity with which it was built. I believe sir Thomas endeavoured, when in England a few years ago, to establish a society for carrying out his noble object; and it is to be regretted that his plan did not meet with that success which it certainly deserved. At the foot of the hill at Moalka, and in the direction of the lake, are the remains of an amphitheatre, the length of which was 300 feet by 230, and the dimensions of the area 180 by 100. There are also to be seen the ruins of a small theatre facing the sea. These, and a few more ruins, are the only remains of a city which was at one time the seat of commerce, the model of magnificence, the common store of the wealth of nations; which was the rival of Rome, and which, notwithstanding the enormous sums it had expended during the war, contained, when taken, so much wealth, that we are assured Scipio collected, after it had been on fire seventeen days, and after it had been given up to the pillage of his troops, objects which were valued at a sum equal to £1,500,000.—*Davis's "Voice from North Africa."*

MOUNT LEBANON AND THE CEDARS.—In the language of a prophet it may be truly said, "Lebanon is bowed down." The few of these most remarkable trees remaining are about eight, standing on an uneven piece of ground, are 15 feet in height, twisted together; and here it is a curious fact, that in place of spreading out their branches with a natural irregularity, they are confined into a uniform pyramidal cone (Isaiah ii. 13). In point of striking grandeur and beauty, it may be truly said, they are altogether unrivalled in the vegetable kingdom, and often alluded to in the pastoral style of the Hebrew prophets (Kings xiv. 9). To break them and shake the enormous mass in which they grow, occur among those figures which the royal penman selects to express the majesty and power of Jehovah (Psalm xxix. 4, 5); to the full understanding of which, their countless number at one period, and also vast bulk, must not be lost sight of. Again, by the planting of this tree the kingdom of Christ has been described (Ezek. xvii. 22-24). The growth and extent of the New Testament church, and the great increase of her converts, are further most beautifully set forth by the psalmist under this emblem (Psalm xcii.). To this particular wood Solomon gave a decided preference in forming a chariot. The prosperity of the righteous, again, is compared to it; and it is further employed to denounce the judgment of the Almighty on the proud and high-minded (Ps. xxix. 4), besides the prosperity of Christ's kingdom (Isa. xxix. 17). Uniting so many qualities well adapted for building, they afforded the proper materials for the erection of the glorious temple. But, without going into further explanations, every object about this sacred and distinguished spot points out in the strongest manner the words of the inspired volume, namely, "the glory of Lebanon."—*Rae Wilson's "Egypt and the Holy Land."*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



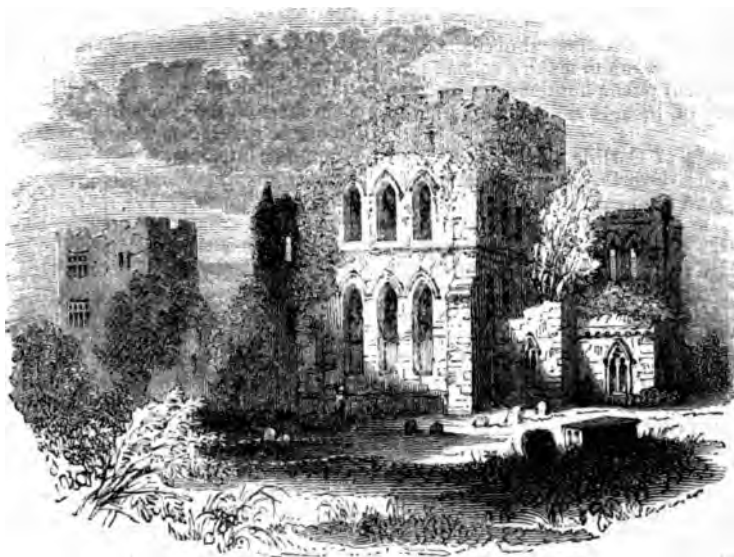
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 508.—FEBRUARY 8, 1845.

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## LANERCOST PRIORY.

THE vale that descends from Naworth castle to the ruins of the abbey of Lanercost, in Cumberland, is about half a mile in breadth, and between two and three in length. The sides are gentle declivities, thickly covered with wood. At the bottom flows the Irthing; a short distance from the banks of which stand the remains of Lanercost priory, an Augustine monastery, founded by William de Vallibus in the year 1169, for a prior and monks, and dedicated to St. Mary Magdalene. It was frequently visited by Edward I., and partly destroyed by fire in 1296; but was restored, and continued to flourish until the dissolution, when it was valued, according to Speed, at 79l. 19s.; and in the time of Edward the Sixth was granted to Thomas, lord Dacre. Few vestiges of the monastic buildings remain; though originally sufficiently extensive to become the residence of Edward the first, during one of his Scotch expe-

ditions. Part of the structure is now used as a farm-house, and some portion of the cemetery has been converted into gardens. The gate of the burial-ground is a fine semicircular arch. The church is in the conventual form, with a low tower, embrasured. The portal at the west entrance consists of numerous mouldings, supported by pilasters, with plain capitals and bases. Over it is a well-sculptured figure of Mary Magdalene, in a recess, surrounded with a gothic canopy, apparently more modern than the rest of the building. On the right is a diminutive figure of a monk, kneeling. This part of the structure has been fitted up as a parochial church; but the other parts of the building are open, and exposed to the weather. Round the whole upper part of the edifice runs a colonnade, with pointed arches, supported on single pillars, which have a light and airy appearance: most of the windows are high and narrow. In the cross-arches are several tombs of the Howard and Dacre families, whose sculp-

tured honours are now almost obliterated: "Their blazoned arms and gothic tombs, many of which are sumptuous, are so matted with briars and thistles, that even the foot of curiosity is kept at a distance." In the church was formerly this inscription:

"Sir Rowland Vaux, that sometime was the lord of Triermaine,  
Is dead, his body clad in lead, and lyes low under this stane.  
Evin as we, evin so was he, on earth a levan man:  
Evin as he, evin so maun we, for all the craft we can."

The principal materials for this edifice are supposed to have been obtained from the Roman wall, which passed within a short distance. "Near the place," says Pennant, "are some remains about four feet high, on the brow of a hill; but in an adjoining vale they rise to eight or ten, with very perfect facing-stones on each side. The middle part is composed of small stones and mortar, flung in (probably hot) without any order: the facing-stones are from ten to eighteen inches long, and four inches thick." One or two Roman inscriptions have been found on stones built up in the walls of the priory. The manuscript chronicle of Lanercost, deposited in the British museum, mentions the election of a prior about the middle of the fourteenth century, whose name was Thomas de Hextoldsham; a man of such worldly conduct, that, besides the oath of canonical obedience, he was obliged by the bishop to make a solemn promise not to frequent public huntings, nor to keep so large a pack of hounds as he had formerly done.

Mr. Jefferson\*, of Carlisle, in his very interesting account of Naworth, says. "The chapel, or oratory, is situated near the library at the top of the tower, and contains several interesting remains. It was originally fitted up with plain wainscot, painted red, and ornamented with escallop shells and cross-crosslets—armorial devices of the Dacres and Howards. There are also the fragments of what is supposed to have been the rich screen of the rood-loft of Lanercost priory church, consisting of carved ornaments of pierced work, in wood, richly painted and gilt, nailed up on the walls of the apartment. On the altar are several figures in white marble, about a foot in height, sculptured in *alto-relievo*, and of considerable value. They represent the descent of the Holy Spirit; an abbess holding a sword, attending on a crowned personage, falling on a sword; Judas saluting his Master with a kiss; a monk carrying in his hand a head encircled with a crown, &c. It is probable that they were brought from the adjacent monastery of Lanercost, at its dissolution."

A private communication, from Mr. Jefferson, contains the following statement: "Lord William died at Naworth. The inquisition post-mortem, taken at Carlisle 22nd April, 18th Charles I. (1642), expressly states that he 'died at Naworth.' Hutchinson's Cumberland erroneously says he died at Greystoke. A bluestone, under which he was supposed to be buried, in the church of the latter place, was raised in compliance with the wishes of the late Henry Howard, esq., of Corby castle, and of the earl of Carlisle: it contained the remains of a body, and a small leaden chest, in which there was some dust—probably the remains

of the heart of William, baron of Greystoke, who died in 1359. This information I had from the late Mr. Howard. He thought lord William Howard was buried in the old parish church of Brampton (near Naworth, and now in ruins); and it was his intention to have had a slab taken out which covered a vault in which the old lords of Gilsland were supposed to have been interred, and (with the concurrence of the earl of Carlisle) to have made an examination."

#### CHRISTIAN MASTERS\*.

"And ye, masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him."—EPI. vi. 9.

PAUL has closed his exhortations to the servants, in the epistle to the Colossians, with these words: "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" (Col. iii. 24, 25).

It is true, and it cannot be enough reflected upon by those who are placed in high stations in the world, that before God we are all equal, all of one origin, of one sinful nature; and all participate in the same mercy, the same Saviour, and the same glory: "For all have sinned, and come short of the glory of God" (Rom. iii. 23). No one is great before him, and no one is little. When he contemplates our species and race, and then his greatness and his grace, the names, the titles, the honours, the purple, the gold, the throne, the crown, disappear before his eyes, which are as a flame of fire (Rev. i. 14), for he looketh at the heart. It is also true that, as there are kings, so are there also governors, greater and less in the world, every one by the grace of God according to his order; and no subject should look upon this grace with discontent and envy, no servant with daring, ungodly feelings. God knows the thoughts, wishes, and designs of all, and will not suffer his government to be encroached upon with impunity: submission brings peace, obedience a blessing, rebellion a curse.

If one station has its advantages, its splendour, it has also its dangers. If the other has its subjection, its lowliness, it has also its security and its inward dignity, and bears its great tranquil blessings in itself. He who understands and acknowledges this, will, in the quiet obedience of his lowly situation, respect the powers that be; and will say, "I have never in commanding, but often in serving, received peace and blessedness. Jesus, thy promises are true and great" (Matt. xxv. 21; Luke xvi. 10; John xii. 25).

Those who are acquainted with the cruel customs of heathen masters in ancient times see the necessity of the apostle's exhortation to masters

\* We trust to be enabled to give, by express permission, some most interesting information from Mr. Jefferson's works on Cumberland, &c.

\* From "The Christian House-Tablet; an Exposition for the scriptural Rule of domestic Life." By the Rev. Theophilus Passavant. Translated from the German, by Mrs. Clarke. London: Wertheim. 1844. "The Christian House-Tablet," it is stated in the preface, "is a portion (so entitled by the author), of an exposition of St. Paul's epistle to the Ephesians, by Theophilus Passavant, an esteemed clergyman at Basle. The entire work is the fruit of much learning and study, combined with earnest piety and devotion. The present portion has been selected, as well for being complete in itself, as because it is on a subject of general interest and importance, and cannot fail, by God's blessing, to subserve Christian edification." Many most valuable hints will be found in these pages.



and mistresses. Paul, however, speaks also to those who have received the Christian calling. But the Christian who has servants or subjects under him, and knows the heart of man, particularly his own heart, would exclaim to the man of God: "O Paul, think also of us who are called lords and rulers in the world; remind us, exhort us, warn us, correct us, punish us; bow down with the word of God our haughty arrogance; direct our walk and goings; sanctify entirely our wills; humble us; make us meek and lowly in our own eyes, submissively obedient to our heavenly Lord and Master." Yes, ruling, commanding, has its danger for all ranks: it leads our humility, our patience, our benevolence, our love, and even our justice and rectitude, the tranquil peace of our souls, into many dangerous and pressing temptations. O, my head, how high—my heart, how proud—my soul, how vain art thou, and how unquiet and unblessed in thyself. What unsettles, what agitates, what disturbs thee? Lord, forgive: I forgot what thou art, what I am, what thou becamest. Have mercy upon me.

"And, ye masters," says the apostle, "do the same things unto them." If they are obedient in all things, render to them a fair recompense in all things: if they do it with holy fear and trembling, shew them the consideration, the kindness, which is due to them for the love of Christ: if they do it in singleness of heart, as unto Christ, let them richly experience that trust, that honest confidence becoming the followers of Christ, and also his servants: if they do it not with eye-service, as men-pleasers, treat them with openness and love, as the friends of Christ, acting towards them as souls entrusted to your care, for whom you must be responsible; doing in all things the will of God from the heart. If they serve you with willingness, because they serve unto the Lord, and not unto man alone, then do not regard them according to the flesh (2 Cor. v. 16), but recognise in them the Lord, and his dearly purchased souls, who are sacred and dear unto him, his friends, his brethren, also his fellow-heirs. If they do not act thus, point out to them as Christians in what they fail; that they should submit themselves because it is God's ordinance, be obedient because God has directed it. Let them feel that in their calling there is something holy, in their station a certain dignity, in their service a certain charm. Constrain them to honour you, if they are not willing: oblige them to be ashamed, and to love you, if they have denied you their love: "forbear threatening."

There was in former times occasion enough for threatening, and in our days good servants are not numerous. The ignorant, the ill-behaved, the deceitful and unfaithful, are much more plentiful. Yet should this surprise us? Is it as easy for them in their days of youth, as for us, to become refined, well-informed, gentle, and good Christians? You would see in your servants many virtues and perfections; but ask yourself, would you, in such a condition, be useful and valuable without fault? "Forbear threatening:" only love improves, only forbearance reconciles. Endurance, patience under persecutions, tend to soften and reform the souls under your care, and to lead them to God and heaven. Severity never does it: "forbear threatening."

Their station is not without its difficulties: their poverty has its hardships, their subjection its op-

pressions, their lowliness its pains. Wherefore has the Lord made such a separation between you and them—on what account this difference? Inquire of the Lord: listen, wonder, submit yourselves in silence. Are you always right? Have they not sometimes cause to complain? Have they no well-grounded objections, no just remonstrances to make before God and before man? Have you fulfilled to them all righteousness, all justice, all love? Have you done all for them due from you for their faithful services, their good intentions, their contentment in their station? Inquire into your habits of life, the whole tenor of your actions: inquire of God, and "forbear threatening." Remember that you also have a Master in heaven; "for he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant (1 Cor. vii. 22). What this means, we see in John xiii. 13. Here are earthly lords, bound by the same law, the same duty of service, of obedience, of fidelity, of humility and love: their Lord was the highest of all lords, wise, glorious, almighty, and thought it not robbery to be equal with God: "Yet he came not to be ministered unto, but to minister, and to give his life a ransom for many" (Phil. ii. 6; Matt. xx. 28); and he hung for them upon the cross, and bore for them all their offences; and he bears them, masters as well as servants, with all their sins, in great mercy still. And he said, in the fulness of meekness and humility, "With the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38). O Lord of all, great and glorious, if thou dealt with us as strictly, as unmercifully as we often do with others, how many masters, how many mistresses could stand in thy sight? Thy reward is with thee, thy judgment is sure (Rev. xxii. 12).

The Israelites were, under the old covenant, particularly commanded to shew justice and kindness to the servants of their own people. This we may see in many passages of the Old Testament. "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant; but as a hired servant and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee" (Lev. xxv. 39, 40). "And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy flour, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day" (Deut. xv. 13-15); and many others to the same purport. Now, however, "ye are not under the law, but under grace" (Rom. vi. 14). "Knowing that your Master is also in heaven, neither is there respect of persons with him" (Deut. x. 17; 1 Sam. xvi. 7; Job xxxiv. 19; Acts x. 34; Rom. ii. 11; Col. iii. 25). How easily is this forgotten! It is dangerous to be high by birth, or celebrated for high talents or actions. When a man is born and elevated in a high station, he hardly knows his own nature or that of others: he perceives not that he demands too much, desires too much, carries himself too high; that he often bears himself too



haughtily, and mortifies and deeply wounds the feelings of those about him, without knowing or intending it; but nevertheless he is not without blame—he has a monitor within. In a word, servants and masters, maids and mistresses, should live and serve one another in the fear of God; for every believer, be he who he may, is loved and honoured by Jesus; and, if I offend those whom Jesus loves and honours, then the fear of God dwelleth not in me. This Christ taught when on earth: “He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth” (Luke xxii. 26, 27).

#### ON THE HYSSOP OF SCRIPTURE:

By J. FORBES ROYLE, M.D., F.R.S., &c.,

*Professor of Materia Medica and Therapeutics,  
King's College, London.*

THE first mention of hyssop in the Old Testament is immediately previous to the departure of the Israelites out of Egypt, and at the first institution of the passover, when Moses called for all the elders of Israel, and said unto them: “And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason” (Exodus xii. 22). From this passage it is evident that the plant must have been indigenous in Lower Egypt, and that it must have been sufficiently large and leafy to be fit for sprinkling the door-posts as directed.

2. The next notices of the hyssop are in Leviticus and in Numbers; which books having been written by Moses, indicate that the substances which he directs to be employed for sacrificial purposes must have been procurable in the situations where the Israelites wandered, that is, in the countries between Lower Egypt and Palestine. Thus, in the ceremony practised in declaring lepers to be clean, the priest is directed “to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop” (Levit. xiv. 4). These are again all mentioned both in verse 6 and in verse 52. So in Numbers xix. 6, in the ceremony of burning the heifer and preparing the water of separation, the directions are: “And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer;” and, in verse 18, that “a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there,” &c. Here we again see that the hyssop must have been large enough to be suitable for the purposes of sprinkling; that it must have been procurable on the outskirts of Palestine, probably in the plain of Moab. It is to this passage that the apostle alludes in Hebrews ix. 19: “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people.”

3. The next passage where hyssop is mentioned in chronological order is in the beautiful psalm of David, where the royal penitent says: “Wash me thoroughly from mine iniquity, and cleanse me from my sin:” “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow” (Ps. li. 2, 7). This expression is considered by bishop Horne (and also by others), in his commentary on the Psalms, to refer to the rite described in the above passages, as the ceremony of sprinkling the unclean person with a bunch of “hyssop,” dipped in the “water of separation.”

But, though the passage no doubt has a figurative signification, yet, with all due deference to such high authorities, the mode of expression is so direct, as to appear to me as if the hyssop itself did possess, or was supposed to have, some cleansing properties. If so, such might have led originally to its selection for the different ceremonies of purification; or such properties may have been ascribed to it in later ages, in consequence of its having been employed in such ceremonies. At all events, if the plant which we suppose to be the hyssop of scripture can bear this signification, it will not be less appropriate.

4. The next notice of hyssop is in 1 Kings iv. 33, where, in the account of the wisdom of Solomon, it is said: “And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.” In this passage we find that the plant which is alluded to by the name of *esob*, must also have grown upon a wall, though not necessarily so to the exclusion of all other situations. Some commentators have inferred that the plant alluded to must have been one of the smallest, to contrast well with the cedar of Lebanon, and thus show the extent of the knowledge and wisdom of Solomon. But nothing of this kind appears in the text.

5. The last passage which we have to adduce occurs in the New Testament, where, in the crucifixion of our Saviour, the evangelist John relates: “Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth” (xix. 29). This passage has elicited the remarks of various critics, and inferences have been drawn respecting the nature of the plant, from the use to which it was applied. Others have observed, that the evangelists Matthew and Mark, in relating the same circumstance, make no mention of the hyssop, but state that the sponge was put upon a reed, and given him to drink. The deductions which we may legitimately draw from the above passage are, that the hyssop was a plant of Judea, found, indeed, in the immediate neighbourhood of Jerusalem, and that it seems to have been used as a stick, to which the sponge was fixed. If the plant which I suppose to be hyssop is calculated to answer this purpose, it will likewise answer for the elucidation of the parallel passages in the other evangelists.

The Hebrew name *esobh*, written also *esob* and *esof*, also by some *azub*, Celsius derives from a Hebrew root. The Greek he also derives from the Hebrew name. But I cannot help thinking that the similarity in the sound of the two names is accidental, and has distracted the attention from

other plants, to one which does not answer to all that is required. But it is quite possible that the name hyssop may in later times have been applied to the same plant, which at a certain period was indicated by the term *esob* or *esof*.

The several plants which have been considered by different authors to be the hyssop of scripture, are enumerated by Celsius under eighteen different heads.

1. *Adiantum capillus veneris*, or maiden-hair; a native of south Europe and of the east.

2. *Asplenium ruta muraria*, L., or wall-rue, formerly called *salva vita*, or *salvia vita*, common in the fissures of rocks in Europe. Both of these are of the class of ferns.

3. Tremellius considers *polytrichum commune*, or common hair-moss, found both in Asia and Europe, to be the plant.

4. Ovid. Montalbanus conceives that *esob* is the small plant called *klosterhyssop* in German; the *alsine pusilla*, *graminea*, *flore tetrapetalo*, of Tournefort, *sagina procumbens*, L., or procumbent pearl-wort; a native of Europe in sterile and moist fields, of the natural family of *caryophylleæ*.

Of the tribe of *compositæ*, and genus *artemisia*, two species have been thought to be hyssop.

5. *Abreta* or *abrotonum*. This is the *artemisia abrotonum*, L., or southern-wood; a native of the south of Europe and of Asia Minor.

6. *Artemisia pontica* (including probably also *A. judaica*); a native of the south of Europe, Syria, and central Asia.

The majority of plants which have been adduced as the hyssop of scripture belong to the natural family of *labiata*, of which many species are known for their uses in seasoning food, as thyme, sage, savory, marjoram, and mint; while others, as lavender and rosemary, are more celebrated for their uses as perfumes. The several plants of the family of *labiata* which have been adduced by different authors, are as follow:—

7. Prosper Alpinus figures a plant he describes as *plantam nobilissimam*, having grown it from seeds obtained from Crete, and *origano oniti* (pot-marjoram).

8. Some of the Hebrews call a plant *esob javan*, of which the leaves resemble the plant called *zatar*. The Arabic name is probably a corruption of *stæchas*, which is *lavandula stæchas*, L.; a plant found in the Mediterranean region.

9. *Rosmarinus officinalis*, or common rosemary, a native of the Mediterranean region, and which may perhaps be found in Palestine. Some of the older authors have selected this plant because, being a shrubby species, a stick might easily be obtained, to which the sponge dipped in vinegar could have been tied. It is suitable also for sprinkling.

10. *Origanum majorana*. It is doubtful whether this be not *origanum onites*.

11. *Mentha*, or a species of mint, is adduced in the Ethiopic version.

12. *Mentha pulegium*, another species of the same genus.

13. *Teucrium polium*, or *teucrium pseudohyssopum*; a native of the Mediterranean region, and found by Bové in the desert of Sinai.

14. *Thymus serpyllum*, or common thyme, widely diffused in mountainous situations in Europe and northern Asia.

15. In the Arabic version of the books of Moses,

*esob* is translated by *satur* or *zatur* of the Arabs, considered by them synonymous with *origanum heracleoticum*, L., of the Greeks; but several different species or varieties are included under the Arabic name *satur*, which it is needless here to inquire into, as they are all similar in nature and properties.

Some other names, as, 16, *hyssopus cochaliensis*, and 17, *marum album*, are adduced by Celsius.

The only plant which remains of those adduced by Celsius is, 18, the common or garden hyssop, *hyssopus officinalis* of botanists, which is supported by Celsius himself. It has had the greatest number of suffrages, apparently from the similarity of name. This may or may not be accidental.

The account given of the hyssop by Dioscorides is so imperfect, that we have no points of comparison given in the article on this plant. But, in describing *origanum heracleoticum*, the leaves are described as being similar to those of hyssop, but that its umbel is not rotate, as if he wished to indicate that such was the inflorescence of the hyssop. He also mentions that there are two kinds, one mountain, and the other garden, hyssop, and that the best is produced in Cilicia: Pliny adds, in Pamphylia and Smyrna. The Arab authors also mention two kinds, the mountain and the garden. In the Talmud authors, that which is found in the desert is distinguished from the garden kind.

The modern hyssop (*hyssopus officinalis*, L.) belongs to a genus of which itself is the only species. It is a perennial plant, usually very smooth (but a variety is described by De Candolle, which he calls *H. canescens*, from its being covered with short rigid hairs). The root throws up several leafy stems, which are woody at the base, diffuse, and much branched. The branches are from one to two feet in length. The leaves are opposite, sessile, rather thick in texture, narrow, linear, lanceolate, in one variety elliptical; margins very entire, flat, or subrevolute; green on both sides; below, one-nerved; held up to the light and looked at with a magnifying glass, they seem to be obscurely dotted. The flowers, of a bluish or reddish colour, are arranged along one side of the stem in closely approximated whorls in a terminal spike. The floral leaves are similar to those of the stem, but smaller. Bracts lanceolate, linear, acute. The calyx is tubular, fifteen-nerved, with five equal teeth, with the throat naked. The corolla, of a reddish-purple colour, with its tube equalling the calyx, is bilabiate, with its upper lip erect, flat, and emarginate; the lower one spreading and trifid, middle lobe largest; stamens four, exserted, didynamous, diverging; the lower ones the longest; anthers two-celled; cells linear, divaricate; style nearly equally bifid at the apex; lobes subulate, with the stigmas at the apex. The four achenia (or seeds with their coverings) ovoid, three-cornered, compressed, and rather smooth.

M. Bové mentions a hyssopus within three leagues of Jerusalem, and the rosemary. I myself have obtained it, and the specimens have been examined by Mr. Bentham, from Kanum and the Ganthung Pass in Kunawur, a tract along the Sutledge on the northern face of the Himalayan mountains, and which may be considered a part of Tibet.

The hyssop is remarkable for its fragrant and

aromatic properties; hence its employment as a condiment and a sweet herb, and as a moderate excitant in medicine: to it, however, many other virtues were formerly ascribed.

The plants adduced by the latest writers are *phytolacca decandra*, by Mr. Kitto in the "Pictorial Bible" in Exod. xii. 22: "The hyssop of the sacred scriptures has opened a wide field for conjecture; but in no instance has any plant been suggested, that, at the same time, had a sufficient length of stem to answer the purpose of a wand or pole, and such detergent or cleansing properties as to render it a fit emblem for purification." Rosenmüller says, the Hebrew word *esobh* does not denote our hyssop, but an aromatic plant resembling it, the wild marjoram, which the Germans call *dosten* or *wohlgemuth*, the Arabs *zater*, and the Greeks *origanon*.

Dr. Robinson, in the ascent of Jebel Musa by himself and Mr. Smith, says: "In all this part of the mountains were great quantities of the fragrant plant *ju'deh*, which the monks call hyssop" (Bibl. Res. i. 157); and, on the ascent of St. Catherine, "The *ju'deh* or hyssop was here in great plenty; and especially the fragrant *za'ter*, a species of thyme—*thymus serpyllum* of Forskål"—(p. 162). Lady Calcott suggests that the hyssop of aspersion was hyssop tied to a stick of cedar. Winer admits the same plant as Rosenmüller, but considers that several plants were included under the name *esobh*; and concludes his observations on *ysop* by saying: "We must, however, wait for more accurate observations upon the species of hyssop and *origanum* indigenous in Western Asia, before the meaning of the Hebrew *esobh* can be finally settled" (Biblisches Real Wörterbuch, ii. 820).

Having suspected the existence of a plant distinct from the hyssop, I was led to what appears to me its discovery, by a passage from Burckhardt's Travels in Syria, quoted by Mr. Kitto, in his work entitled, "The Physical Geography and Natural History of the Holy Land," p. 252, among trees and shrubs known only by native names and imperfect descriptions: "The *ascef* is spoken of this month by Burckhardt, while travelling in the Sinai Peninsula. On noticing its presence in Wady Kheysey, he describes it as a tree which he had already seen in several other wadies. It springs from the fissures in the rocks, and its crooked stem creeps up the mountain side like a parasitical plant. According to the Arabs, it produces a fruit of the size of the walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white, and the branches are thickly covered with small thorns: the leaves are heart-shaped, and of the same shade of green as those of the oak" (Syria, pp. 586, 587).

#### DIFFUSION OF KNOWLEDGE AMONGST THE PEOPLE.

THE diffusion of knowledge amongst the people must be eminently useful as a means of expanding and elevating their minds; not rendering them (as some have feared) dissatisfied with the lot which divine Providence has assigned them, but showing them that in every grade and portion of society intellectual acquirements and mental pleasures are within their reach. Give the people a

taste for scientific knowledge, and you diminish their desire for the coarser pleasures of sense. Bring the mechanic to the lecture-room, and you keep him from the tavern. Teach him to exercise his mind on chemistry, geology, or mathematics, and you open up to him a new world of pure and satisfying enjoyment, from which he will look down on his former habits and pursuits with a sense of honest pride and honest self-gratulation. And if, by diffusing knowledge amongst the people, we shall every now and then remove the scales from the mental eye of some master-spirit, who, unconscious of his own powers, was letting his mind go to rust amidst sordid pleasures and vulgar companionships; if we shall give him such a glimpse of the world of science as shall stimulate his soul to pant after its attainments, and shall show him that he possesses within his own breast a mine of boundless wealth, which he has only to explore to become rich indeed; and if such a one shall come forth from his native obscurity a Ferguson, to reveal the wonders of the firmament—a Murray, to give a new impulse to the study of languages—a Hogg, to break the slumbers of his country's lyre—a Davy, to raise chemistry from childhood to maturity—or a Kemp, to build a matchless monument to native genius, where is the man who would grudge him his laurels, or conceive that they detracted one leaf from his own? Besides, by diffusing knowledge through any grade of society, we shall thereby constrain the other grades to acquire it also. If the tradesman study science, so of necessity will the gentleman: if the labourer becomes enlightened, so of course must the squire. The lever, which we employ to raise a mass of rock, touches only the lower stratum; but, while it lifts that, it lifts all above it too. Education is a moral lever, and a strong one. Apply it to the lower masses of society, and you elevate them; and, by a process as unerring as it may at first be imperceptible, it will impart its powerful and irresistible momentum to every grade above them—to the highest in the scale. It is related of Archimedes that, in descanting on the powers of the lever, he said, "Give me one long enough, and a fulcrum to rest it on, and I will move the world." He knew not that the time was coming when his idea would be realized. Knowledge is the lever the wise Syracusan desiderated, the human mind is its fulcrum: slowly but surely it is now moving the world. Education has got an impulse which nothing can arrest; and it well becomes the patriot, it well becomes the statesman, to see that it takes a safe and a virtuous direction. And here I trust that I shall be permitted to allude to a fear which has sometimes been expressed by very well-meaning persons, lest the teaching of certain branches of physical science to the people should tend to shake their belief in the great truths of revelation. As an individual very far from indifferent to such matters, allow me to say that I have no such fear. If the great Author of nature be (as I firmly believe) the author of the bible too, if he be in his own nature immutable and eternal truth, and if truth can never be inconsistent with itself, then any discrepancy which we perceive between science and religion must arise, not from the amount, but from the imperfection of our knowledge. If a science in its infancy exhibit certain

disclosures which appear inconsistent with the sacred records, as the science advances the incongruity diminishes: as it approaches to perfection, there is still less contrariety; and, when our knowledge of it becomes complete, as in some cases it has done, the discoveries which seemed at variance with our most cherished belief are found most beautifully to correspond with, and to add new lustre to its page. As a Christian, then, as well as a patriot, I bid God-speed to the diffusion of knowledge. Enlighten the mind of man as far you are capable of enlightening it. Knowledge is a thing of which you can never give him too much. You may give him more food than he is able to devour: you may give him more raiment than he is able to put on: you may give him more wealth than he is able to enjoy; but you can never give him more knowledge than he is able to receive. Let him live to the utmost limit of human existence, let him preserve his mental

powers unimpaired to the last, let him go on adding knowledge to knowledge all the while, and he will confess at the close that he has yet much to learn. For myself, in looking forward to that world of light to which I firmly believe that I am hastening, one great cause of my joyful anticipation is, that the knowledge which I have acquired here will still be on the increase; that, in proportion as my capacity for acquirement shall expand, the sources of acquirement shall expand along with it; that, as countless ages roll over me, I shall still be growing in intelligence, ever approaching but never reaching to the fulness of him whose knowledge is as boundless as his power, and whose wisdom and whose holiness are alike ineffable.—*Speech of Dr. Huie, in the Hopetoun Rooms, Edinburgh, Oct. 16, 1844\*.*

\* The above is not extracted from the public newspapers, but was transmitted to the editors by Dr. Huie.



### THE PARTHENON.

"As in some drooping form and time-worn face  
Of lingers yet the shade of youthful grace;  
So, Parthenon, thy beauty still appears  
Amid the wreck of thy forgotten years.  
Though rude barbarian mosques profane thy site,  
And cells unvell'd now mingle with the light,  
Though but one lonely pillar lives to tell  
Where a long range of shapely columns fell,  
And, half suspended now, thy ruda nods  
O'er mouldering fragments of its prostrate gods,  
Yet still Oblivion seems to toll in vain,  
For what she razes Fancy rears again."

OXFORD PRIZE POEMS, 1811.

"Ye men of Athens, I perceive that in all things ye are too superstitious," was the declaration of that faithful and fearless apostle, whose "spirit was stirred within him when he saw the city wholly given to idolatry." And to a truly Christian mind it is indeed most distressing to reflect, that those nations which at one time ranked the highest in civilization—the works of which are now extant as monuments of their taste, their intellectuality, their greatness—were all living without God and without hope in the world. Man by wisdom knows not God. This is a humiliating truth, manifested as clearly in the magnificent ruins of the moulder-

ing temple, as in the rude carved block of the semi-brutish savage. It matters not where we search for evidence of the utter natural ignorance of man—in Greece or in Australia, in Ceylon or Labrador. The idolatry is in one case perhaps less hideously revolting; but it is not the less humiliating to the pride of man that, professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.

The Parthenon, or temple of Minerva, at Athens, erected B.C. 448, is situated on the Acropolis, and has always been considered one of the most perfect specimens of Grecian Doric architecture. It was constructed of white marble, about 218 feet in length and 98 in breadth, having on every side an ascent of five steps. The portico running round the whole building is supported by channelled Doric pillars. Historical figures of exquisite workmanship adorned various portions of the exterior, but are all fallen down. Those on the pediment in front of the building, represented, according to Pausanias, the birth of Minerva; those on

the opposite side, the dispute between Minerva and Neptune about giving a name to the city. The figures on both these pediments were not nearly so ancient as the body of the temple, which was built by Pericles, probably not older than the reign of Hadrian. Without the portico, upon the frieze, were several figures exhibiting horse-breakers and battles with the centaurs\*. Within are some representations in sculpture of various ceremonies of idolatrous worship. There is a window at the east end, made by the Greek Christians when they used it for a church. It was, in process of time, converted into a Christian church, and subsequently into a Turkish mosque, from which circumstance it underwent very great alteration—certainly not for the better, as far as its architectural beauty was concerned. In 1687 it was used as a powder magazine by the Turks, when the city was besieged by the Venetians, when it was so much shattered by an explosion that its original character was almost entirely lost.

The chief portion of the sculpture was removed by lord Elgin—a proceeding which gave rise to much rancorous discussion—and may now be seen in the British Museum. It would appear, however, that there is good reason to suppose that, had they not been removed, they would have been utterly destroyed by the Turks.

During the last twenty years excavations have been made round the temple. Some valuable specimens of architecture have been discovered, and efforts consequently been made to restore the temple as much as possible to its former appearance.

How vastly privileged are they on whom, in these later times, the Sun of mercy has arisen, with healing on his wings, to dissipate the clouds of ignorance and error! that Saviour manifested to be a light to lighten the Gentiles, no less than to be the glory of his people Israel! How deeply responsible to improve these privileges! Let the poorest individual, in whose heart the light of gospel truth savingly shines, remember, that all the wisdom of heathen learning is but foolishness compared to his; and yet the nominal Christian, who is bowing down in slavish obeisance to some darling lust, passion, desire, or propensity, is as great an idolator, in the estimation of him who weigheth men's spirits, as the most darkened Athenian whose feet ever trod the courts of the Parthenon. And let the Christian ever rejoice that he is not called on ignorantly to worship an "unknown God," but that eternal and merciful Jehovah who dwelleth not in temples made with hands, whose throne is heaven, whose footstool is the earth, and who has been pleased to manifest the spirituality of his nature, the graciousness of his purposes, and the richness of his mercy, in the revelation made by his blessed Son.

\* The Marquis de Nointel had drawings made of them all when he was at Athens, but the artist whom he employed nearly lost his eye-sight, as he was obliged to draw them from the ground, without the aid of a scaffold (M. Spon's "Voyage to the Levant." Montfaucon's *Antiquities*).

## THE IMPERFECTION OF THE BELIEVER'S EARTHLY BLESSEDNESS:

### A Sermon,

By THE REV. RICHARD SANKEY, M.A.,

Curate of Farnham, Surrey, and late Fellow of C.C.C., Oxford.

DEUT. xii. 9.

"For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you."

I NEED not now inform you, my brethren, that the whole history of God's ancient people, the Jews, may be considered, in a spiritual sense, as applicable to the believer in all ages. I do not mean to say that, when we read any thing about them, we are not to take it literally, as applying to them in the first place; but I mean that it may also be applied in a spiritual sense to ourselves. Their journey, *e.g.*, out of Egypt, across the Red sea, through the wilderness, and again across the Jordan into Canaan, and all the variety of events and circumstances, both great and small (if indeed any of God's dealings with them can be called small), do most beautifully shadow much of the spiritual history of every child of God in his progress from the bondage of sin and Satan, through the washing of regeneration (figured by the Red sea), across the wilderness of this world, and finally through the grave and gate of death, which, like the Jordan, they are allowed to pass unhurt into the heavenly Canaan. I will not, I say, dwell upon these points now. Those who have turned their backs on sin and the world towards heaven will not need it, for they will have often derived instruction and warning and encouragement from this view of the word of God; and the subject is so large, that on the present occasion it would be impossible to open it to others. And I only allude to it now in order that it may furnish me with an apology (if an apology can be needed) for taking this part of God's word, which I have just read to you, entirely in a spiritual sense, as applicable to the Christian's journey, to the history of the hearts of many I trust, of those who now hear me. May he that led his people through the wilderness, and fed them upon angels' food, and bore with their murmurs, condescend, my brethren, to bear with us, to feed us and to bless us in our meditation on his word, and thus make Israel after the flesh a blessing to the Israel of God, through Jesus Christ our Lord.

I. Let us, then, first notice the terms in which the end of the Israelites' journey is spoken of. They are the very same terms which are used in the New Testament as applicable to the Christian's everlasting home,

and they point out respectively its blessedness, its certainty, its freeness.

1. For it is called a rest: "Ye are not as yet come to the rest." And this it is well known that St. Paul applies to our eternal home, when he says to the Hebrews, "There remaineth, therefore, a rest to the people of God." And in this expression, I repeat, is conveyed to us the great blessedness of that our eternal portion. For if there is one word which seems to contain within it an idea of what is really grateful and desirable and enjoyable in this world, it is the word "rest." Condemned, as we are, to eat our bread by the sweat of our brow, "and being born to trouble, as the sparks fly upward," rest is one of the greatest earthly blessings that God can bestow. I will ask some of you what you have most desired when lying on a bed of sickness, racked with pain and full of tossings to and fro? Was it riches, or luxury, or delicacies, or this world's pleasures or honours? Would you not rather have tossed them from you, if they had then been offered, as only mocking your misery, and have said, "I care for none of these things, give me, give me rest from this pain and suffering?" Or, again, take the labourer when he returns from his work, bowed down with fatigue, what is more delightful to him than rest? And those too, my brethren—and they are not few—who you may think live an easy life, because they do not work as you do, but whose minds are in continual exercise—the lawyer, the physician, the minister, the ruler, and the statesman, nothing is more pleasant oftentimes to them than rest. Wherever we are, whatever we are doing, it is rest we are looking for. And hence the Spirit of God has selected this word to convey an idea of what he had reserved for us in another world. It was the great object continually held up by Moses before the Israelites: it is that which is for ever held to you. It is, you will remember, this which constitutes the whole of the blessedness of the departed believer, in that voice which the apostle John heard from heaven: "Blessed are the dead which die in the Lord. Even so, saith the Spirit, for they rest from their labours."

The believer, then, is one day, and that perhaps no distant day, to rest completely and eternally from all that pains and grieves him here. He shall rest from suffering, "for there shall be no more pain:" he shall rest from sorrowing, for "there shall be no more death, neither sorrow nor crying;" but above all he shall rest from sin. A Christian can bear suffering and can endure sorrow: he can glory in the one and rejoice in the other; but sin he cannot endure. You remember one. If tribulation beset him, he

says, "We glory in it;" if persecution, "None of these things moved me;" if shame, "I rejoice to be called worthy of it;" but when he beholds sin and unbelief, aye, and the very least of it in others, or feels it in himself, then he grieves. When he saw a city wholly given to idolatry his spirit was stirred. When at another place they would have done sacrifice, "he rent his clothes." When he thought of the unbelief of his brother, his kinsman after the flesh, he had great heaviness and continual sorrow in his heart. But O, above all, when he looked inwardly, and felt that other law warring against the law of God, then, and then only, he cries out, "O wretched man that I am!"

Now, it is from this that the Christian is to rest. To this does the Saviour allude when he says, "Come unto me, all ye that labour, and I will give you rest." It is this one word which is made to describe the blessedness of heaven; and the only case in which we read of no rest there is of those who rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

2. But there is another expression here used, which the New Testament warrants us to apply to the rest that remaineth to the people of God, viz., "inheritance:" "Ye are not as yet come to the rest and the inheritance." I need scarcely remind you of that passage in St. Peter, in which he describes this as an "inheritance undefiled, incorruptible, and that fadeth not away." Nor need I recall to your recollection many other passages in which the child of God is spoken of as an heir of God, and therefore a joint-heir with Christ; and his future portion is called an inheritance. I have said that this expression denotes the certainty of the believer's portion; and it is a figure which I cannot but think does convey most beautifully and most exactly an idea of the certainty of this to every believing child of God, and in this way: there are only three things in the dealings of this world which can disappoint the heir of his inheritance; and, if it can be shown that then these things cannot take place as regards the believer, the case is clear. For, in the first place, in earthly things, the parent or the person owning the property may, from some cause or other, change his mind, and cut off the heir from the inheritance. But, in the case now before us, "the gifts and calling of God are without repentance." Or, secondly, the heir may rebel or run away, and so forfeit and give up all claim to the inheritance. But in this case this is provided against; for one part of the adoption into the family of God is the gift of the Spirit, to keep the heir in the love and fear of

God, according as it is written: "I will put my fear within them, that they shall not depart from me." Or, thirdly, the heir may die before the time appointed of the father, and so be disappointed. But, as regards the heavenly inheritance, this can never be: "The soul once quickened shall never die:" "The heirs of God are kept by his power through faith unto salvation:" "I give unto them eternal life, and they shall never perish:" "Because I live, ye shall live also."

Thus, then, my Christian brethren, if God has sent forth the Spirit of his Son into your hearts, it is "the Spirit of adoption, whereby ye may cry to him, Abba, Father." If God has begotten you again, it is to this inheritance, undefiled and incorruptible, and that fadeth not away. Nothing shall disappoint you of it. Though hand join in hand, the hand of Satan with the hand of the world, greater is he that is for you than he that is against you. Your greatest danger lies within: the united powers of the devil and the world against you would not be formidable, if it were not for the traitor within, the heart, which is too willing to be tempted. Nevertheless, I repeat, greater is he that is for you than all that is against you. Faithful is he that hath promised, who also will do it.

3. But there is yet another expression here used, which appears to denote the freeness with which it is offered, and which we find used in the New Testament in strong contrast, to denote the same idea. It is spoken of as a gift: "Ye are not come to the rest and the inheritance which the Lord your God giveth you." Now, the New Testament invariably speaks of this as a gift. St. Paul says, particularly, "The wages of sin"—i. e., the due and just and deserved reward of sin—"is death; but the gift of God"—observe, not the wages, nor the reward, but the gift, i. e., the free, undeserved gift of God—"is eternal life, through Jesus Christ our Lord." It is very important ever to recollect this; for by nature we are inclined to forget it. We are too apt to think that eternal life is given to a man as a sort of reward for a good life; and it is not unfrequently the case, that persons who know better are yet secretly cleaving to some goodness which they find, or, if they do not find, are diligently looking for in themselves, by which they think God may be prevailed on to have mercy on them. No wonder, my brethren, if such persons fail to find comfort or joy or peace.

My brethren, God is a sovereign: he has a right to do what he will: he is our sovereign, and he has a right to our services: he is our maker, and he has a right to ourselves. And there is no obedience, no service, no allegiance, which it is in our power

to render him, to which he has not already an undoubted right and claim; and, consequently, we can never do any thing for which God is bound in the least degree to bless us. You remember what pains he takes to remind Israel of this truth: "Beware lest thou forget the Lord thy God, and say in thine heart, My power and the might of my hand have gotten me this wealth." And again: "Speak not, saying, For my righteousness the Lord hath brought me in to possess this land." "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess this land; but for the wickedness of these nations, and that he may perform the word which the Lord sware." "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" (Dent. ix. 4-6).

All his gifts, therefore, to us are free and undeserved, and as such he offers them to us; and whatever he gives or offers he gives and offers of his own free and sovereign grace; and as such we must receive them and acknowledge them, or perish without them; and as such the child of God, convinced and taught and drawn by the Spirit of God, is content, nay, is happy to receive them. It is a thought most cheering, that God will thus deal with him; and to be saved by grace is all his dependence and all his desire, as, when he is saved, it shall be all his joy and the burden of his song for ever. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." "Not unto us, O Lord, not unto us, but to thy name be all the praise."

II. Such being the terms in which the heavenly inheritance is spoken of, let us turn to another point suggested by the text, viz., the proofs which the Christian has that he has not yet come to the rest which is reserved for him. These, indeed, are many and various, but we will take only a few which come more immediately in connection with the text.

1. The imperfection and vanity of every thing connected with his life—its sorrows, disappointments, pain, and bereavements—all these things are enough to remind us, as I believe they are graciously intended to remind us, that this is not our home. Thus the Israelites, wherever they rested, wherever they went, were still in the wilderness: turn where they would, the same barren scene would probably continually present itself, and remind them that this is not Canaan, this is still the wilderness. We cannot, indeed, suppose that there was nothing beautiful or inviting there; no hiding-place from the world, no covert from the tempest, no rivers



of water, no shadow of a great rock. In one place we know there were twelve fountains of water, and three-score and ten palm trees; but still it was not Canaan, still it was the wilderness.

And so it is with the Christian: every thing around him, every step he takes shows him the same. There is not a pleasure and advantage, there is not a flower in all this wide world, beautiful as it is, but wears the stamp of mortality, the mark of death, the blot of sin and corruption upon it: the grass withereth, and the flower thereof falleth away, and all our brightest schemes and fairest hopes are blighted sooner still. It was the sentence of one who had tasted of every form of earthly pleasure, lawful and unlawful, and who spake by inspiration of God about it all, and said, "All is vanity and vexation of spirit." Let us be blessed with whatever joy or advantage we will, there is a worm at the root; and, with all its capabilities of affording happiness, still it is not permanent, it perishes in the using. Friends disappoint, children and those dear are removed, health decays, riches make to themselves wings, and fly away; so that, with all our earthly comforts, and they are not few, with all our earthly blessings, and they are not small, and with all our earthly mercies, and they are neither few nor small, we are still reminded by them, and it is the crowning mercy of them all that we are reminded and by them, that this is not our resting-place, and we are strangers and pilgrims here.

2. But the Israelites would be reminded, from time to time, that they had not entered into rest, by the continual attacks to which they were exposed from their enemies, and perhaps also by the continued murmurings and rebellions which arose among themselves. True it is that even in Canaan, the nations greater and mightier than they were to be dispossessed; still, even on their road they would feel that they had not yet attained what Moses had promised: "When the Lord God shall have given you rest from all your enemies round about."

And this, my brethren, is an especial mark to a Christian that his rest and his inheritance is not here. Wherever he looks the enemy meets his view; whether he look around him or within him, the scene is the same. I mean not that he takes a gloomy view of all these things, but he cannot deny the fact that "the world lieth in wickedness." Though there may be more than seven thousand whom he knows not, who have not bowed the knee to the god of this world—and this consideration will make him charitable—still the fact stares him in the face, that the mass of mankind are not under the saving and sanctifying influences of the Spirit

of God, and therefore are secretly, if not openly, enemies to God and to all godliness. O, when he turns his eyes inward, and looks into his own heart, there the matter is even worse. The murmurings and rebellions in the camp of Israel are but too faithful a counterpart of what he feels to be at work within himself.

My brethren, we do not know our own hearts, if we do not know this to be the case. With all our fancied resignation and submission—which, after all, we seldom feel but when we cannot help ourselves—how much of secret murmuring and repining! how many a golden wedge is secretly harboured! how many a longing, lingering look cast back upon the flesh-pots of Egypt! how many a time are we discouraged because of the way! how much ignorance of God and his ways; how hard it is, with all our lip-service, to say from our heart, "Thy will be done!" how difficult, with all our profession, to take up our cross daily, as a fresh work every day, and follow Jesus Christ! The Christian knows and feels this, aye, and much more than this; and it is the sense of this that tells him where he is. There may be seasons when he is enabled so to possess things hoped for, and to behold things not seen, as that he for a time forgets that he is not there; but, like the glorious scene on the mount of transfiguration, it soon passes away, and he feels that he is distant from the land he loves. His own experience tells him that he has not yet reached that place or that state where ignorance shall not exist, where there shall be no night, and we shall know even as we are known, where every murmuring disposition shall be for ever hushed, where every rebellious feeling shall be for ever slain, and every thought of his heart shall be brought in complete and eternal captivity to the obedience of Christ.

3. But I think it may be said that our very spiritual blessings are calculated to remind us of this. All our means of grace, and all our privileges, many and great and blessed as they are—and God forbid that any man, much less any minister, should undervalue them—are yet adapted for a state of ignorance and imperfection. The manna which the Israelites gathered from day to day, and the "spiritual Rock that followed them," would especially remind them of the truth adverted to in the text. How different from the grapes of Eshcol! how far short of the land flowing with milk and honey, to which they were repeatedly encouraged to look! and yet they were marvellous blessings in themselves.

And so it is with us. The spiritual life is but a small foretaste of that fulness of life which is hid in Christ with God; and the



very supplies of the Spirit are but the distant branchings of that river which "makes glad the city of God," issues from the living fountains to which the Lamb shall one day lead his people.

How inferior, too, is the very written or preached word on earth to what the believer will hear in glory! How inferior the worship in the earthly courts to the worship of the redeemed! How inferior is that feast of the Lord's supper, to which we are often invited, to that supper at which the bride of Christ is one day to be present. The very emblems of water and of bread and wine in the two sacraments, beautiful, simple, and significant as they are, are yet adapted for a wilderness state, a state of imperfection and ignorance, where at best "we see through a glass darkly;" and, while we use them diligently, and bless God for them, yet let them continually remind us that we are not as yet come to the rest and the inheritance which the Lord our God giveth us.

III. What then, let us ask, in the third place, are the lessons of warning, of duty, or of encouragement which we are to learn from these considerations?

1. We learn a lesson of warning, not to fix our habitation here, still less to look back upon the world which we have left. As he said to his people in the days of Micah, so he says to us: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." The pathways of this world are full of sin. The Christian pilgrim is travelling along a dusty road: with all his care he is continually contracting defilement. Beware, then, how you make it your home. If you take up your portion with the world, you must not be surprised if you are condemned with the world. You may meet with much to dismay and terrify you, but beware how you turn back; beware how you stay with the world. You may have enemies within and without to encounter; but your only safety is in going straight on.

And if there be any here who know that they have not even set out on this journey, who have never had a desire to be delivered from the terrible and galling and soul-destroying bondage of sin; in one word, if there be any habitual sinners here, O that they would take warning. My friends, who are living without God, listen to this. You are in daily and hourly danger of everlasting ruin, and you cannot, you dare not deny it; you know that you have no hope in Christ. But can you not, dare you not cast away your sins? Can you not, dare you not look unto Jesus? Do you love your sins more than you love your souls? O, this world is passing away;

the sand on which you are building your hopes is slipping away from under you; you are casting anchor on the waves and not on the rock, and shipwreck—a shipwreck from which there will be no escape—must be the consequence. God give you grace to be wise in time, that you may be happy in eternity.

2. But, again, we learn a large lesson of duty. We learn that we must not lay aside our armour while we are in the enemy's neighbourhood; we must not cease our watchfulness while we are beset by foes within and without; we must not be contemplating on the length of road we have past, but looking on to what remains. Our language must be that of St. Paul: "I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We must follow the great Leader and Captain of our salvation, both as our atonement and our guide. We must keep close to him. From him we must derive all our strength and all our graces. Be ye followers of him: where you see the print of his step, there be sure to place your feet. We must make a diligent and faithful use of all the means of grace, especially the two sacraments.

My brethren, that may be common water with which your babes are sprinkled, and to the eye of sense it may seem so; but it is sanctified by the word of God and prayer, and shadows forth the promised Spirit. And that may be common bread and wine which you partake in the supper of the Lord; but it shadows forth, to the eye of faith, that only sacrifice of the body and blood of Jesus by which our sinful bodies and souls can possibly be made clean. O, despise not, neglect not these or any other means of grace; but use them in faith and prayer, and you will find your souls strengthened and refreshed. And, O, be found in daily, hourly application to the blood of sprinkling, and for the Spirit of grace to change your hearts and sanctify your souls, and make you holy enough to enjoy the happiness and the holiness of heaven.

3. And, lastly, let us learn a lesson of great encouragement. The very expression, "Ye are not as yet come," seems to imply that the day is at hand when you certainly shall come; and there is nothing so encouraging in any work as the certain conviction of success. Now you know of your heavenly journey what you know of no other, that you shall not be disappointed; "your labour shall not be in vain in the Lord." Gird up, then, the loins of your mind, and lay hold on eternal life. He that has awakened you to the danger of sin by his Spirit, and brought

you to seek for pardon and for peace through the blood of atonement, he will never leave you nor forsake you until he has placed you at his own right hand in those heavenly mansions which he is gone to prepare for you. There he sits your Intercessor, and looks down and watches with more than a mother's interest your struggles, conflicts, woes; and, when all is over, his own right hand, which has upheld you all your journey through, shall lead you to those living fountains of which now you only sip the distant stream, and shall himself feed you on the hidden manna, in that place of rest and peace which remaineth for the people of God, into which no enemy enters, and from which no friend departs.

#### SHORT READINGS FOR FAMILY PRAYERS.

##### No. XXVI.

BY THE REV. HENRY WOODWARD, M.A.,

*Rector of Fethard, Tipperary.*

"Then said they all, Art thou then the Son of God?"—LUKE xii. 70.

To me there is no passage in the whole of our blessed Saviour's afflicted life more touching or affecting than that in which he replies with so much meekness to the taunting and insidious question of his persecutors, "Art thou the Christ? tell us" (Luke xxii. 67). There is something in his answer which so graphically paints the total want of all fair justice with which he was treated, the capricious cruelty which would force him to speak, when all he could say was vain, and especially his captivity, at the very moment in the hands of those that hated him: "He said unto them, If I tell you, ye will not believe; and, if I also ask you, ye will not answer me, nor let me go." Nor does the scripture pencilling contain, amidst its boldest lights and shades, a sublimer specimen of that humiliation and glory which were so wondrously united and contrasted in the person of "Emmanuel, God with us," than that which is here presented: "Hereafter," says this helpless prisoner fast bound in misery and iron, "shall the Son of man sit on the right hand of the power of God." It was upon this announcement that all with one voice exclaimed, "Art thou then the Son of God?" It was, I need not say, in no spirit of fair inquiry that these words were spoken. No; it was either that they might find accusation against him, or that they might insult him by a self-answered question, and one which only heaped scorn and ridicule upon his high pretensions. It was such a mode of questioning as that, "Art thou greater than our father Abraham, which is dead" (John viii. 52)? Or that, "Thou art not yet fifty years old, and hast thou seen Abraham" (John v. 57)? But, in whatever spirit these words were then employed, we may not unprofitably occupy a few moments in accommodating them to certain cases, in which we may imagine them to have been spoken.

1. Let us conceive, then, one who had been involved in the clouds of the socinian heresy, and from whose eyes had been intercepted "the light of the knowledge of the glory of God in the face

of Jesus Christ." Let us, then, conceive the power of truth prevailing, the mists of doubt dispersing, the Sun of righteousness for the first time arising, the soul constrained to acknowledge and the tongue to confess "that Jesus Christ is Lord, to the glory of God the Father." "Art thou then the Son of God?" would then be not so much a question as a mode of speaking which only added emphasis to persuasion; as much as to say, "Can I believe so glorious a truth? Is it possible that it can be real?" It would be adopting, with still more expressive point and meaning, the exclamation of Nathaniel, "Thou art the Son of God: thou art the King of Israel;" the confession of St. Peter, "Thou art the Christ, the Son of the living God;" the compellation of St. Thomas, "My Lord and my God."

Another connection in which we may suppose these words, is the following: There is in man a strange capacity of entertaining religious truths, "with eyes that see not, ears that hear not, and a heart that will not understand." The scripture verities are not questioned; but they strike like blunted arrows, and cannot pierce the conscience. They are like faultless statues, complete in every part, but cold and motionless, the images at once of life and death. There is a physical sensation produced at times by immersion of the head in water, which much resembles this spiritual torpor: some lodgment in the orifice of the ear, or other effect of bathing, dulls the sense of hearing, and makes us feel altogether in a kind of dreamy state, as if the objects around us were but the shadows of themselves, as if those well known words were nothing but the literal fact:

"All the world's a stage,  
And all the men and women merely players."

Thus we continue in a half-waking state, till suddenly the bubble within and the bubble around us burst, the spell is loosed, the hallucination ceases, the ear drinks in the reality of clear sounds, and all nature is itself again. In such a manner does faith arouse the slumbering soul. It exhibits nothing but what it had in its dreams already seen. But it now exhibits them to awakened senses. The natural man is as one groping in a dark room. Such an one may range from object to object, he may feel them, and conjecture, sometimes rightly and sometimes wrongly, what they are. But let the curtains be drawn aside, and the blessed light come in, and then he has a clear apprehension of all that he was imperfectly conversant with before. He then sees the rich and varied ornaments that surrounded him, and the brilliancy of the whole scene. What seemed but a worthless trifle, shines forth as a costly gem. What was to him a mere flat and unmeaning surface upon the wall, now exhibits itself as the triumph of the painter's art, a treasure which none but the favoured few could purchase. So it is that, when the inward vision of the soul is clouded, the realities of eternity, though notionally entertained, are, to every practical purpose, as though they were not. But, when the veil is taken off the heart, the Sun of righteousness shines out, and illuminates the whole horizon; and object after object brightens into spirit and into life. It is in such a transition from darkness to light that we would imagine to ourselves the rapture with which the awakened spirit would exclaim, "Art thou then the Son of God?"

With far different emotions might these words

have been repeated by that celestial messenger whom we read of in the forty-third verse of this chapter: "And there appeared an angel unto him from heaven, strengthening him." How lately had this exalted being, perhaps, taken his station with the cherubim in their glittering ranks, or with the "bright seraphim in burning row," or with whatever order of the celestial worshippers he might especially appertain to; and there, in prostrate adoration, and with wings outstretched to cover his face, have united with all the company of heaven in crying unto him that sat upon the throne, "Holy, holy, holy!" But how little could even an angelic mind conceive the immensity of this transition! How little could he measure the depths of the abyss of woe into which the King of glory had descended from a throne so far above all heavens! This angel, we will suppose, is summoned to go forth upon some embassy of mercy to this world of sorrow, and rejoices at the thought that he is now about to prop some fainting head, or still some throbbing heart; and lo, he lights upon the spot to which his commission points. And often, perhaps, as he had ministered relief to human suffering and had witnessed scenes of woe, yet an exhibition now meets his eyes to which he had beheld no parallel before: no sorrows that he had seen before were like unto that sorrow; it was of deeper dye and keener anguish than them all. It was the case of one whose "visage was marred more than any man, and his form more than the sons of men." It was the case of one who looked in vain for any to pity him or to comfort him; of one cut off from human sympathies, and an outcast from the divine compassions; of one whom both earth and heaven had renounced, both God and man had forsaken. He finds him in that dark hour, when even his lamb-like patience was driven to confess that "his soul was exceeding sorrowful, even unto death;" when with strong cries and tears he prayed, that if it were possible the cup might pass from him; when he reiterated that cry, and when, "being in an agony, he prayed more earnestly;" and his sweat was, as it were, great drops of blood falling down to the ground. Now, what if this angel did not know, at first, who this mysterious stranger was, what if, "through the veil, that is to say, his suffering flesh," a glory beyond that of men or angels began to emit its light, and to shine more and more, till full conviction reached this pure celestial mind. We know that there is nothing so touching to every generous feeling as the sight of fallen greatness—as earthly dignity brought down to bear with hardships, poverty, and contempt. How, then, would the heart of an angel beat with emotions too high for utterance at the sight of humbled Deity, at the glory of the eternal God-head fast bound in misery and trampled in the dust! With what mingled sensations, above our lower nature to conceive, might he have burst into the exclamation, "Art thou then the Son of God?"

Finally, with what ecstatic bliss will faithful souls repeat these words when they behold him "whom having not seen they loved," now beaming forth in the effulgence of uncreated light, and seated on the throne of the Majesty on high! In him they will recognise that condescending Saviour who did not disdain to visit them with his felt presence, to refresh their spirits, and to revive

their hearts; to whom they often fled for sympathy when the world neglected them and passed them by; when "men separated them from their company," and said all manner of evil falsely for the Son of man's sake; in whose converse they sought relief as in that of one who experimentally knew what the human heart can feel; who was himself "a man of sorrows, and acquainted with grief;" who bore the proud man's contumely, and hid not his face from shame and spitting. With what rapture will they exclaim, when they see that Saviour seated at the right hand of the Majesty on high, "Art thou then the Son of God?" "Yes," they will say, "we believed that glorious truth when passing through the clouds below; but still it was often ours to pray, 'Lord, I believe; help thou mine unbelief.' The thought was too good news, too great happiness to be true: we mistrusted our senses. At times we feared it was but the offspring of our own heart's desire, the figment of a flattering dream. Then we saw through a glass darkly, but now face to face: then we knew in part, but now we know even as also we are known. Now our fondest hopes are realized, our dearest hopes are true: they are all the sober certainties of waking bliss. Yes, thou art the King of glory, O Christ. Thou art the everlasting Son of the Father. Thou art worthy, O Lord, to receive glory and honour and power, for thou hast loved us and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb, for ever and ever."

#### SABBATH MEDITATIONS.

No. XXXIII.

FEBRUARY 9.—QUADRAGESIMA SUNDAY. FIRST SUNDAY IN LENT.

Morning Lessons: Gen. xix. 130; Mark ix.  
Evening Lessons: Gen. xxii.; 2 Cor. v.

#### MORNING.

"And he was transfigured before them."—MARK ix. 2.

*Meditation.*—"His shining dispels all mists and fogs, that taint and annoy us: his grace doth not only cleanse us, but adorn us; not only purify, but beautify the soul (Ezek. xv. 14). This light is the soul's beauty. This transfiguration of our souls by Christ's shining upon us, makes us exceeding glorious; 'changes us from glory to glory' (2 Cor. iii. 18). The light of Christ's divinity make and measures out the day of eternity. He is not only light in himself, but a light to others; a supernatural light of saving knowledge, to dispel and drive away the mists of ignorance, and the blackness of the darkness of sin; and not only darkness, but blindness; for Christ must not only give us light, but sight; for the clearest light is darkness to a blind man" (Bp. Browning).

*Prayer.*—O Lord, the King of glory, who, in the days of thy flesh, didst empty thyself of the glory which thou hadst with the Father, and take upon thyself the form of a servant, we render thee all thanks and praise, that, condescending to our infirmities, thou didst make manifest thy divine majesty, and reveal thyself in the glories of thy transfiguration. Yea, thou didst cover thyself with light as with a raiment, and thy countenance was as the sun shining in its strength. Yet even then were thy thoughts to usward, and thy con-

verse with thy glorified saints was of thine own precious blood-shedding for the sins of the whole world. Raise, we pray, our minds to holy and heavenly things; make us feel that it is good to be where thou art, and to hold sweet communion with thee in thy word and sacraments, thy ordinances of prayer and praise, in thy sanctuary, and where no eye seeth us but thine. Open our hearts by thy Holy Spirit. Speak, Lord, for thy servants hear. Speak, that we may listen to thy voice, O heavenly Father, and receive Christ Jesus as thy well-beloved Son. Him also would we hear; and vouchsafe that our lives and conversation may bear witness that we have been taught of him. We bless thee, O Lord, for this revelation of thy saints in glory: they have passed through much tribulation, but now they are before thy throne; and at the last day, when thou shalt come again in power and great majesty, with ten thousands of thine elect, thou wilt change our vile bodies, that they may be fashioned according to the brightness of thy glorified body. And O, when our spirits within us are overwhelmed by the effulgence of thy divine majesty, then overshadow us, as thou didst thy wondering disciples, with thy wings of mercy, and let us hear thy still, small voice of love: "It is I; be not afraid."

S. H.

## EVENING.

"God did tempt Abraham."—GEN. xxii. 1.

## Meditation.—

"O, God of Abra'm! by whose hand  
Thy people still are fed,  
Who through this weary pilgrimage  
Hast all our fathers led,  
Through each perplexing path of life  
Our wandering footsteps guide;  
Keep us from ev'ry deadly snare,  
And strength and grace provide.  
O, spread thy covering wings around,  
Till all our wanderings cease,  
And at thy blest abode on high  
Our souls shall rest in peace."

*Prayer.*—O Lord, holy and true, we know that thou dost not willingly grieve or afflict thy children, and that the trial of their faith is precious in thy sight. When thou seest it needful to bring them into the furnace of temptation, thou art with them, and sittest by, even as the refiner of silver; and when thou beholdest thine own blessed image reflected in the glowing ore, thou dost stay thine hand, and sayest, "It is enough." Thus, Lord, didst thou prove, purify, and establish the faith of Abraham, thy servant. Thus didst thou make his perfect obedience no less an ensample unto us, than the perfectness of his love a type of thine own wonderful love to mankind, in giving thy only and well-beloved Son, Jesus Christ, a sacrifice for the sins of the whole world. In the ready obedience of Isaac to his father's will do we likewise thankfully discern the shadowing forth of the surpassing love of Christ, who laid down his life as a free-will offering for us men, and for our salvation. Like Isaac, thou, O blessed Saviour, didst bear the wood of the cross, on which thou wast to be offered up: thou didst bear it in obedience to thy heavenly Father's will, and therefore didst thou bear it cheerfully. Most merciful God, we beseech thee, help us to crucify every evil affection of our souls, and bring them to the obedience of Christ; even though it be dear to us as a right

eye, give us grace to pluck it out and cast it from us. When thou choosest us to any trial, or wouldst that we take up our cross, leave us not to confer with flesh and blood, nor with Lot to linger amid the entanglements of Sodom; but give us strength at once to rise up and do thy will, and, if need be, hew the wood that is to consume the dearest idol of our hearts. Implant in us the faith with which thou sustainedst Abraham in his darkest hour. Be "Jehovah jireh" our watchword. Yes, thou wilt provide, though we see not whence or how. We will trust in thee, as did the father of the faithful; believing and knowing that thou wilt give new life to our withered hopes, and not suffer one word of thy covenanted promises to fail. Amen and amen. S. H.

## Poetry.

## REMORSE AT THE GRAVE.

BY THE AUTHOR OF "SONGS FROM THE PARSONAGE."

*(For the Church of England Magazine.)*

WHEN bending o'er the grave of all  
Now left of one exceeding dear,  
And still the silent tear will fall;  
O, bitterly will fall the tear,  
If by the loved one that we mourn  
Unkindness oft was meekly borne.

Stern memory then will rend the breast  
Even more than doth the present course;  
And hard the grief to lull to rest  
Born of affection and remorse!  
Each patient look, each soft reply,  
Will live to waken agony.

'Tis nature's justly-claustening rod  
For violated holy love;  
Or rather deem 'tis nature's God  
Still warning from his throne above  
That vengeance dies not, though it sleep,  
And he that soweth tears must reap.

Then, looking on the loved one now,  
Forget not that the loved may die:  
And ever, ere in anger thou  
With tears bedim affection's eye,  
Think, think how bitterly thine own  
Will fall when thou shalt weep—alone.

## TO A WIFE IN DAYS OF AFFLICTION.

*(For the Church of England Magazine.)*

"In death they were not divided."—2 SAM. I. 23.

ONE fate we share: to us one lot is given.  
Said'st thou, "God only can divide?"  
Then through the storm our bark may haply ride,  
Loved pilot, and attain the sheltered haven,  
That haven where no sorrows scathe,  
No pleasure cloy, where tempests cease,  
Where faith shall triumph over death,  
And all around be joy and peace.  
By every tie that binds our hearts,  
By the fond pledges of our love,  
By all that earth of bliss imparts,  
And all that heaven can yield above,

Let the soft tones of thy dear voice  
 In suppliant ardour rise.  
 From the bright portals of the skies  
 Lo, thy guardian angel flies,  
 To bid thee in thy granted suit rejoice.  
 Brief space to man's frail course is given ;  
 Nor unmixed calm, nor cloudless heaven,  
 Nor bliss without alloy :  
 Scarce has it dawned ere it is closed.  
 If then our trust in heaven reposed  
 May dare to picture fadeless joy,  
 Keep us, blest Saviour, keep us thine :  
 From earthly dross our hearts refine.  
 So, when this mortal race is run,  
 Shall pardoning grace sweet welcome give,  
 Soul blend with soul, immortal one,  
 And endless love its finite term outlive ! S.

### Miscellaneous.

THE HOMILIES.—In the time of the first reformers, there was no knowledge so needful as that which would instruct men where to begin and where to end, in matters of doctrine. The nature of the circumstances which then arose rendered it very important that there should be certainty in this : there were very few subjects into which Romish error had not more or less crept then, and nothing could be done until the just and scriptural limits of every doctrine were drawn out and stated. To answer this end the book of homilies was compiled. The most material points are there rather copiously entered into ; and, though we are not bound to every minor expression, yet we are certainly bound by the articles to their doctrines. On these they are very explicit, and they deserve at the present time to be brought into particular notice. For, like the sun in the morning and in the evening may the gospel be said to be : there is twofold twilight. At the twilight of the morning, the homilies came as one of the auxiliary lights for those who awaited the coming beams. And who can tell but that, in the church, the evening twilight has come, and those who lament the departing rays may need the smaller light also to keep them from walking in darkness ? If there was need, when men arose to give knowledge to the land, that they should not leave the people without a beacon to guide them, it is equally needful now, when there seems some danger of its being reserved from sight, if not removed from our reach. We should not altogether be left in the dark. It is true there are many writings which now come forth, and leave us little doubt upon the matters in debate ; but, although some of them are most valuable, yet none can be said to have the authority of the homilies. Nothing can be clearer than the system which they teach throughout. It is evident that the matters of which they treat were deemed the most essential at the time ; and they are so important now, that all the arguments against popular protestantism are arguments against the homilies. A slight review of the book will satisfy any mind as to their doctrinal complexion.—*Gravham's Essays*.

POPERY AT THE REFORMATION.—Never had the Jews, in their utmost blindness, so many pilgrimages unto images, nor used so much kneeling, kissing, and censuring of them, as hath been used in our time.

Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungoddily abused, than of late days they have been among us. Which sects and religions had so many hypocritical and feigned works in their state of religion (as they arrogantly named it), that their lamps, as they said, ran always over ; able to satisfy, not only for their own sins, but also for all other their benefactors, brothers, and sisters of their religion ; as most ungoddily and craftily, they had persuaded the multitude of ignorant people ; keeping in divers places, as it were, marts or markets of merits ; being full of their holy relics, images, shrines, and works of overflowing abundance, ready to be sold. And all things which they had were called holy : holy cows, holy girdles, holy pardons, beads, holy shoes, holy rules, and all full of holiness. And what thing can be more foolish, more superstitious, or ungoddily, than that men, women, and children, should wear a friar's coat, to deliver them from agues or pestilence ? or, when they die, or when they are buried, cause it to be cast upon them, in hope thereby to be saved ? Which superstition, although, thanks be to God, it hath been little used in this realm, yet in divers other realms it hath been and yet is used among many, both learned and unlearned. But, to pass over the innumerable superstitiousness that hath been in strange apparel, in silence, in dormitory, in cloister, in chapter, in choice of meats and drinks, and in such like things, let us consider what enormities and abuses have been in the three chief principal points, which they called the three essentials, or three chief foundations, of religion, that is to say, obedience, chastity, and wilful poverty. First, under pretence or colour of obedience to their father in religion, which obedience they made themselves, they were made free by their rules and canons from the obedience of their natural father and mother, and from the obedience of emperor and king, and all temporal power, whom of very duty, by God's laws, they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honesty to pass over in silence, and let the world judge of what is well known, than with unchaste words, by expressing of their unchaste life, to offend chaste and godly ears. And as for their wilful poverty, it was such that, when in possessions, jewels, plate, and riches, they were equal or above merchants, gentlemen, barons, earls, and dukes ; yet by this subtil, sophistical term, *proprium in comuni*, that is to say, proper in common, they mocked the world ; persuading that, notwithstanding all their possessions and riches, yet they kept their vow, and were in wilful poverty. But, for all their riches, they might neither help father nor mother, nor other that were indeed very needy and poor, without the licence of their father abbot, prior, or warden ; and yet they might take of every man ; but they might not give aught to any man, no, not to them whom the laws of God bound them to help. . . . And the longer prayers they used, by day and by night, under pretence and colour of holiness, to get the favour of widows and other simple folks—that they might sing Trentals and service for their husbands and friends, and admit or receive them into their prayers—the more truly is verified of them the saying of Christ : " Woe be unto you, scribes, and Pharisees, hypocrites ! for you devour widows' houses, under colour of long prayers ; therefore your damnation shall be the greater."—*Homily of Good Works, part 3*.

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WARBLINGTON CASTLE.

WARBLINGTON castle, about half a mile eastward of Havant, in the county of Southampton, was the abode of a family of the same name, which came into the parish in the reign of king John. According to tradition, the last male possessor of the family had two daughters, co-heiresses, who resided unmarried in the castle, and to whom, as foundresses, the church is referred. The estate being escheated to the crown, it was conferred on Matthew, the son of Herbert. In 1280 it was  
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granted to Ralph de Monthermer, who married Joan of Acres, daughter of Edward I. and his queen Eleanor, and widow of Gilbert, earl of Clare. From him it descended to the Montacutes, of whom John, earl of Salisbury, was, with the earl of Surrey, beheaded by the inhabitants of Cirencester, for attempting to assassinate Henry IV., and to restore the deposed monarch, Richard II. Sir Thomas, earl of Salisbury, his son, fell at the siege of Orleans, Nov. 3, 1428; and, according to Camden's "Remains," was the first English gentleman shot by a cannon-ball:

"What chance is this, that suddenly hath cross'd us?  
 Speak, Salisbury; at least, if thou canst speak.  
 How far'st thou, mirror of all martial men?  
 One of thy eyes and thy cheek's side struck off!  
 Accused tower! Accused, fatal hand,  
 That hath contrived this woful tragedy!  
 In thirteen battles Salisbury o'ercame:  
 Henry the Fifth he first led to the wars:  
 Whilst any trumpet did sound, or drum struck up,  
 His sword did ne'er leave striking in the field."

HENRY VI., Part I.

It next passed into the Cotton family, of which, among others, was sir Richard Cotton, knight, whose youngest son was Henry Cotton, born here, godson of queen Elizabeth, when she was only twelve years old, and consecrated bishop of Sarum, Nov. 12, 1598, and who died May 7, 1615, and was buried in Sarum cathedral, near the body of his wife. The queen used to say, "She had blessed many of her godsons; but now this godson should bless her," alluding to the episcopal benediction\*. By the last of this family it was bequeathed to Thomas Panton, esq.

The castle formed a quadrangle, deeply moated on every side. The south quadrangle comprised the chapel and great hall. The apartments were numerous. The stone of which it was built was from the Isle of Wight, fossil shells being found in it of a character similar to those met with on the island. The following description of its state in 1633 is from the "Terrier of the Manor":—"The site of the principal manor-house of Warblington is a very fair place, well moated about, built all with bricks and stones, and is of great receipt, built square, in length two hundred feet and in breadth two hundred feet, with a fair green court within, and buildings round the said court, and four towers covered with lead, with a very great and spacious hall, parlour, and great chamber, and all other houses of office whatsoever necessary for such a house, with a very fair chapel within the said house, and the place covered with tiles and stones. And there is a fair green court before the gate of the said house, containing two acres of land. And there is a very spacious garden, with pleasant walks adjoining, containing two acres of ground; and, near to the said place, groves of trees, containing two acres of land; two orchards and two little meadow-plats, containing eight acres; and a fair fishpond, near the said place, with a gate for wood; and two barns, one of five bays, the other four bays, with stables and other outhouses."

It is reported that the castle was dismantled by Cromwell, on account of the adherence of the Cottons to the royal cause. One beautiful tower remains, and also the arched gateway, with the walls of some of the apartments. The present dwelling-house is obviously a part of the old building.

The church is a short distance from the south

\* Sir John Harrington, in the "Negue Antiq." i., 100, calls the bishop the queen's chaplain. He observes that "he married very young; for he was told he had nineteen children by one woman, which is no ordinary blessing, and most of them sons. His wife's name was Patience; the name of which," he adds, "I have heard in few wives, the quality in none. He hath one son blind (I know not if by birth or accident); but, though he eyes be blind, he hath an understanding so illuminating, as he is like to prove the best scholar of all his brethren. One capital commendation I may not omit, how, by this good bishop's means, and by the assistance of the learned dean of Sarum, Dr. Gourdon, a seminary (priest) called Mr. Carpenter, a good scholar, and in degree B.D., was converted, and testified his own conversion publicly in a sermon upon this text: 'There fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized' (Acts ix. 18).

of the castle, nearly surrounded by elm-trees. It consists of a nave and side aisles, separated by arches resting on pillars. Those on the north are solid and unornamented; those on the south being of richer workmanship. According to tradition, the two foundresses could not agree as to the style of architecture; consequently, each built the half according to her own individual taste. At the end of each aisle is a chapel eight feet square. The windows differ from each other. In each oratory is an ancient stone coffin. The one on the north, being opened, was found to contain bones, among which four skulls were discovered, supposed to be of priests, for the pastoral staff was represented on the top. That on the south is of great antiquity. Under a gothic arch is the figure of a lady, with her head resting on a pillow, and a lion at her feet. The coffin being opened, a female skeleton was found, supposed to have been one of the foundresses of the church. In a niche in the wall of the church is another stone coffin, supposed to be that of the other foundress. Several monuments of the Salisbury family are in the chancel. There are many objects of interest.

#### ANXIETY ABOUT TEMPORAL MATTERS, AND THE OPPOSITE GRACE OF TRUST IN GOD.

BY A BARRISTER.

PERHAPS there is nothing to which we are so universally prone as to worldly anxiety; insomuch that an entire, unreserved trust and confidence in God is about the last and most difficult attainment in the Christian life.

It is easy to discover the reason of this. That which is present is always most powerful in its influence, and, by nature, the world is all in all to us; while the providence of God is disbelieved or forgotten, and the things of eternity are rather the subject of notions—the ideal, shadowy objects which occasionally affect the imagination—than matters which call our hopes and fears into lively exercise.

There is a great difference, indeed, between different individuals, in regard to anxiety about temporal affairs, arising from physical constitution and external circumstances. Some are naturally of that kind of cool temperament, that they give themselves little concern about the future, and submit calmly to the course of events, whatever it may be. And yet such persons may be as wanting in the Christian grace of trust in God as those who are tormented with anxiety. If their calmness and composure only arises from physical constitution, it can have none of the excellence of the Christian grace which it externally resembles. God may be as little honoured by this frame of mind, in such a case, as he is by the man who exhibits the utmost degree of anxiety.



The individual, in such case, is so far living without God in the world: he is living as if God had nothing to do with the government of the world, or as if the existence of God were a fable. There is no virtue in mere indifference. It is not enough that we are free from anxiety: we must possess the opposite grace of trust in God. A man who is indifferent to the possession of a particular blessing is, indeed, free from all anxiety about it; but he is also free from all trust in God in regard to it. But, if a thing is, or appears to be, a real blessing, God does not require that we should be indifferent as to the possession of it. On the contrary, it is right for us to desire it, provided we are content to leave it to the will of God. The virtue consists not in having no desire of it, but in being free from all anxiety respecting it, through a perfect trust and confidence in God. In this way, and in this alone, we honour him by recognising him as the almighty, all-wise, and all-beneficent Disposer of all things.

There are others who are so surrounded by every comfort, that they have no room for temporal anxiety. With respect to such persons, however, though they can scarcely be guilty of the sin of anxiety, still they may have no trust in God, because they stand in need of no worldly good. And yet they have room for the exercise of this Christian grace. Riches make to themselves wings, and fly away: health is precarious, and connexions not to be relied on; and the pious mind, which views them in this light, and blesses God as the author of them, and looks to him for their continuance, truly exercises a spirit of dependence on divine providence as pleasing in the sight of heaven as the confidence reposed in the Almighty by one who knows not where to lay his head. This spirit of dependence, in the case of the rich and the wealthy and the well-connected, may, at first sight, appear a very easy matter, and one that is not to be compared, for a moment, to that which the poor and the sick and the helpless are required to exhibit. But, in reality, it is far from easy; for, such is the proneness of man to forget the Source of all good, and to trust in an arm of flesh, that he is no sooner in possession of temporal blessings, than he is in the most imminent danger of forgetting him from whom they all proceeded. It was of this danger that Moses so solemnly warned the children of Israel before they entered the land of Canaan; and their subsequent history too plainly testifies how needful, and yet how unavailing, that warning was.

The exhortations in scripture to divest ourselves of all worldly anxiety, and to put

our trust in God, are exceedingly numerous, and remarkably striking. It may be useful to quote some of them, accompanying the quotation with such observations as may seem more particularly requisite.

In his sermon on the mount our Lord says, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet, I say unto you that Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed (for after all these things do the Gentiles seek)? for your heavenly Father knoweth that ye have need of all these things. But seek ye, first, the kingdom of God and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi. 25-34). The expression in the original Greek, which is translated "Take no thought," signifies, "Be not anxiously thoughtful;" and what is forbidden is, not a proper degree of providence, but an anxiety about the temporal things of the morrow. But, if we are under the necessity of taking thought for the morrow, how is it possible that we should avoid anxiety respecting the fitness of the plan or the means, and the result which is to follow? The answer is supplied by our Lord's subsequent words, in which he directs us to rely on the providence of God, and, for that purpose, to consider the divine power and goodness displayed in our creation, and the manner in which God sustains the inferior creatures, and clothes the grass of the field; and then to reflect upon the absurdity and impiety of disbelieving or forgetting that he is able, and at least equally ready and willing, to provide food and raiment for those of his creatures for whose sake all the other orders of creation were called into existence. We are directed to "seek first the kingdom of God and his righteousness;" that is, to regard



that as the most important object, and the only object for which we may and ought to be anxious. And then, we are assured, will all necessary things of a temporal nature be supplied us; not, however, without due exertion on our part, but as the result of the divine blessing upon that honest industry which is so frequently enjoined in holy scripture, and which is, in fact, an integral part of the rightmindedness before pointed out as the primary object to be attained.

But anxiety is not merely forbidden as regards those things which are necessary to our very subsistence. The providence of God is not confined to these most important temporal blessings: it extends to all others. "Be careful" (*i. e.*, anxious) "for nothing." And why? The answer is given in another place—"The Lord will provide:" "My God shall supply all your need." Yet we are not to be indifferent: we are not to suppose that our need, whatever it may be, will be supplied without asking our heavenly Father to give us those things that are needful. For, after saying, "Be careful for nothing," the apostle immediately adds, "but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Clouds and darkness may surround the road, yet, if we do but trust in God, we shall find a light break in upon our path; while those who walk in the light of their own reason, and trust to their own contrivances, will either find them to end in disappointment, or else to be attended with that unsanctified success, which is in reality the most dreadful adversity. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Isai. l. 10, 11).

Our belief in divine Providence should not only render us free from anxiety as to the result of our designs, but it should influence our minds in the course which we propose to take. "Commit thy way unto the Lord: trust also in him; and he shall bring it to pass." "The steps of a good man are ordered by the Lord; and he delighteth in his way" (Ps. xxxvii. 5, 23). "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. iii. 5, 6).

It must be confessed that the application of these precepts to the exigencies that arise

in daily life is by no means free from difficulty. Is there not, it may be asked, great danger of being mistaken when we imagine that we are yielding to the direction of God? Doubtless there is; and many have been deceived in this respect. But this does not militate against the precept: it merely shows that there have been persons who have been mistaken in their notions of the right mode of acting upon it. If the exhortation proceeds from God, as it does, it follows that the course which we are exhorted to take would not only be wise if it were practicable, but that it is as practicable as it is wise.

It is, indeed, clearly unsafe to pay attention to these suggestions, springing up in the mind irrespective of a due consideration of actually existing circumstances, even though the party to whom they occur has made the question a subject of prayer. The suggestion may, in such a case, be the suggestion of God's Holy Spirit; but it may be nothing more than a passing thought, which possibly owes its birth to some consideration quite foreign to the will of God; and it is certain that it has often been found to be of the latter character.

The true way of submitting to the direction of Providence seems to be, first, to acquaint ourselves with the word of God, that we may find either some specific direction applicable to the case before us, or some general principle which clearly governs it, or some analogy which appears to bear upon it. Secondly, to endeavour, by God's grace, to know no will but his; to strive to attain to such a degree of faith in the divine wisdom, power, and goodness, and to such a distrust of our own judgment, as sincerely to wish to submit entirely to the will of God in regard to the subject in question. Thirdly, having thus made ourselves well acquainted with the word of God, and completely resigned our will to his, then earnestly and humbly to seek his direction in prayer; beseeching him so to guide our judgment of circumstances, and so to order the course of events, as to "make our way plain before our face." And then, fourthly, to be guided entirely by actually existing circumstances (except in cases where such circumstances are in fact the subject-matter of our doubts), taking that course to which they appear to lead us, subject to the revealed word of God, under the firm conviction that, although it is impossible for a finite being to reconcile the divine Providence with man's free agency, yet the Almighty does "rule all things both in heaven and earth;" that "promotion cometh neither from the east, nor from the west, nor yet from the south; for God is the judge: he putteth down one, and setteth up another;" that "a

man's heart deviseth his way, but the Lord directeth his steps;" that "the lot is cast into the lap, but the whole disposing thereof is of the Lord."

If any one of these means of arriving at a right conclusion be omitted, we may go wrong; but, if all these be faithfully used, it will be next to impossible that we should be deceived. We may, perhaps, even then, conceive that we formed a wrong conclusion, when, in reality, could we but estimate all the consequences of the steps we have taken, as well eternal as temporal, we should be satisfied that we had indeed been directed aright by the Providence of God. Though the course we have thus adopted may not have led to temporal prosperity, yet we might have been in a worse situation, even in a worldly point of view, if we had pursued any other plan. Or, it may have been designed that we should take that very course which would lead to trouble, or disappointment, in order that our spiritual welfare might be promoted thereby. But, whatever may be the issue, if the conclusion at which we arrived was not just, it must have been because we omitted to use all the means above-mentioned, or we did not use them faithfully.

The experienced Christian is the only person who can possess entire, unreserved trust in God. The mere man of the world, and the almost Christian, have, as I have already observed, so faint an impression of the things of the eternal world, and so deep a sense of the value of temporal good, that they regard temporal wealth, honour, and power as absolute good, and, in fact, as the only real good. How, then, can they be content to leave their success in the hands of any one, even the Almighty himself, who would not infallibly secure to them the possession of this sole absolute good?

It is far otherwise with the true and experienced Christian. He knows and feels that at the fall temporal good ceased to be absolute good, that is, good under all circumstances and in all respects; and that, since that time, mere temporal good, whatever it may be, whether health, riches, honour, or power, has been only relative good, that is, good under certain circumstances and in some respects, but evil under other circumstances and in other respects, and therefore fitly termed, in the abstract, "good and evil." And hence he thankfully leaves it to God to decide for him, under the conviction that, if God gives him health, riches, honour, or power, it will then be real good; whereas, if he took them himself, they might bring to him evil rather than good, since they might be productive of eternal ruin.

J. W. S.

#### INTEMPERANCE\*.

"The end of these things is death."

It was Saturday night, the rain was falling in torrents: in a miserable dwelling, on an old broken chair, almost the only one the house contained, sat a tall yet bowed-down woman. She still retained enough of youth to show that she had once been beautiful, though now care-worn and emaciated. She was singing in a low, sweet, plaintive voice, to a sickly, restless infant: another child, a little girl, sat on the floor, gazing wistfully up into her mother's face; and that patient, woe-worn mother smiled—smiled to hide her tears as she stooped to smoothe her cheek, and murmured, "My darling, he will soon be here; and then my little one shall have her supper." A few moments after, the latch was lifted. A slight and, in spite of his tattered garments, a genteel-looking boy entered.

"They will not let me have any more, dear mother," said he, flinging down his ragged cap with an air of despondency: "they say my father drinks, and there is little probability of their ever getting paid for what we have had;" and here the poor boy's voice faltered. The woman sat for some time in mute despair. At last she said:

"Well, Edward, what is to be done? Tomorrow is Sunday, and we must certainly starve, unless you go again to"—she seemed almost afraid to say the word—"to your uncle's, and beg a few shillings: perhaps if you tell him how absolute is our want, he will not, he cannot refuse."

As his mother spoke, the boy's white cheek became instantly suffused with burning crimson; his large dark, yet sunken eye flashed, as he exclaimed vehemently—

"Never, mother, never. O, I would a thousand times sooner starve, beg, die. O, mother, do not ask me;" and he hid his face in the arm that rested on the table. A long silence ensued, which was at last broken by the little girl—

"Mother, you said I should have some supper when Ned came back."

A low, suppressed sob was the only answer. The next instant the boy's head was raised, the cheek had settled to its ashy hue, the fiery light was quenched in his dark eye, and he stood at the woman's side, threw his arm around her neck, and stooping to kiss her prematurely furrowed brow, whispered—

"Forgive me, dear mother, I know not what I said. O do not kill me by those tears, as if you had not misery enough without my increasing it. I will go this instant; and, after all, he cannot say more than he did the last time. Mother, look up: I will go."

"Edward," said the agitated woman, pressing him to her bosom, "gladly, most gladly, would I lay down my own life to save my precious boy one pang, one moment's grief; but it is not for myself I ask you to do what I feel and know to be so humiliating, but for their sake (and she glanced at the sleeping infant), for their sake my boy will throw aside all selfish feeling: my Edward will, I know, do his duty."

Another instant, and she stood, or rather kneeled, alone. How long, how weary was the next hour to the bleeding heart of the anxious mother! How

\* From the Canada Temperance Advocate.

often did she rise, and, opening the door, peer into the darkness, or bend her ear in intense eagerness at every passing step! At last those loved feet approached: again the latch was raised, and again the boy appeared; but this time he brought joy and gladness. He did not tell his mother how he had again and again been spurned; how he had been taunted; how he had been told that the hard-earned bread of industry was not to be given to the drunken father and his lazy son; how he had borne all this opprobrium for her sake, and quelled his proud spirit, and on his knees sued again and again, and at last gained by his importunity that which was denied to his misery. But the bright hectic spot which shame had called into his pale cheek, and that still burned there, told to that observant mother how great had been the mortification which the heroic boy had endured.

All was silent in the low dwelling. "Mother," said the dying boy, "raise my head, and lay it once again on your bosom. Do you weep," he continued, after a short pause, and making a feeble effort to throw his arm around her neck, "do you weep, dearest mother, that to-day you have a son on earth, to-morrow one in heaven? Do you weep that I am leaving a world so full of woe—a world that you yourself are so weary of—for that bright heaven, that happy home, which we have so often talked about? The thought of parting from you is the only sting that death has for me. O, if I could but take you, sweet mother, with me! But you will soon come: you cannot stay without me." Here his whisper became inaudible; his head pressed heavier on her bosom; a short gasp—a low sigh, and the unhappy woman clasped convulsively to her breast a lifeless corpse.

Many long hours had passed, yet that mother still hung motionless over her son: so still and immovable was she, you might have imagined that she too had bid farewell to earthly sorrow. Presently the door was pushed violently open, and a man staggered into the room. He stood for some time glaring round him, as if endeavouring to remember where he was. At last he recognised his wife, and, reeling towards her, he seized her arm and pulled her rudely up. As he did so, a low agonized groan showed that she was awakening to consciousness; but, as her eyes rested upon his face, a long, loud, appalling laugh rang through the cold dim room: then suddenly stooping, and laying one hand on the shoulder of the now sobered man, and with the other parting back the long black locks from the face of the dead child—"Do you see him, Charles?" she exclaimed, "do you see him; and do you know who has laid him in his early grave? Do you know who it was that clouded his young days with misery; that gave him for his portion here poverty and hardship and shame; that filled his cup of life so full of bitterness, that at the first taste he turned with loathing from it, and pined and died? Need I tell you, man—murderer," she shrieked, "that it was a drunken father? need I tell you that you have laid the head of your child in the dust, and broken the heart of the wife you had sworn to cherish?" then looking slowly and shudderingly round the dismal apartment, she sank again upon the body of her

son. "O take me with you, my beautiful, my best; leave me not to this loneliness of heart—this living death. My boy, my Edward, take your wretched mother with you."

And what were the drunkard's feelings during this scene? Did not his soul smite him? It did, it did. Most keenly did he feel the pangs of remorse; yet he rushed from the house, and entered the first dram shop! "O thou invisible spirit of wine! if thou hast no other name to be known by, let us call thee, Devil!"

#### ENCOURAGEMENT FOR CHRISTIAN TEACHERS\*.

As assistant-master in a free school, I instructed two classes, consisting, together, of one hundred and twenty children, of from ten to fourteen years of age. All these children were in life, and yet were dead. They were alive to the world: they were not dead to that which is earthly and carnal—the play-ground was all life. In the school-hours, instruction of all kinds was given them. They were well acquainted with the history of the world; with geography, natural philosophy, mathematics, German, French, and Latin; but though so alive to worldly objects, to heavenly ones they were dead. About the God of heaven and earth they troubled not themselves, inquired not after him, prayed not to him. His word they learned by rote, but took it not into their hearts. And thus have I ever found it in all schools with most of the pupils; and you who read this may be like many of my scholars. O that I could impress those words of the Son of God upon your hearts: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii. 36, 37)? Hear, then, how it was with my scholars, and learn from them. In the hours for religious instruction, as well as occasionally at other times, I sought to impress upon their minds that all men are sinners by nature; that they must all repent, and be born again, "or from above," in order to be saved. At first they understood but little of what I said: then they learned it by heart; remaining, however, just in the same state: not one mourned for his sins, and said, "What shall I do to be saved?" "If I remain in my sins, I shall be lost for ever." This deeply grieved me; and often with tears I supplicated the Lord, and said, "Lord, have mercy upon them; open their eyes and hearts to thy truth."

One winter evening, as I sat sorrowful and grieving over them, I heard a bustle upon the staircase, and then a knock at the door; and behold, who was there? Eight boys, with their bibles under their arms. They answered my question of what was their business, by saying, "You have often exhorted us to turn unto the Lord; we find also in the bible that no man, without being born again, can enter the kingdom

\* From "The Kingdom of Heaven among Children; or, Twenty-five Narratives of a religious Awakening, in a School in Pomerania." From the German, by Charlotte Clark. London: Wertheim, 1844. This is a very interesting little volume, peculiarly suited for the young, into whose hands it may be very advantageously put.—Ed.

of heaven. As we would gladly be saved, we come to you to be instructed what to do."

I heard this with indescribable delight, and directly began doing as they requested. First, I said, "You are now like the Jews in the Acts of the Apostles, who said to the apostles, 'Men and brethren, what shall we do?' Peter answered, 'Repent, and be baptized every one of you in the name of the Lord Jesus Christ' (Acts ii. 37, 38). And thus the apostle of the Lord speaks to you also, and directs you what to do to be saved. Now, it is not necessary for you to be baptized, as you have been already; but you must believe: 'Repent ye, and believe the gospel' (Mark i. 15).

We now conversed upon repentance as the first necessary step to salvation. I pointed out to them that all men are commanded to repent (Acts xvii. 30); that man through repentance and faith alone can obtain forgiveness of sins; and that, without genuine repentance, he is in the greatest danger of being delivered up to the wrath to come (Matt. iii. 7-10). O, dear reader, reflect upon this as these children reflected; and inquire, as they did, "What is then true repentance?" Repentance is turning from sin—conversion. In his natural state—that is, as long as man is unconverted, not filled with the Spirit of God—he is dead in sin, and under the wrath of God (Ephes. ii.). He sins without intermission, though he is not sensible of it. In this state he cannot be saved, but he is not frightened at the prospect of hell (Job xxi. 13, and following verses). Now, if a man, through the grace of God, acknowledges his sins, like David (Psalm li.), so that he not only sees with the understanding that he has broken God's commandments, and richly deserves his everlasting wrath, but feels it in his heart that his iniquities are gone over his head (Psalm xxxviii. 4), that as a heavy burden they are too heavy for him to bear, so that he earnestly desires grace, and forgiveness, and a clean heart (Psalm li.), and seeks accordingly to walk uprightly, he it is who repents truly. When I asked the children if they found themselves under these circumstances, they answered, "No." They explained that they saw clearly they had sinned; and they were so wicked, they trembled with terror before God: they could not believe. I said to them, "Knowledge of sin comes through the law; and God opens our eyes in answer to our prayers, as, when David said, 'Lord, open thou mine eyes, that I may behold the wonders of thy law.' Let us kneel down and pray together, and then before him examine ourselves by his ten commandments." They now all kneeled down with me; and I called upon the Lord to grant us penitent hearts, and prepare us for this great duty. I then explained the commandments. In the first, I described to them the majesty and holiness of the living God, and our obligations to fear him above all beings. They soon acknowledged they had never possessed that holy fear which would prevent their grieving the Lord by sin. I then pointed out to them the love of God, which had not spared his only Son, but had given him for us all, and our duty to love him in return above all things. They could not say that they had truly loved God above all things. I went on explaining the other commandments; pointing out to them how sinful it was to put no trust in

our faithful God, to take his name in vain, to profane his sabbath, not to honour their parents, to hate or bear ill-will to their neighbour, to be unchaste, &c. But behold, I had scarcely reached the seventh commandment, when all around began to weep aloud, and one declared after another, "I have broken all God's laws: I have kept none: I shall certainly be lost." Only two remained indifferent, thinking still there was much that was good in them; to which, indeed, they said, the teachers themselves had given testimony. I wept with those who wept, and rejoiced with the angels in heaven over the sinners who repented. "You will not be lost," said I to them: "what you now experience is repentance. Jesus is come to save sinners. He hath delivered you from the curse of the law—has destroyed the handwriting that was against you. You are become righteous through faith: only believe, and you are forgiven; you are accepted, and your names are written in heaven." However, they still continued to weep, and did not comprehend my words. When I inquired of any one of them, "Do you not, then, believe that Jesus Christ hath saved you, a poor, lost, condemned sinner, from all your sins?" The answer was, "I cannot." Then I said, "This belief will not come from yourselves: it is the gift of God;" and knelt down with them, earnestly to entreat the Lord to grant them faith. They were visibly moved during the prayer; and, when we ceased, I asked one of them, "Now, canst thou believe?" He answered, with tears of joy, "Yes, now I believe what is written, that Jesus Christ cleanseth from all sin; and that all who believe in him shall not be lost, but inherit everlasting life." All the six declared the same, who had before so deeply felt their guilt; but the two who had not yet fully acknowledged their sins, could not now rejoice in believing. To me all this was, and is to this hour, as a blessed dream; and, had I not often, in later life, witnessed such sudden conversions, it would appear to me, as it does to many who have not experienced similar instances, as too extraordinary to believe. However, that men can so quickly be converted and saved, is proved to us by the thief on the cross.

O that all, both old and young, would but suffer themselves to be led by the Holy Spirit to happiness and heaven! How blessed are they, how full of riches and honour, who early seek and find the salvation of Jesus Christ!

## GOD'S PRESENCE WITH HIS MINISTERS :

*A Sermon,*

(Preached at the Ordination held by the Lord Bishop of Chester, on Sunday, Dec. 22, 1844).

BY THE WORSHIPFUL AND REV. HENRY  
RAIKES, M.A.,

*Chancellor and Honorary Canon of Chester.*

EXODUS III. 12.

"And he said, Certainly I will be with thee."

SUCH were the words with which God condescended to cheer and confirm the spirit of his servant Moses, at the moment when Moses shrank from the office to which God had called him, of being the instrument of deliverance to his people. They were words of mighty meaning and powerful import, but in no degree exceeding the necessity of the case, nor offering more encouragement than was needed. Forty years previous to that time, that same Moses had attempted to do, in his own strength and by his own means, what he is now commanded to perform. "It came into his heart," we read, "to visit his brethren, the children of Israel;" and at that time, though he went out in the vigour of youth, learned in all the wisdom of the Egyptians, and strengthened by the influence which he possessed, as having been brought up by Pharaoh's daughter, the people, to whom he addressed himself, and whose wrongs he attempted to redress, rejected his offers with suspicion or contempt, and said, "Who made thee a prince and a judge over us?" And now, after forty years had passed, when all the interest he might have possessed in the country was lost, when his name must have been forgotten and his person strange, the Lord says to him: "The cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them: come now, therefore; and I will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." We cannot wonder, at least we know little of man if we do wonder, at the way in which this commission was received, and the dread with which Moses declined an office which seemed so full of peril, and which appeared to be so hopeless and impracticable: "What am I," he said, "that I should go unto Pharaoh, and bring the children of Israel out of Egypt?" Unquestionably, if we had merely considered his apparent qualifications at the moment, while he stood a banished and proscribed exile in the land of Midian, living on the bounty of his father-in-law, destitute of influence or of power, we should have felt that he was justified in declining a

charge which he was utterly unable to perform; and that he only refused the work because it was beyond his power to accomplish it. But the Lord's answer changed the character of the call, and vindicated its wisdom by the promise that he renewed. He said: "Certainly I will be with thee." Unbelief, we admit, still struggled in the heart of Moses: he resisted for a while the glorious service to which he was invited: he questioned the nature of his call: he spoke of his unfitness for the work, of his want of speech: he dared even to say, "Send, I pray thee, by the hand of him, whom thou wilt send." But, finally overcome by that power "which worketh in us both to will and to do according to his good pleasure," he yielded to the command, and went. We likewise know that his submission to the command was the signal for the fulfilment of the promise. The Lord was with him: the power of Egypt was subdued: the pride of Pharaoh was humbled; and Israel was delivered by the hand of Moses.

In referring you to these facts, I know that I am merely repeating things with which you are familiar, and so familiar that their repetition may excite surprise. I repeat them however now, my brethren, not merely for their own sake, or for any illustration of God's ordinary dealings to be grounded on them, but rather on account of an analogy between this part of the history of Moses and the work of the Christian ministry; and I have, therefore, named them as descriptive of the trials and of the supports which may be anticipated for those who have this day been called to take part in the ministry of the gospel. To them the case seems directly applicable; and the interest which all, it is hoped, are bearing in the service which they have undertaken, will secure me your attention and your prayers.

Let me, then, ask you first to remark, that the mission of Moses resembles theirs in this, that he was sent to his brethren. And we, when called to the office of the ministry, acknowledge ourselves thereby to be sent forth as "messengers, watchmen, stewards of the Lord, sent forth by him to seek for the sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." As such, we go out among our brethren, as "ambassadors for Christ, as though God did beseech them by us:" "We pray them, in Christ's stead that they be reconciled to God." We go forth also, feeling for them as brothers feel for brothers, grieving over the sight of the afflictions we behold in them, and rejoicing with them, whenever they are made partakers of the joy of reconciliation.

But, when Moses went to his brethren, he found them in a state of bondage, oppressed by the tyranny of Pharaoh, with their spirits crushed, their minds degraded by the slavery under which they were living: the iron, we may say, had entered into their souls.

As ministers of the gospel we go to our brethren, and we find them in a similar condition. We find them, to speak generally, taken captive by Satan; blinded by sinful lusts, till they are incapable of perceiving the truth that is set before them; entangled by evil habits and associations, so that they have lost the power of hearing or of listening to what is good; and, if not actually dead in trespasses and sins, still sunk in a sleep of carelessness and indifference so deep, that it hardly differs from death at present, and must assuredly become death soon, if it be not speedily and effectually removed.

This is their state as regards themselves; but the effect which that state has on their disposition towards us is equally alarming. Moses went to his countrymen, and thought that, while he talked of liberty, he was sure of finding willing hearers; and that all would welcome him, who came with the wish to sacrifice all for the sake of their deliverance. He went with this purpose, he went with these hopes, and he found that he only offended and provoked them by his endeavours to deliver them. The truth was, that they had been so long in bondage that they had forgotten the value of liberty. They felt their chains, they groaned beneath their burdens, they trembled at their taskmasters; but they had no courage to resist, no resolution to attempt escape. The exhortations which prompted exertion seemed a reproach: the promise which awakened hope was considered as an aggravation of their misery; and, wretched as they were, they preferred continuing as they were, to the efforts which were to be made in order to accomplish their emancipation.

I fear, my brethren, that, in too many cases, your experience must soon correspond with his; and that you will find no better reception than he did, though you come with a more gracious invitation than that which Moses had to offer, and with a sweeter promise. Coming as heralds of mercy, with the message of reconciliation on your lips, and the love of God in your hearts, it is not impossible that that message may be delivered to those who will not hear; and that that love may be published to those who cannot and who will not feel it. It may be your lot to meet with contumely and insult, where you expected gratitude and praise; to have your purpose suspected, your zeal ridiculed, your best intentions misrepresented, and your very

kindness viewed with jealousy and ill-will. Your endeavours to raise those among whom you labour may be mistaken for a desire to raise yourselves. The peace to which you invite them may be scorned as a bondage which degrades the bearer; and you may be accused of a wish to enslave those very souls, which you are trying to make partakers of the glorious liberty of the children of God.

Such may be your lot. Nor is it impossible that, at moments when all the fulness of your heart has been drawn out in endeavours to do good, the only return you may have to meet will be that which was addressed to Moses: "Who made thee a ruler or a judge over us?" or that you may be compelled to close the retrospect of some period of labour, by saying, "All day long I have stretched forth my hand to a disobedient and gainsaying people."

Conscious, then, that these things may be so; arguing from the trials which Moses had to bear, to those which may form the character of our ministry, it is well to take to ourselves the supports as well as the experience of Moses, and to prepare ourselves for future labours by the promise which sustained him under his.

You have heard what the promise was to him. "Certainly I will be with thee, said the Lord;" and you know how that promise was fulfilled, and the deliverance in which it was accomplished. It would seem as if our blessed Lord, anticipating a similar degree of trial for his servants, provided a similar support for them at the commencement of their ministry; and, when he sent forth his apostles with the final charge, "Go, preach the gospel to every creature," he added the same promise for their encouragement in saying, "And lo, I am with you alway, even unto the end of the world."

All, then, that was promised to Moses, seems literally promised to us. All that he had may be ours. And, if he went forth in the strength of that word, to defy the power of Pharaoh, and to effect the deliverance of his people; then we may go forth in the same assurance of faith; and, resting on the same promise, may invade the empire of Satan, and attempt the rescue of those whom he has taken captive.

But this promise on which so much depends deserves a separate and distinct consideration: "Certainly I will be with thee," saith the Lord.

Let us view it, first, in the way of encouragement. But in doing this, let us not only admit the truth, but realize and rest upon it. "I will be with thee," saith the Lord. "If God be for us," then, we may say, "who can be against us?" The fact is unques-

tionable, the inference undeniable; but let me remind you, brethren, of the application that may be made and should be made by all, who are authorized to receive it as directed to themselves. If support is promised, if that assistance is assured which never can be given in vain; are you not justified in expecting more than is usually accomplished in the ministry of the word? and are you not wrong in resting satisfied with less than might be expected? If the presence of a human friend were promised, we should reasonably expect such results as human help might lead to; we should be dissatisfied with that, which seemed only in proportion to our own infirmity. But, if the presence promised is not that of man, but of God; if the arm stretched out, if the wisdom exercised in our behalf is not the arm of flesh, or the art of men, but the power of the Almighty, then why are we contented with the results we witness? why do we not aim at victories, such as Jehovah might accomplish, even through instruments as weak as we are? May we not fear, that the presence of God is more considered as the ground of our security than as the cause of our success: and might not our ministry be more profitable if we remembered that God's presence is promised while we are going forward in his service; and that it may be there most largely experienced where its want is most clearly seen?

Be assured, then, that he is with us. Believe that he is present; and his presence is realized. Believe that he is with you; and, lo! a strength more than human is at once infused; and the man, who trembled and fainted in the consciousness of his infirmity, becomes strong in the Lord and in the power of his might. But you ask, as Moses did, for some visible token, some evidence of his presence, and say, "How can the Lord be with us?" Or you think, as Judas did, "Lord, how canst thou manifest thyself to us and not unto the world?" And you must receive the same reply which the apostle did: "If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him;" and must leave the fulfilment of the promise to the experience of a willing mind and a loving heart.

But, though it is not ours to discern signs and tokens, which the Father has kept within his own power; we know from the example and experience of those who have gone before us, that the promise will be realized, yea, realized to the letter; that God's presence shall be felt, though his form is not perceived; and his power shall be manifest, though his operations are con-

cealed. Yes, my brethren, he will be with us where his help is needed; and, though never far from any, he will be nearest to those, who feel most the necessity of help; and who wait in humble dependence, in prayer and faith, for the guidance, the support, and the comfort that they need.

First, then, we may say, he will be with us as a guide. He, who led Moses through the trackless wilderness; he who guided his apostle through the desert waste of heathenism, who directed his steps and ordered his goings; he will not fail to lead, and to lead effectually, those who honestly wait his leading, and are content to follow where he directs. Is it not written of him, "The meek will he guide in judgment:" "I will instruct thee in the way that thou shalt go: I will guide thee with mine eye" (Ps. xxxii. 8)? And are not the means of our guidance suggested when it is said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him" (James i. 5)? And are we not taught how those means are applied, when we read again, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself" (John viii. 17)?

But again; He will be with us to strengthen and support us under trial. He was with Paul, when Paul stood for the defence of the gospel before the judgment-seat of Nero. He was with that army of martyrs, that cloud of witnesses, of whom St. Paul makes mention in the epistle to the Hebrews; who "through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong;" and who, having glorified God by the victories they gained on earth, are now added to the glorious company of saints in heaven. And what he was with them and in them in their trials, he will be with us and in us in ours. Let but the same spirit of faith be exercised, and the same power which overcame the world in their case will overcome the world in ours; and all things will be possible to them that believe. In the vast majority of instances it is want of faith that causes want of power. Had we but faith as a grain of mustard-seed, we might accomplish things that at present seem impossible; and he, who says, "Ask, and ye shall have: seek, and ye shall find;" and who thus encourages the prayer of faith by the promise of its success, adds the same stimulant to faithfulness in action, by the assurance that "our labour shall not be in vain in the Lord."

But specially he will be with us in the way of comfort; for, where the Lord's presence is manifested, there must be all that the soul can need in the way of consolation. For

the space of forty years Israel was wandering in the wilderness; but, during all that time, the manna, the bread from heaven, failed not: "their raiment waxed not old, neither did their feet swell;" and, though they wandered and were weak, they were comforted in all their distresses. The experience of all God's servants has been the same. The language of their hearts has always been, "There are many that say, Who will show us any good? Lord lift thou up the light of thy countenance upon us." And, as Paul and Silas, when having been beaten with rods, and thrust into the prison at Philippi, even there rejoiced in the Lord, and showed the joy they felt by the praises that they sang; even so have other saints found comfort as they did in the extremity of trial, and have made the tokens of his presence their songs in the house of their pilgrimage.

But this great and blessed truth must yet be viewed in another form: it must be viewed in the way of caution. God promises his presence, and we feel the value of the privilege and the consolation it includes. But, while we rest on the consolation and rejoice in the privilege, we must not forget the call to watchfulness and holiness, which is inseparably connected with it. He certainly will be with us; but are we always prepared to acknowledge his presence, and to delight in its recollection? Are there not places, employments, recreations, where the man of God might be addressed as the prophet was, "What doest thou here, Elijah?" and where the sense of God's presence might overwhelm the soul, which professes at other times to consider that presence as its privilege and glory? If "certainly he will be with us," shall it be as a witness of zeal and faith and love; of the love of one, whom the love of Christ constrains to live no longer to himself, but to him who lived and died and rose again: or shall it be, as a witness of wasted time and neglected opportunities; as the jealous observer of divided affections and broken allegiance; as a discernor of the thoughts and intents of the heart, but sharp and piercing in his judgment as a two-edged sword? Shall it be thus, that "he is with us" while his word and his gospel are only a savour of death unto death in them that perish? Shall it be thus, my brethren, that the presence of the Lord is to be realized; and is it thus that he shall be shown to have been with us, when he stands at the last disclosed as the Judge of quick and dead, and we come to give an account to him of the flock committed to our charge, of the talent entrusted to us for improvement? Shall it be thus that the promise shall be manifested, and shall our highest privilege be made the ground of our condemnation?

O, let it not be thus with any! Grant rather, merciful God, that thy presence, duly felt, worthily appreciated, and continually remembered, may sanctify the hearts in which thou condescendest to dwell as thy abode; and may thy promise, never to be forgotten, "Certainly I will be with thee," be fulfilled in these thy servants. Grant, that Christ in them, the hope of glory, may be the living fulfilment of thy promise; and may the mind that was in him, exhibited in their lives and conversations, be the token of thy presence as well as the manifestation of thy power!

#### SABBATH MEDITATIONS.

No. XXXIV.

FEBRUARY 16.—SECOND SUNDAY IN LENT.

Morning Lessons: Gen. xxvii.; Mark xvi.

Evening Lessons: Gen. xxxiv.; 2 Cor. xii.

#### MORNING.

"I shall bring a curse upon me, and not a blessing."—GEN. xxvii. 12.

*Meditation.*—"Be not deceived: there is lawfulness in no means but those which are lawful in the sight of God. We cannot serve him and Satan. Fraud, violence, the dissimulation of the tongue, no more than the cunning of the heart, will be accepted of him, however in an evil hour we may think we are doing him service. For, are they not all the sowing of 'that wicked one'? Are they not abomination in his sight, who willet that we 'walk honestly, as in the day'? Was Jacob justified when he sought profit by deceit? It purchased not peace to himself: 'few and evil were all the days of the years of his life.' So will our blessings be turned into curses, if we strive to profit even a good cause by means to which the Almighty hath not set the seal of his heavenly warrant" (Smith).

*Prayer.*—O Lord, Most High, draw me, I beseech thee, both in body and soul unto thee, by the sanctifying grace of thy good Spirit; that I may bring thee the offering of my whole heart, and that, whatsoever I may do, I may do it heartily as unto thee, and not unto men. Incline me ever to thy fear and obedience. So subdue my froward will, that it may in all things be conformed to thy statutes and dispensations. Grant that I may delight in doing thy will only, and make it my meat and drink to perform that which thou wouldest have me to do; for thy judgments are always holy, just, and righteous, and thy ways ever best for the creatures of thy hand. For Jesu's sake, Lord, condescend to my weakness; and let thine all-sufficient strength prevent and perfect me: yea, be thou the strength of my life, lest I lean to mine own understanding, and despise thy word. Make me to remember how Isaac went astray, and slighted thy testimony, and set before mine eyes how Jacob reaped what he had sowed in that hour when he consented unto his mother's fraudulent device; so shall I not eat the fruit of my own way, and, when thou callest me hence, cry out with Israel, "Few and evil have been the days of the years of my life." O, let the heavenly light of thy wisdom and truth, gracious Father, be a lantern to my feet through this earthly pilgrimage. Give me not only a clear discernment of that which thou requirest of me,



but constantly to cleave unto such things as are lawful and right in thy sight; that I may diligently eschew all such means as may wrong my own soul, and flee those lying vanities and false ways which the deceived heart deviseth under the vain pretext of doing thee service. Teach me, by the example of Rebekah, that no end can sanctify appliances which set at nought thy counsel, and work not thy righteousness. Lord, speak to my soul by the leanness which sprung from Jacob's blessing; enable me to abhor and shun every false way; and, walking before thee as Abraham walked, by thy loving favour and help, through Christ the Righteous, make me also perfect in all godliness and true holiness. For hereby only shall I inherit the blessing of thy gracious covenant in him, and receive the glorious birthright promised to them that are born again, even an entrance into thy heavenly and eternal kingdom. Amen. S.

## EVENING.

"It is not expedient for me, doubtless, to glory."—2 Cor. xii. 1.

**Meditation.**—"Let our praise be of God, not of ourselves; for God hates those who commend themselves" (St. Clement to the Romans). "The troubles and adversity of the godly give an exceedingly great testimony unto them of immortality, of a general judgment, and also of an everlasting life. For it is impossible that the best creatures only should be ordained and created to all sorrow and travail, and the most wicked and ungodly to escape, and remain unpunished. It were directly against the righteousness of God. Yea, the most godly and virtuous have most commonly worst luck and least reward. Wherefore, of necessity, there must be another life to come, where every one shall receive according to the demerits of his life here on earth. The cross way is pointed to be the very right way to eternal life" (Bishop Coverdale).

**Prayer.**—Wherein, Lord, shall we glory? we, the poor clay of thy fashioning, dust and ashes, unprofitable creatures, in whom there is no good thing but that which thou plantest? Wherein shall we glory? Verily, in that thou vouchsafest us to suffer for thy great name's sake; in that thy dear Son taketh us out of the world, and teacheth us to glory in our infirmities, that thou, most Mighty, may be our help and our strength; in that we may take pleasure in reproaches, in necessities, in persecutions, in distresses, for thy Christ's sake. We thank thee that thy grace is sufficient for us; and that when we are weakest, then thy Spirit maketh us strongest. Yea; herein will we glory, that thine election chooseth us, provoking us to cease from sin, and be conformed to the ensample set forth by him who suffered for us, calling us unto repentance and godliness of living. We praise thee, Lord, that the world hateth us; for it were an evil sign if the world loved us, or we loved the world; for the world knoweth thee not, and its friendship is enmity with thee. Was thine only Son reviled and persecuted, buffeted and put to shame, even to the ignominious death of the cross? and shall we, his servants, saved by the good he hath wrought for us, not be content with enduring the short-lived evil of scorn and rebuke and persecution from the ungodly? Shall we not willingly suffer with him? In patience and meekness let us possess our souls. With joy that thou so honourdest us will we spend and be spent, yea, gladly;

that thy doctrine and work may be set forth in us, and that those, who will not come to the truth, may see our light shine, and be persuaded, and be edified unto the salvation of their souls. Thou, O Father, never leavest nor forsakest those that love thee. Thou hidest thy face for a time, that the power of Christ may be upon them: the hour cometh, and that quickly, when thou wilt show them again the light of thy gracious countenance; when their night shall be turned into day, and their affliction into joy unspeakable and full of glory; when the fruit of their heaviness shall ripen into everlasting gladness, with Christ their head, and their eyes open upon that glorious eternity for which thy rod and thy love have made them meet. S. K. C.

## TREES AND SHRUBS.

## No. XIV.

## FOREST TREES.

## THE FIR AND THE PINE TREE.

(*Monoclea Diadelpheia*).

"THE first time the fir is mentioned in scripture," says lady Calcott in her Scriptural Herbal, "is as a material for making musical instruments: 'And David and all the house of Israel played before the Lord on all manner of instruments, made of fir wood, even on harps and on psalteries, on cornets and cymbals.'"

In the books of Kings and Chronicles, and in the Song of Solomon, the fir is constantly coupled with the cedar for the building and adorning the temple of Jerusalem, and the palaces of David and Solomon. Hiram, the architect, made those doors of it which were to be overlaid with gold; the fir being carved, and representing cherubim and palm trees, over which the gold was fixed.

Of the fir there are several varieties. Mr. Loudon, in his "Trees and Shrubs of Great Britain," describes about seventy kinds: three only will be treated of in this paper—the *Pinus abies*, the *Pinus silvestris*, and the *Pinus strobus*.

The spruce-fir (*Pinus abies*), has been known as a British tree for more than 300 years; for Turner, who published his work entitled "Names of Herbes" in 1548, includes it in his list; but Norway seems to be its native country, in the south of which it grows at an elevation of 1,000 feet above the level of the sea. It is not regarded as indigenous to Britain, as no remains of ancient forests of this species are recorded as having been found in any of the mountainous districts of this island; nor have its remains been recognised amongst the other trees deposited in the peat mosses, beneath whose surface the common pine is so frequently and profusely met with. It prevails upon all the moister descriptions of soil in Norway, Sweden, Denmark, and Lapland. It is also common in the north of Germany, on the Alps of Switzerland, the Tyrol, &c., and extends to Siberia.

The feathery appearance of its foliage is striking; but the regularity of its form rather detracts from the beauty of a landscape when too often repeated. It is found abundantly in the Norwegian forests. It is spread over the north of Europe and part of Asia, and occurs on most of the mountain-ranges of both these quarters of the globe. In favourable situations it attains the height of 150 feet.



[The Scotch Fir.]

The spruce grows more rapidly than any other fir. Its wood is tough and strong, and well adapted for masts and spars: it is not so valuable, however, when cut into planks. It does not attain the same size in Britain as in colder climates, perhaps being weakened by the loss of sap, which in hot weather is discharged through the bark. The almost continual day in polar countries, while vegetation is active, produces a uniformity of temperature, and a consequent uninterrupted growth day and night; while, in countries further south, the vegetable action is checked every night and renewed again every morning, especially in the early part of the season, when such alternations are most dangerous to it.

The Norway spruce is called by the French the pitch spruce, from its yielding the Burgundy pitch. To obtain this, parts of the bark are removed in the spring, and the resin exudes. This is scraped off, melted in hot water, and strained, to separate impurities. If the stripes of bark removed are narrow, the trees will continue to yield for several years.

The timber of spruce firs which grow on the Alps is considered much finer than that produced elsewhere. Its fibre is so tough that the inhabitants kindle fires about the trees, to burn them down, to save the labour of felling them with the axe. "With us," says sir T. D. Lauder, "it is so mentally associated with the grandeur of Swiss scenery, that the sight of it never fails to touch chords in our bosom that awaken the most pleasing recollections."

The inaccessible nature of these Alpine forests has tended to preserve them; but an instance of great enterprise brought a vast quantity of fir into the market. M. Rupp, to obtain a supply of this timber, constructed an immense inclined plane of wood on the sides of mount Pilatus, near the lake Lucerne.

The Norway spruce, and all other trees of the fir tribe, are propagated by seeds.

The Scotch pine (*Pinus sylvestris*), [see engraving] not fir, as according to Loudon it is erroneously called, of which there are several marked varieties, is common to all the moun-

tain-ranges of Europe. In low, damp situations it does not thrive, but well in the summits of the loftiest rocks where the earth is thinly scattered. "It is met with in the greatest profusion, and becomes the prevailing tree," says Mr. Selby, between latitudes 52 deg. and 65 deg. "Thus," says he, "upon the extensive plains of Poland and Russia it occurs in forests of immense extent, as well as in northern Germany, Sweden, Norway, Lapland, up to 70 deg. of north latitude; in all which countries a large proportion of the surface is almost entirely occupied by its dense masses, and from which almost inexhaustible resources Britain, as well as other countries, draw their supply of the finest red pine timber. In the provinces of Dalecarlia, Janetland, Anger Mania, and West Bothnia, there are extensive forests, sufficient to meet even an increased consumption in foreign markets."

To planting this tree in groups, as a picturesque object, may be attributed the closeness of growth, causing the stems to run upward without lateral branches. The hilly regions of Great Britain and Ireland were formerly covered with vast forests, a great portion of which consisted of fir trees. Of these there are some remains; in Scotland, Rannock forest, on the borders of the counties of Perth, Inverness, and Argyle. They consist of the roots and a few scattered trees, still found in situations of difficult access. This forest appears to have stretched across the country, and to have been connected with the woody districts of the west of Scotland. The Abernethy forest, in Perthshire, still furnishes a considerable quantity of timber.

"At one time," says sir T. D. Lauder, "the demand for it was so trifling that the laird of Grant got only twenty pence for what one man could cut and manufacture in a year. In 1780 a branch of the York Buildings Company purchased seven thousand pounds' worth of timber, and by working it by saw-mills, &c., and their new methods of transporting it in floats to the sea, introduced the rapid manufacture and removal of it. About the year 1786 the duke of Gordon sold his Glenmore forest, supposed to be one of the finest in Scotland, to an English company for 10,000*l*. Numerous trading vessels were built at

the mouth of the Spey from the timber of this forest, and one frigate, the 'Glenmore.' Many of the trees felled measured eighteen and twenty feet in girth; and there is still preserved at Gordon castle a plank nearly six feet in breadth, presented to the duke by the company."

"Some eighteen years ago, when we passed through Glenmore," says Mr. Selby, p. 401, "on a walking excursion from the banks of the Dee to those of the Spey, the tract previously occupied by this once magnificent forest exhibited a scene of savage wildness and desolation. Scattered trees, some of which were in a scathed or dying state, of huge dimensions, picturesque in appearance from their knotty trunks, tortuous branches, and wide spreading heads, were seen in different directions, at unequal and frequently at considerable distances from each other." The forest, however, is gradually replenishing itself, as seedling firs are starting up in countless abundance. A similar account is given in "Anderson's Guide to the Highlands":—

"Glenmore, without being picturesque, is a magnificent scene, from its open basin-like form, rising at once up the high and unbroken mountains which surround it, from its wide extent, and from its simple grandeur of character. Every where are seen rising young woods of various ages, promising, when centuries shall have passed away, to restore to the valley its former honours. But it is the wreck of the ancient forest which arrests all the attention, and which renders Glenmore a melancholy—more than a melancholy—a terrific spectacle. Trees of enormous height, which have escaped alike the axe and the tempest, are still standing, stripped by the winds even of their bark, and, like gigantic skeletons, throwing far and wide their white and bleached bones to the storms and rains of heaven; while others, broken by the violence of the gales, lift their split and fractured trunks in a thousand shapes of resistance and of destruction, or still display some knotted and tortuous branches, stretched out in sturdy and fantastic forms of defiance to the whirlwind and the winter. It is the naked skeleton bleaching in the winds, the gigantic bones of the forest still erect, the speaking records of former life, and of strength still unsubdued, vigorous even in death, which renders Glenmore one enormous charnel-house."

But the Rothiemurchus forest was the most extensive of any in that part of the country. It consisted of about sixteen square miles. The high price of timber hastened its destruction. It went on for many years to make large returns to the proprietor, the profit being sometimes 20,000*l.* a year. This is also replenishing itself.

Lower down upon the south side of the Spey, near the southern extremity of Morayshire, is the ancient forest of Abernethy, the property of the earl of Seafield, the timber of which is from two hundred to two hundred and fifty years old. There are still in existence other tracts of land in different parts of Scotland covered with this timber. Of these, the forests of Braemar and Invercauld are the most entire: they are very extensive, and contain many noble trees.

The timber of the Scotch fir is called red deal, and the uses to which it is applied render it necessary that the stem should be straight, and close planting materially assists this, by preventing the trees flinging out their lateral branches.

The pine (*Pinus strobus*), well known for many years past as the Weymouth, appears to have become naturalized with us. It is a native of the northern parts of the continent and islands of America, to which alone it is peculiar, being the most abundant in our own provinces of Canada and New Brunswick. It was introduced into this country by lord Weymouth, in 1705; hence its name. Its leaves burst out from the sheath in clusters of five; and in its growth it shows a tendency to a spiral turn, very visible in masts of vessels. It is among the most majestic of the trees of the Canadian forest. It is rarely, however, found to exceed 150 feet in height, and five in diameter at the foot. When growing in open space, it is beautifully feathered to the ground; but in the Canadian forests it is only an immense stick, with a small quantity of brush at the head. It arrives at the greatest size when planted by a river. The age to which it attains is unknown: 1,500 annular lines have been counted, each considered as indicative of a year's growth. It is the white pine of commerce; and, from its large size, small specific gravity, straightness of growth, freedom from knots, and facility in working, the consumption is immense. As it resists the sun, and is not brittle, it is greatly preferred by the Americans for the decks of ships, and in this country much prized for the manufacture of musical instruments. Were it not for the supply from our own colonies, there would be the greatest difficulty in procuring masts for our navy.

Trees for masts are, however, difficult and expensive to procure, being often required ninety-nine feet long, and thirty inches cube, at fourteen feet from the butt. Those in the neighbourhood of navigable waters have long been cut down, and they must now be looked for in the forests three, four, or five hundred miles from the place of shipment, and require a road to be cut through the bush for their conveyance to the nearest water-course. Even in hitherto untouched parts, not one tree in ten thousand is fit to convert into a mast of the smallest size for the navy.

The lumbering business in Canada is one of great hardship. The establishment of a first-rate "shanty," as it is called (*chantier*, French) by the Americans and settlers, from the French Canadians, costs a great outlay. It must be commenced by the 1st of October, for the supply of the succeeding year. The party, consisting of from thirty to sixty persons, with as many horses and oxen, with provisions and provender for six months, fix themselves in a neighbourhood previously selected; the advance made by the merchant of Quebec, Montreal, or St. John's (as it may be), amounting to little short of 2,000*l.*

This timber is imported into Great Britain both in square timber and deals, probably in no very different proportion; the former being called white pine, and the deals yellow pine; possibly to distinguish them from the white deals of the Baltic, which are cut from the spruce fir, or abies. The importance of this tree to the commerce of this country may be in some degree estimated from the fact that nearly four thousand cargoes, generally of large vessels, are loaded annually from Canada and New Brunswick, nearly two-thirds of which may be considered as composed of white pine, either as square timber or in deals.

In adverting to the fir tree generally as one of the most universal and useful of trees, it may be well to bear in mind that the fir tree is spoken of frequently as setting forth the blessings which should result from the advent of the Messiah: "I will set in the desert the fir tree, and the pine and the box tree together" (Isaiah xli. 14): "Instead of the thorn shall come up the fir tree" (Isaiah iv. 13): "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary" (Isaiah lx. 13).

Nor let it be forgotten that the prophet Hosea speaks of the repentant sinner as a "green fir tree," as one who has been brought from a dry and withered and sapless state, and made to put on a luxuriant covering; one who might have had his roots fixed in the dry and arid sand, where no nutritious moisture can be found, but who is now transplanted into the house of the Lord, and made to flourish in the courts of the house of our God.

### The Cabinet.

**SPIRITUAL DISCERNMENT.**—The truths of scripture must be spiritually discerned; and he who is destitute of spiritual discernment is incapable of forming a judgment as to the appropriateness of such truths, as much so indeed as a blind man of the colours of the rainbow and their peculiarity of combination: they are foolishness unto him. But shall man be wiser than God, and pronounce certain statements in his word of dangerous tendency, and venture to suppress them? Shall he force them from their fair and legitimate meaning, and affix to them some interpretation consonant with his own peculiar views and prejudices, and far otherwise than that which they were intended to convey? Shall he dilute and adulterate the sincere milk of the word? Truths, indeed, are not to be injudiciously stated; nor is an undue prominence to be given to any one of them: they are to be preached according to the analogy of faith, each in its just bearing and connexion with the rest. All truths are not equally suited to all: some have need of milk, some of strong meat, and he who dispenses the word must exercise discrimination; but each truth has its proper office to discharge, and, in its due position, and when its introduction is appropriate, cannot be dispensed with. Truth should be made to revolve, so that each portion of it in its true connexion may be presented to the mind: not always one face, and one only, turned towards us, like the moon to the earth, while the other is studiously averted from us. It is to be feared there is much of this partial exhibition of divine truth. Some points less offensive to the judgment and reason of the un-renewed man are exclusively insisted on; so that, instead of the whole body of truth in its beautiful symmetry and fair proportion, we have so many dislocated members incongruously thrown together, and lamentably defective in the results which they produce.—*Ridgway's Sermons.*

**CHRISTIAN JOY.**—Seeing, then, that the fruitful Christian is privileged, in all situations and under all

\* From Sermons by the rev. J. G. Grotto, perpetual curate of St. James's, Halifax. Whitley, 1843.

circumstances, to rejoice, I would say to him, "Cultivate this joy; for it shall be your strength." Many are reluctant to indulge the Christian with this exhilarating draught, as though it had a necessary tendency to intoxicate those that partake of it. The apostles were teachers of another cast. They well knew that joy is the main-spring of Christian exertion; and hence they exhorted their followers to rejoice, and to rejoice always. And to every fruitful Christian amongst you I would say the same. Why should those who have the only valid title to joy be forbidden to exercise their privilege? How can they commend religion to others—how can they bear up under temptation, persecutions, or adversity—how can they grapple comfortably with the last enemy, death, if they are destitute of Christian joy? It is this which must lift up the hands that hang down, and strengthen the feeble knees. It is this which will enable him to say, "Though I walk through the valley of the shadow of death, I will fear no evil." It is this which will make them eloquent in commending the gospel rest to others. Rejoice, then, ye believing servants of Jesus; and again I say, rejoice.

**THE WEARINESS OF SIN.**—"They . . . weary themselves to commit iniquity" (Jer. ix. 5). Hilly ways are wearisome ways, and tire the ambitious man: carnal pleasures are dirty ways, and tire the licentious man: desires of gain are thorny ways, and tire the covetous man: emulations of higher men are dark and blind ways, and tire the envious man. Every way that is out of the way wears us: "we labour, and have no rest" when we have done.—*Donne.*

### Poetry.

#### THE NEW CREATION.

(For the Church of England Magazine.)

"And the Spirit of God moved upon the face of the waters."  
—GEN. i. 2.

'Twas dark upon the ocean  
And o'er the shapeless earth,  
Where strange and wild commotion  
Presaged some wondrous birth;  
Till, on the waters moving,  
With peace-restoring wing  
Thou didst, their rage reproving,  
O Spirit, order bring;  
While thy high work the angels sang,  
And woke each tuneful string.

Thus, in our hearts descending,  
O still the chaos there;  
Our passions calm, in strife contending;  
Creation's work prepare.  
"Let there be light"—thyself our sun:  
Our moon thy gospel be,  
To pour upon the path we run  
Reflected light from thee;  
While angels praise their sun and ours  
With heavenly minstrelsy.

The seeds of virtue waken,  
And rich in works the trees  
And plants that, by thy breathing shaken,  
Cast incense on the breeze.

Then "living things," with pinions  
 Equip our thoughts of grace,  
 With feet our words, through sin's dominions  
 O'er earth's benighted face  
 To bear thy name, which angels hymn  
 Throughout unbounded space.

Then let, thy works completed,  
 Our Sabbath now begin,  
 And, "very good" o'er us repeated,  
 Grant us a rest from sin.  
 Nor let us fall: let no temptation  
 Thy works of beauty mar;  
 But ever let thy "new creation"  
 With each unfallen star  
 And countless angels, join to sing  
 How rich thy glories are.

J. A. FENTON.

Sheffield.

## A SUNDAY AT SEA.

WRITTEN ON A VOYAGE TO THE WEST INDIES,  
 JUNE 11TH, 1844.

BY THE REV. THOMAS EYRE POOLE, M.A.,  
*Garrison Chaplain, Nassau, New Providence,  
 Bahamas.*

(For the Church of England Magazine.)

A SANCTIFIED sabbath-day at sea!  
 How sweet has that thought been once to me,  
 When the waves were rolling high  
 O'er the crested surge! For then I knew  
 The strength of devotion, fix'd and true,  
 As death in the wind did sigh.

To recall a sabbath-day at sea,  
 From damning guilt of pollution free;  
 When hope's last ray had nigh gone,  
 And the hoarse blast through the shrouds did tell,  
 In ominous notes, poor mortals' knell,  
 Whose anchor is faith alone.

A sanctified sabbath-day at sea,  
 When no deeds were done of impiety,  
 Nor the thoughtless jest was heard;  
 But meekly we met to join in pray'r  
 To him who, with gospel-promise, there  
 Could bless the engrafted word.

No vaulted ceiling of art, 'tis true,  
 Was there—but the cloudless sky of blue—  
 Nor the pillar'd arch of taste.  
 Our house was the bark wherein we sail'd;  
 Our altar, the heart, where God prevail'd;  
 Our pavement, the wat'ry waste.

Yet, th' omniscient Lord of life was there  
 No less, to receive the Christian's pray'r  
 In the might of saving grace;  
 To seal its welcome with God above,  
 Whose boundless mercy is as his love—  
 Immeasurable as space.

O, the sabbath, honour'd thus at sea!  
 When, plunging into eternity,  
 'Midst the tempest's fearful roar,  
 The soul seem'd ready to take its flight  
 To regions of darkness, or of light—  
 To rejoice, or ever deplore.

## Miscellaneous.

DR. BELL.—Another subject which attracted a good deal of attention was—"How far instruction by books composed in given questions and answers should be carried?" Dr. Bell's opinion was, that it should not be extended beyond a few elementary tracts, such as the church catechism broken into short questions, and the chief truths of the Christian religion. His reasoning on the subject was to this effect: "The rehearsal of answers from book, by rote, contributes little to the stock of knowledge, when, as often happens, it is no more than a memory of words, without understanding the sense. By reading history, for example, in this manner, the interest and chain of information are interrupted: words are pronounced, not things learnt. On the other hand, by examining the scholar, in the course of his studies, in every sentence, and much more if they examine one another by questions put in every way as they go along, you will certainly discover whether they understand what they read, and can instruct them wheresoever they are deficient. The questions are varied with the progress and attainments of the class, and frequently rise out of the answers which are made." This was what he uniformly recommended; and the result was, that this course was generally followed by the schools in union with the National Society. The subject of corporal punishment also was often brought forward. It has been seen how admirably the new system of education had succeeded from its commencement in precluding all punishments of this sort. It seems, indeed, to have been one of its most peculiar and striking properties to substitute discipline for punishment (things too often confounded), and, by checking every evil in the bud, to obviate the necessity of violent measures. It may possibly be true, that there are some minds so constituted that nothing but the fear of bodily pain will influence them; but these are rare instances, and we must legislate for the many and not for the few. Who can witness the "burning blush of shame" which flushes the cheek of any ingenuous boy subjected to corporal punishment, without being conscious that some of the noblest feelings of nature are being outraged? In manhood, a blow is looked on as the greatest insult that can be offered; and can we suppose that those feelings, which in ripen years attain such height and acuteness, do not, in some degree at least, exist in childhood? I would not, however, be understood to allude here to the occasional punishment of mere children, but to the practice of flogging, which is even now, I regret to say, in use at many of our public and private schools. On this point Dr. Bell's opinions had always been most decided; and he omitted no opportunity of expressing them. In all his publications he shows that the new system, when properly acted upon, has been found to prevent the necessity of corporal punishment; and in this opinion he was seconded by the great body of the National Society, and especially by Lord Kenyon, who was particularly anxious that Dr. Bell should not, in any way, appear to countenance its adoption.—*Life of Dr. Bell.*

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# THE Church of England Magazine.

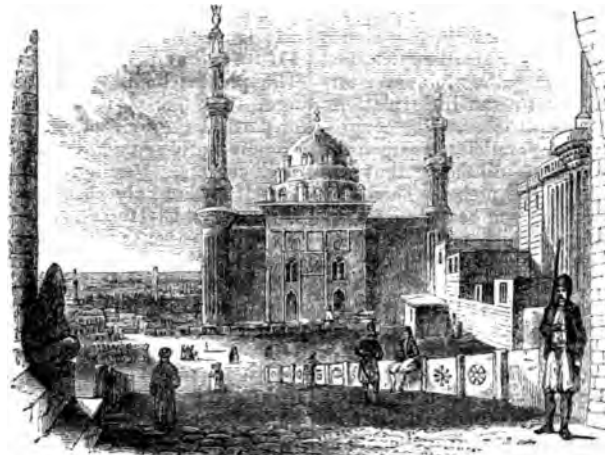
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 510.—FEBRUARY 22, 1845.



[Mosque of Sultan Hassan at Cairo.]

## MOSQUES. No. I. CAIRO.

TRAVELLERS in foreign lands are generally much impressed with the marked change wrought by the profession of a different religion; and, if this holds good with reference to those who for the first time leave the shores of their protestant country, to visit those still in the galling and humiliating bonds of papal authority—and what Englishman is not struck, for instance, with his first Sunday in Paris?—how much more must it be felt by those who sojourn among a people where the very term Christian is a by-word and a reproach, where the Lord's day is not merely desecrated but unknown, where the very profession of belief in Jesus as an all-sufficient Saviour, and the consequent rejection of all the claims of the great false prophets, are inevitably certain to call down not only odium, but to lead them to be viewed as enemies to God! The Mohammedan, by his religion, is taught to regard every one, save of his own peculiar faith, as an enemy: no proud

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Pharisee ever viewed the alien gentile with more virulent feelings of contempt. The Christian is taught to regard every man as his brother—for "God hath made of one blood all nations of the earth"—a brother whom he is indeed to bring, if he can, as a suppliant to the throne of grace, whom he is to regard with affection even while he pities his errors. Would that in Mahommedan, no less than in heathen lands, professing Christians acted up more to their declared principles, would more fully testify that they were influenced by their religious belief. Well may the mussulman and well may the heathen call in question the veracity of statements which evidently proceed from feigned lips, and reject the doctrines which they perceive produce no good effect on those who profess them. Woe indeed to that nominal disciple of Jesus who brings discredit on his Master's cause, who places the stumbling-block in the way of his brother.

There is a striking feature in Mahommedan worship—the great desire that it shall not be witnessed by others. The presence of a Christian would, in very many cases, be regarded as a pollution: hence the difficulty experienced in travel-

K

lers being permitted to view their more solemn services.

The following remarks from the pen of a lady, Mrs. Poole—who had means and opportunities of no ordinary importance—on the mosques of Cairo, cannot fail to be read with interest:—

"Of the public buildings of Cairo the most interesting certainly are the mosques. They are extremely picturesque; and exquisite taste is displayed in the variety and elegance of their *mádnahs* or minarets: but the beauty of these and other parts is, in my opinion, much injured by the prevalent fashion of daubing the alternate courses of stone with whitewash and dark red ochre. The central part of a great mosque is, in general, a square court, which is surrounded by porticoes, the columns of which are in few cases uniform, for they are mostly the spoils of ancient temples, as are also the rich marble slabs, &c., which have been employed to decorate the pavements and the lower portions of the inner faces of the walls in many of the mosques.

"The domes are beautiful in form, and, in some instances, in their decorations. The pulpits, also, deserve to be mentioned for their elegant forms and their curious intricate panel-work. The pulpit is placed with its back against the wall, in which is the niche, is surmounted by a small cupola, and has a flight of steps leading directly (never tortuously nor sideways) up to the little platform which is the station of the preacher. The congregation range themselves in parallel rows upon the matted or carpeted pavement, all facing that side of the mosque in which is the niche. These few general remarks will enable you better to understand the accounts of particular mosques, or to supply some deficiencies in my descriptions.

"Being extremely anxious to see the interiors of the principal mosques, I was much vexed at finding that it had become very difficult for a Christian to obtain access to them. My brother (Mr. Lane), might, perhaps, have taken as without risk, as he is generally mistaken for a Turk; but, had he done so, we might have been spoken to in some mosque in the Turkish language, in which language we could not have replied; whereas, if we were conducted by a *caireen*, no Turkish ladies were likely to address us; and, if any Arab ladies should do so, our Arabic would only induce them to imagine us Turks. At length an old friend of my brother's offered to take me, if I would consent to ride after him in the streets and follow him in the mosques, and appear to be, for the time being, the chief lady of his harem.

"It appeared to me that I should commit a breach in etiquette, by consenting thus to displace his wife (for he has but one); but, finding he would not consent to take me on any other terms, and being bent on gratifying my curiosity, I agreed to submit to his arrangement, and the more readily because his wife expressed, with much politeness, the pleasure she anticipated in contributing to my gratification.

"With, I confess, nervous feelings, we stopped at one of the entrances of the mosque of the *Hasaneyn*, which is generally esteemed the most sacred in Cairo. It was crowded with ladies who were paying their weekly visit to the tomb of El-Hoseyn.

"I felt that I had rather have been initiated before entering the most sacred mosque, and thought I had been too bold. Never did a submissive wife walk more meekly after her husband than I followed the steps of my governor *pro tempore*. I gained, however, some confidence by remarking the authoritative air he assumed as soon as he had passed the threshold of the mosque: indeed he played his part admirably.

"At the threshold all persons remove their shoes or slippers, the ladies walking, in the mosque, in the yellow morocco socks, or boots, which I have before described to you. And here I must remark on the scrupulous attention which is paid to cleanliness; for the pale yellow morocco is scarcely injured by a whole day spent in perambulating these muslim sanctuaries. The men generally carry the shoes in the left hand through the mosque, placed sole to sole; and some ladies carry theirs; but we, like many others, preferred leaving them with our servants; for the walking-dress in itself is so exceedingly cumbrous, and requires so much management, that two hands are scarcely sufficient to preserve its proper arrangement.

"The mosque of the *Hasaneyn*\*, which is situated to the north of the Azhar, and not far distant, was founded in the year of the flight 549 (A.D. 1154-5), but has been more than once rebuilt. The present building was erected about 70 years ago. The fore-part consists of a handsome hall, or portico, the roof of which is supported by numerous marble columns, and the pavement covered with carpets. Passing through this hall, I found myself in that holy place under which the head of the martyr El-Hoseyn is said to be buried deep below the pavement. It is a lofty, square saloon, surmounted by a dome. Over the spot where the sacred relic is buried is an oblong monument, covered with green silk, with a worked inscription around it. This is enclosed within a high screen of bronze, of open work; around the upper part of which are suspended several specimens of curious and elegant writing. The whole scene was most imposing. The pavements are exquisite; some of virgin-marble, pure and bright with cleanliness; some delicately inlaid. And the whole appearance is so striking, that I am persuaded, if a stranger were to visit the shrine of El-Hoseyn alone, he would never believe that El-Islam is on the wane.

"All the visitors whom I saw passed round the tomb, walking from left to right, touching each corner of the screen with the right hand, and then applying that hand to their lips and forehead, reciting at the same time, but inaudibly, the *fat'hah* (or opening chapter of the *kurán*), a ceremony also observed on visiting other tombs. Many were most devoutly praying, and one woman kissed the screen with a fervour of devotion which interested while it grieved me. For myself, however, I can never think of the shrine of El-Hoseyn without being deeply affected by reflecting upon the pathetic history of that amiable man, in whom were combined, in an eminent degree, so many of the highest Christian virtues.

"We next bent our steps to El-Záme el-Azhar (or, the splendid mosquet), which is situated, as I

\* By the *Hasaneyn* are meant *Hasán* and *Hoseyn*, the grandsons of the prophet.

† Some travellers have strangely misinterpreted the name of this building, calling it the "mosque of flowers."

have said, to the south of the Hasaneyn, and not far distant, midway between the principal street of the city and the gate called Bâb el-Ghureiyib. It is the principal mosque of Cairo, and the 'university of the east,' and is also the first, with regard to the period of its foundation, of all the mosques of the city; but it has been so often repaired, and so much enlarged, that it is difficult to ascertain exactly how much of the original structure we see in the present state of the mosque. It was founded about nine months after the first wall of the city, in the year of the flight 359 (A.D. 969-70). Though occupying a space about three hundred feet square, it makes but little show externally; for it is so surrounded by houses that only its entrances and *mâd'nehs* can be seen from the streets. It has two grand gates, and four minor entrances. Each of the two former has two doors, and a school-room above, open at the front and back. Every one takes off his shoes before he passes the threshold of the gate, although, if he enter the mosque by the principal gate, he has to cross a spacious court before he arrives at the place of prayer. This custom is observed in every mosque. The principal gate is in the centre of the front of the mosque: it is the nearest to the main street of the city. Immediately within this gate are two small mosques, one on either hand. Passing between these, we enter the great court of the Azhar, which is paved with stone, and surrounded by porticoes. The principal portico is that which is opposite this entrance: those on the other three sides of the court are divided into a number of *riwâks* or apartments for the accommodation of the numerous students who resort to this celebrated university from various and remote countries of Africa, Asia, and Europe, as well as from different parts of Egypt.

"These persons, being mostly in indigent circumstances, are supported by the funds of the mosque; each receiving a certain quantity of bread and soup at noon, and in the evening. Many blind paupers are also supported here; and we were much affected by seeing some bent with age, slowly walking through the avenues of columns, knowing from habit every turn and every passage, and looking like the patriarchs of the assembled multitude. The *riwâks* are separated from the court, and from each other, by partitions of wood, which unite the columns or pillars. Those on the side in which is the principal entrance are very small, there being only one row of columns on this side; but those on the right and left are spacious halls, containing several rows of columns. There are also some above the ground-floor. Each *riwâk* is for the natives of a particular country, or of a particular province in Egypt; the Egyptian students being of course more numerous than those of any other nation.

"In going the round of these apartments, after passing successively among natives of different divisions of Egypt, we find ourselves in the company of people of Mekkeh and El-Medeenah; then in the midst of Syrians; in another minute among muslims of central Africa; next amidst Maghar'beh (or natives of northern Africa, west of Egypt); then with European and Asiatic Turks; and, quitting these, we are introduced to Persians, and muslims of India: we may almost fancy ourselves transported through their respective countries. No sight in Cairo interested me

more than the interior of the Azhar; and the many and great obstacles which present themselves when a Christian, and more especially a Christian lady, desires to obtain admission into this celebrated mosque, make me proud of having enjoyed the privilege of walking leisurely through its extensive porticoes, and observing its heterogeneous students engaged in listening to the lectures of their professors.

"To the left of the great court is a smaller one, containing the great tank at which the ablution, preparatory to prayer, is performed by all those who have not done it before entering the mosque. The great portico is closed by partitions of wood between a row of square pillars, or piers, behind the front row of columns. The partition of the central archway has a wide door; and some of the other partitions have smaller doors. The great portico is very spacious; containing eight rows of small marble columns, arranged parallel with the front. That part beyond the fifth row of columns was added by the builder of one of the grand gates, about 70 years ago. The walls are whitewashed: the niche and pulpit are very plain; and simplicity is the prevailing character of the whole of the interior of the great portico. The pavement is covered with mats; and a few small carpets are seen here and there.

"A person of rank or wealth is generally accompanied by a servant bearing a *seggideh* (or small prayer-carpet, about the size of a hearth-rug), upon which he prays. During the noon-prayers of the congregation on Friday, the worshippers are very numerous; and, arranged in parallel rows, they sit upon the matting.

"Different scenes at other times are presented in the great portico of the Azhar. We saw many lecturers addressing their circles of attentive listeners, or reading to them commentaries on the Kurân. In most cases these lecturers were leaning against a pillar; and I understand that in general each has his respective column, where his pupils regularly attend him, sitting in the form of a circle, on the matted floor. Some persons take their meals in the Azhar, and many houseless paupers pass the night there, for this mosque is left open at all hours. Such customs are not altogether in accordance with the sanctity of the place, but peculiarly illustrative of the simplicity of eastern manners."

Mrs. Poole had opportunities of visiting other mosques, all of which she describes in a most interesting manner, as may be found in the interesting work from which these extracts are taken, and which is well worthy perusal.

An account of one of the mosques in the suburban districts is here added. That of the sultan Hasan (see engraving) "which is situated near the citadel, and is the most lofty of the edifices of Cairo, was founded in the year of the flight 757 (A.D. 1356). It is a very noble pile; but it has some irregularities which are displeasing to the eye; as, for instance, the disparity of its two *mâd'nehs*. The great *mâd'neh* is nearly three hundred feet in height, measured from the ground. At the right extremity of the north-east side of the mosque is a very fine lofty entrance-porch. From this a zigzag passage conducts us to a square hypæthral hall, or court, in the centre of which is a tank, and near this a reservoir with spouts, for the performance of ablution, each crowned with



a cupola. On each of the four sides of the court is a hall with an arched roof and open front. That opposite the entrance is the largest, and is the principal place of worship. Its arched roof is about seventy feet in width. It is constructed of brick, and plastered (as are the other three arches); and numerous small glass lamps, and two lanterns of bronze, are suspended from it. The lower part of the end wall is lined with coloured marbles. Beyond it is a square saloon, over which is the great dome; and in the centre of this saloon is the tomb of the royal founder. Most of the decorations of this mosque are very elaborate and elegant; but the building in many parts needs repair."

### MISSIONARY RECORDS.

#### No. II.

"If the existing church of Christ were what it once was, and what it ought ever to be, one in spirit and in action, as it is in essence; if all, who profess 'one Lord, one faith, one baptism,' were also united in one holy bond of love, the love of Christ and of their brethren; if all were to betake themselves, with one heart and one voice, to fervent, persevering supplication to the God and Father of all, for a more abundant outpouring of his Spirit, and for the speedy coming of his kingdom; and if all would devote themselves to bring about the fulfilment of that prayer, according to their opportunities and means, casting into the church's treasury, as their contribution to that work, a due proportion of their worldly substance; it is easy, I say, to believe, that such desire, such earnestness, could not fail of producing a wonderful effect in extending the limits of Christ's church, and in hastening the triumph of his gospel!"—(Bishop Blomfield, 1844).

NEW ZEALAND.—"Christ has blessed the work of his ministers in a wonderful manner. We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God: young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the scriptures to find the way of eternal life; all valuing the word of God above every other gift; all in a greater or less degree bringing forth, and visibly displaying, in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?" (Bp. of New Zealand, sermon at Patria). "In most of the native villages, called 'pas,' in which the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences, which appears to be set apart as their place for assembling for religious worship, or to read the scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-headed man and the aged woman took their places to read and to undergo examination among their descendants of the second and third generations: the chief and the slave stood side by side with the same holy volume in their hands, and exerted their endeavours each to surpass the other in returning proper answers to the questions put to them concerning what they

had been reading. These assemblies I encouraged on all occasions, not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired has induced me to adopt the habit of applying the term 'converts' to those alone; for many such I found there were who, in the apparent sincerity of their convictions, and in the confidence of their information, compared with their opportunities of acquiring it, may be considered 'Christians indeed.' With regard to the missionaries of the Society (the Church Missionary) I must offer a very willing and sincere testimony of their maintaining a conversation such as becomes the gospel of Christ, and the relation in which they stand to it as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation, but appeared to me willing to learn as well as apt to teach" (Bishop of Australia, letter to the Committee of the Church Missionary Society).

INDIA.—"The natives of India are perfectly astonished when we offer them our scriptures: they are astonished that our writings are accessible to all classes of society, that we offer them 'without money and without price.' They are astonished that we press them upon the attention of the people, that we call the reasoning powers of man to bear on them; and, whilst reflecting on this, they not unfrequently come to the conclusion, that there is some presumption that these writings may have come from God. When they take them into their hands, and read in their own tongue the wonderful works of God, they are surprised to find that our scriptures are so intelligible; they become interested in the narrative and in the devotional parts; they are interested even in the epistolary writings, addressed to Christians and to Christian churches. Frequently have I heard the natives of India discourse on the excellency of these writings. And then, again, they are greatly surprised that we should think of changing their religion through the influence of the scriptures. They view this as a wonderful sign and token of our liberality; and they are accustomed to say, 'When the Mussulmans came into our country, and when the Portuguese came, they took the sledge-hammer into their hands and the axe, and destroyed and disfigured our gods; but the English bring nothing but the bible and the school. There is surely something marvellous in all this.' I am able to say, from my own personal experience, that a great work is being carried on in India by means of the circulation of the scriptures. A light is spreading over its mountains—a light that will grow brighter and brighter unto the perfect day."—(Rev. Dr. Wilson).

JERUSALEM—THE POTTERS' FIELD, &c.—"This field, the Aceldama, which I had never before visited, attracted my attention very much. On that spot Dr. Wild discovered, in 1838, a cave containing a great number of skulls, which, according to his statement, were not those of Jews, but of foreigners; by which circumstance the fact was established beyond a doubt that this is the very field which was

bought for the 'thirty pieces of silver,' paid to Judas as the reward of his treachery. Since then many others have visited the cave, and new chambers have been discovered, where the bones of thousands lie mouldering. In fact, the vicinity of Jerusalem abounds in caves and subterraneous passages, where the bones of the millions who once worshipped on Mount Moriah are whitening. \* \* It has often been a matter of surprise to travellers that so many skulls should be heaped together in one cave. It is explained in the Talmud, which informs us that it was the custom of the Jews to bury their dead in a particular place, and, after the flesh was destroyed, to gather the bones together, and place them in some vault. Many families had their own vaults. On entering the church of the holy sepulchre on the 24th instant (February), I found the front of the sepulchre most gorgeously adorned. There were one hundred and three lamps burning, all, with one exception, of silver: one, which was of larger size than the others, was of massive gold, and of great value. The Greeks, the Armenians, and the papists had all united to adorn the sepulchre thus: the right side of the front was allotted to the Greeks; the left to the Armenians; and the top to the papists; the middle was occupied by all three to display their riches and the wealth of their convents. To-day is the first day of Lent (29th February), and with it the grand ceremony of anointing the stone of the sepulchre, upon which tradition says our Saviour was laid when anointed. The papists are the first to perform the ceremony, next the Greeks, and then the Armenians. All these parties had armed soldiers round them during the performance of the service, that they might be free from molestation. The poor Syrians and Copts are excluded from the privilege of joining in these services: in fact, the Greeks, the Latins, and the Armenians are the tenants of the holy sepulchre: they have all the holy places in their hands. The Copts have a small chapel on the left side of the sepulchre; and the Syrians a small room within the church, which was given to them by the Armenians, and they occasionally perform service there." (Rev. F. C. Ewald.)

NOVA SCOTIA.—"It has been my happy employment (during the journeyings of the past summer) to consecrate twenty-two churches and twenty burial-grounds; to hold three ordinations, in which five deacons and four priests have been ordained, and forty-four confirmations, in which 1,197 persons were confirmed; to deliver 107 sermons, or addresses, at which nearly 9,000 hearers attended; and, in effecting this, I have travelled more than 3,000 miles, and more than 100 in open boats. It is now my humble hope, as it has been the object of my constant prayer, that in these efforts there has been some blessing from the mercy of the Most High, as well knowing that without such blessing all the labour would be in vain. \* \* I regard as of much importance the fact that I have been called upon to perform episcopal acts, for the first time, in no less than twenty-two places, separated from each other by hundreds of miles, in all which new churches have been completed."—(Bishop of Nova Scotia, Journal of a Visitation, &c.)

JAMAICA.—"Many of the liberated Africans who come hither from Sierra Leone are my spiritual children, having been instructed in the schools under my charge when I was labouring in that colony as a missionary of the same society (the Church Missionary). Their finding me here very naturally fixed their abode in my neighbourhood (Chichester). They have joined my congregation, love me as their spiritual father, and are most regular in their attendance on all the means of grace. They can read and write, both males and females. They work nine hours a day, and are most conscientious in the discharge of their duties. Nor do they observe Friday and Saturday as our negroes do; but, in order to find time for the cultivation of their own grounds, they commence their labours at five o'clock in the morning, and, drawing off at three in the afternoon, they proceed to their own grounds. Early as they go to work, they never leave home without first, collectively, singing a hymn, and offering up a prayer for protection and guidance during the day; and never retire in the evening without doing the same, according to the example given them by their missionaries. In a word, their praise is in all the parish." (Rev. J. F. Sessing to Lord Elgin.)

#### RUINS IN GILEAD AND BASHAN\*.

In leading the reader from one field of ruined cities to another, and entering on a new stage in the dreary route, it may be enough to say that the stream which we here pass is the Jabbok; and, if endowed with the spirit of faith, he may well be refreshed for encountering a desert by tasting of that brook by the way. In passing through the land of Philistia and the hill country of Judea, the writer felt the oppressiveness of the sensation irresistibly caused by the desolate aspect, in general, of all around, as if the cheerless scene had cast its own image on his heart; and he could not but seek relief in anticipating the time when the joy that has gone from the land shall return, and the tree stripped of its leaves shall again be "a noble vine." \* \*

Ruins are as abundant on the north, as on the south of the Zerka. They are still met with "at every step." The next district on which we enter also boasts of its 366 ruined towns and villages, a hyperbolical mode of expression, denoting a vast number. But though, strictly speaking, they be not so numerous as days in the year, the allegation, as comparatively near to the truth, may be more justifiable there than in other lands, limited to a similarly defined territory; and these regions, that vie with each other now in the multitude of their ruins, as anciently in the magnificence of their cities, have less reason than any country in Europe, were its towns and villages estimated so highly, to blush at such a boast, for the number of ruins is greater there than that of cities or towns in any equal space, China itself scarcely excepted. Having seen, specially, how numerous are the ruins that are spread over the now houseless lands of Moab and Ammon, pages need not be filled with the names of those which bestrew the king-

\* From "The Land of Israel, according to the Covenant with Abraham, with Isaac, and with Jacob." By Alexander Keith D.D. Edinburgh: Whyte.

dom of Bashan in numbers amply sufficient to vindicate the scriptural record, concerning its sixty cities, besides unwall'd towns and villages a great many, which pertained to its ancient kingdom; the loss of which gave to Og, king of Bashan, an immortal name. But, as this record, like others, has been seized on and assailed, it may not be amiss to show specially here, exclusive of their multiplicity, what noble cities that land did sustain, and how these very ruins, from the beauty of their edifices and solidity of their structure, may mock in return the proudest of the cities in which these scoffers dwell. The cities of the Decapolis might, in ancient times, like those of Judea, have maintained a mutual rivalry; but scarcely any where are ruins to be found which outvie those of Jerash, supposed, from the similarity of the name, to be the ancient Gerasa, situated on a small stream which flows into the Zerkah. They not only prove the magnificence and importance of the ancient city; but, though unknown, like those of Petra, till the present century, they show that even Palmyra and Baalbec were not unrivalled in the splendour of their edifices by other cities that, like them, once stood in their glory within the allotted inheritance of Israel. Fallen as they are, enough is left to prove that the banks of a streamlet of that oft-derided land were so enriched and adorned, even by a people given up to idolatry, as to challenge in their magnificence, though in ruins, any spot in Europe, the most richly garnished with princely edifices. Lofty columns generally pertain only to palaces or temples, or other public buildings; which are thus, as well as by their greatness, distinguished from the common habitations even of royal cities. But the streets of Jerash were lined with colonnades from end to end, and opened a way to public edifices, which yet lost not their distinction, while stater or finer columns were doubled or multiplied around them. Extending on both the ascending sides of the small stream which nearly intersected the city, the walls, where not almost entire, form a distinct lineal mound of hewn stones, of a considerable height, and, in a circuit of an hour and a half, they enclose an immense space almost entirely covered with ruins. The principal street, extending nearly from one extremity of the ruins to the other, was lined on both sides with columns, many of which are fallen, many fractured and shortened, and not a few still erect and unbroken—some thirty feet high, others twenty-five, and the lowest about twenty. "Where a high column stands near a shorter one, the architecture over the other reposes upon a projecting bracket worked into the shaft of the higher one." On one side of the street, in less than a third part of its length, thirty-four columns are yet standing. Behind the colonnade there are, in some places, vaulted apartments, which appear to have been shops. Cross streets, diverging at various distances from the long central street, had also their colonnades, and were adorned with public edifices or bridges; while the more distant spaces on each side are covered with indiscriminate ruins of the habitations of the more humble citizens. The remains of pavement in several streets may put to shame the capital of France. One, at least, of the bridges has been raised to a great height, to render the acclivity less dangerous; and, as observed by lord Claud

Hamilton, transverse lines, to prevent horses from slipping, have been cut on the pavement, as may be seen on some of the hills in the city of London. Near a copious fountain of the clearest water, not far from the centre of the ruins, is a large building, with massive walls, consisting of arched chambers, similar to Roman baths, which was doubtless a public bath: another yet remains in the same quarter, which was surrounded by a colonnade, some of the pillars of which are still erect. Opposite to the large bath, in a straight line across the centre of the city, passing an elevated bridge anciently environed by ornamental structures, and from thence through a street lined on both sides by columns, an arched gateway, facing the chief street, leads to the splendid remains of a magnificent temple, such as few countries could have ever shown. The base of the edifice is now covered with its fallen roof. Three of the walls still stand, showing the niches for images. The front of the temple was adorned with a noble portico, with three rows of grand Corinthian columns, thirty-five or forty feet in height, the capitals of which are beautifully ornamented with acanthus leaves. The spacious area, within which it stood, was surrounded in like manner by a double row of columns; the total number of which, that originally adorned the temple and its area, was not less, in the estimation of Burekhardt, than two hundred or two hundred and fifty. Near to this temple stands a theatre, which has sixteen rows of benches, with a tier of six boxes; between every two of which is a niche, "forming a very elegant ornament," and as befitting a station for idols as the walls of a church. Such is the transformation that it has undergone, that in 1838 a fine crop of tobacco occupied the arena, which is about fifty paces in diameter. The theatre was adorned with a quadrangle of fine large Corinthian columns, the entablature of which is perfect. \* \* \*

In the beginning of the present century appeals could not be made to existing facts; and Christians held the problem unresolved, if not unresolvable, how a land, long reckoned as a desert, and a blank in every modern map, could have sustained the multitudinous cities and towns, which, according to the historical scriptures, were once planted there. The increase of knowledge has caused the mystery to cease, and to the look of that alone can it owe its unduly protracted existence. Rather than that the land should have been plenteously tenanted in ancient times, where the most ancient towns assuredly on the face of all the earth are still standing, and have, in many instances, the seeming freshness of novelty in the tinge which age has given them; the wonder might reasonably arise, how many cities should thus be desolate without man; and how hundreds of houses, that give good promise of lasting for ages, should, in town neighbouring with town, be left without man, without possessors, without claimants, without tenants, or any to dwell therein, while wandering herdsmen around them have no better shelter than a tent, while many walls, and gates, and bars in Bashan are as strong as ever, and the palaces, and temples, and castles of Ammon are a stable for camels and a couching place for flocks.

## CAFFRARIAN MISSIONS\*.

IN Caffraria, missionaries are exposed to many privations, especially in founding new stations: they may put up with them with comparative ease if they be favoured with health; but in sickness their trials are really great, and claim the sympathy of Christians more favourably situated. Want of experience, both in things temporal and spiritual, is also often an impediment to their work; and some, not seeing their own deficiencies, do not avail themselves of the benefit they might derive from the experience of others in the degree that is desirable.

A grey-headed old Caffer was at Bethel this morning, who, a year ago, was rich in cattle, and was a great counsellor; but he was pitched upon to be charged with having exercised witchcraft, and, to use a Caffer phrase, was "eaten up;" that is, he had all his cattle seized. He was not subjected to torture, in addition, by burning with hot stones laid on tender parts, as is commonly the case, but his son and a third person were tortured for eight hours by the biting of large black ants. These insects are brought out of the woods in bags for the purpose, and are turned out upon the naked bodies of the parties to be tortured, who are made fast upon the ground, with their legs and arms extended. Occasionally water is sprinkled among the ants to make them bite more keenly. Confession of guilt is thus extorted from innocent persons, who confess to escape further suffering. A missionary told us that he knew an instance of a man dying a martyr to truth when thus tortured: he boldly asserted his innocence to the last. The old man first alluded to had sown much Indian and Caffer corn last year, to make up his loss, and had obtained a few cattle from his friends by begging; which is customary in such cases. Another man, residing on a neighbouring mountain, will not keep cattle lest the chiefs should be tempted to make out a case against him also, through the medium of one of their smelling-doctors. Sometimes a chief will seize cattle under no better pretext than that his own son has become a man, and must therefore have a kraal of his own. Darkness and oppression go hand in hand.

White ants (*termites*) of various species abound in South Africa: some of them make their nests in the ground, and others raise hillocks. Some of these insects, when on the wing, are almost as large as ephemera, or May-flies. Multitudes of them were flying about in the humid atmosphere of yesterday. This morning, before the sun was well up, the wingless members of their communities were busily at work making additions to their hillocks, which here studded the open grassy country thickly. These hillocks were from two to three feet in diameter, and a foot and-a-half high, or larger. The insects added superficial patches to them, that occupied from one-sixth to one-third of the surface. They take advantage of the moist state of the ground after rain or heavy dews, and, working from within, erect innumerable irregular pillars of minute pellicles of earth, probably the crust of the former surface. Having raised these about three-quarters of an inch, they "grow them over" with the same material, till the whole forms

one unbroken surface, a little undulating. By the combined efforts of myriads of labourers, they had covered in the whole of their new work by eight o'clock this morning, except in a few instances, and, the sun then becoming hot, the work was abandoned. At first, their work was brittle; but, by exposure to the sun, it soon became firm. In the course of a few days it was too strong to be broken by the foot.

Crabs are very common in the fresh-water streamlets of South Africa: they have short antennæ, and are from three to five inches across. I saw a large one this morning, on the bank of the Icimigha; and, a few days ago, I met with one 100 yards from the bank of the Igquibigha.

At breakfast, J. L. Doehne gave us the following account of an occurrence which took place when he had been only about six weeks in this neighbourhood, and was residing near to the dwelling of the chief, Gacela. J. L. Doehne, from his own hut, saw Gacela and his men making a warlike movement, on which he went to the chief, and inquired the cause. Many reasons were given; and, among them, that a man, who had formerly been with another chief, from whom he had fled into Tambookie-land in consequence of having killed some person, had subsequently come into this part of the country, and joined himself to Gacela, but lived at some distance from him, at a place where he had many cattle, some of which it was supposed he had stolen; that this man had gone to Umhala, and remained with him certain days; in the course of which Gacela had gone to the man's kraal, and swept off all his cattle, and that on this account Umhala was angry. J. L. Doehne offered to go with Gacela to Umhala to plead with him; but Gacela said he would die if he went. J. L. Doehne inquired Gacela's reason for thinking this would be the case, and was informed that Umhala had got a doctor at his kraal, who had brought certain birds, and that as soon as he should see them he would die. J. L. Doehne assured Gacela this was a delusion, and said that he himself was but a man, but he neither feared the doctor nor his birds; which were a kind of hawk. Gacela was now angry with J. L. Doehne's interference, and told him that he was only the missionary, but that himself was the captain. Upon this, J. L. Doehne returned to his hut, having first witnessed the incantations used previous to war. During these the soldiers were naked, but each man had a pair of crane's wings mounted upon his head. The doctor who performed the incantations had a leopard's skin wrapped around his loins, and another around his shoulders, the fur-side being out and the tails on; he had also quagga-skins and tails twisted around his arms, so as to throw the hair erect, and cow, quagga, and other tails, so disposed as to give ample breadth to his whole body; his head was surmounted by a hyæna skin; his face was blackened, and his forehead spotted with red and white, and bound about with a string of leopard's teeth, such as is commonly worn as a necklace by the Caffers. Thus attired, he roasted some roots in an iron pot, through the smoke of which the soldiers approached him to encircle him, as he took a vessel of water, looked into it, and drank, and then handed it all round to them to drink. After this they returned into the smoke, in which they

\* From "Narrative of a Visit to the Mauritius and South Africa," By James Backhouse. 8vo, pp. 704. London: Hamiltion, Adams, and Co.; York: J. L. Linney.

turned themselves round: they also put their assagais, or spears, the heads of which are of iron, manufactured by their own smiths, into the pot among the smoke. They then walked out, and the doctor danced around the chief, twisting his body and limbs in all directions. Thus the doctor professed to strengthen the soldiers for war.

#### THE SETTING OF THE LORD BEFORE US:

##### **A Sermon,**

BY THE REV. T. CHAMBERS, M.A.,

*Chaplain to the Royal Naval Institution, New Cross.*

PSALM xvi. 8.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved."

THIS and the following verses of the psalm are quoted by Peter in his first sermon, after the Holy Ghost had descended upon the apostles. He applies them to Jesus Christ, and shows that the psalmist uttered them prophetically—that, in this instance, he spoke as he was moved by the Spirit, in the assumed character of one far greater than himself. But this does not hinder the word from having a certain application to David personally, and through David to all pious Christians. We may allow much for the strength of the psalmist's affection to God: we may consider him borne away by the warmth of his feelings, expressing his humble dependence upon God's grace for every full and perfect gift, and, above all, for that greatest of gifts, the blessed hope of a joyful resurrection. We may consider the holy prophet animated by the glorious anticipation which he is graciously enabled to entertain. He may have seen the Lord Jesus revealed as clearly to his soul's vision, and interposing to guard him from danger, as Stephen did when he saw the heavens opened, and the Son of man standing on the right hand of God. Nor is it in any wise enthusiastic to assert that the humble and faithful believer at this day is favoured with revelations to his soul equally vivid and glorious. It is no delusion of his overheated imaginations, but a solid and substantially comfortable assurance which he feels, that the Lord is always before him, that he is at his right hand, and that therefore he shall not be moved.

May the Holy Spirit assist us to investigate more fully the meaning of the expression, "setting the Lord always before us," considered as our duty and our privilege! And

I. Those, who set the Lord always before them, have an habitual impression of his all-seeing eye and immediate presence. David had this habitual impression, we know; for he speaks of it repeatedly in his psalms. Witness Psalm cxxxix.: "O Lord thou hast

searched me and known me. Thou knowest my downsitte and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways;" and he goes on in the same strain to the end of the thirteenth verse. And this was not a mere formal acknowledgment of a fact which could not reasonably be denied, but it was the language of heartfelt conviction and gladness too. David was fully aware how highly important to him was this near presence of the Almighty, and what a beneficial influence it shed over all his prospects. The all-seeing eye of God was not like the glance of an uninterested spectator: the immediate presence of Jehovah was not such as could be unnoticed or forgotten. If the majesty with which earthly monarchs are surrounded be imposing, if it be impossible to be insensible or forgetful of their presence, how much more of his majesty who is King of kings and Lord of lords! It is possible to hide from earthly sovereigns actions which we would not have them to know, from which, however, we will not abstain through reverence or love to their persons. It is possible to prevent that which would offend them from intruding into their presence, though we hesitate not secretly to practise the offence; but to the Omniscient all hearts are open, and from him no secrets are hid. What can we hope to conceal from his knowledge, from whom the darkness hideth not, but the light shineth as the day, to whom the darkness and the light are both alike?

But a greater than David, even the eternal Son, while he tabernacled in the flesh and dwelt among us, furnished a bright example of the duty of setting the Lord always before us. From his earliest youth he began to abstract his thoughts from meaner affairs, and set himself about his Father's business; and how much he was in the habit of regarding upon every occasion the presence of the Father, we learn from many of his sayings: "Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for whatsoever he doeth these also doeth the Son likewise." In the scenes of his deepest distress, amidst the cruel persecutions of his enemies in the garden of Gethsemane, he ever gave proof of his mental intercourse with the Father; and at the closing scene on Calvary, when he would prove to all that the Lord above overlooked even that awful transaction, he surrenders up his life with the words, "Father, into thy hands I commend my spirit."

2. Setting the Lord always before us, implies an habitual regard to the Lord's will as the rule of our actions. David made God's

will his rule for the most part, and the Son of David upon every occasion acted up to his own memorable saying: "Lord, not my will but thine be done." And faithful Christians, who would be followers of Christ and followers of David—so far as David followed Christ, the only perfect pattern of imitation—must make it their constant study to ascertain what is the will of God respecting themselves, and then set this will before them as the rule of their life. It should not only be a consideration with them, but their chief consideration. It should not only be their first concern to regulate their proceedings so that they may not run counter to God's will, but to deduce their own proceedings from what they can, by patient and prayerful searching, find out first of that will revealed. Those who act by rule are never at a loss. There is no caprice, no fickleness in their conduct, no uncertainty. The word of God is a lamp to their feet and a light to their paths. It is said of those who have no such settled guide to direct them, and who are in consequence ever changing their course and wavering in their minds, "Unstable as water, thou shalt not excel." But those who make the will of God their rule cannot err. They look to it as sailors to the pole-star, in order that they may direct their course thereby. Their constant prayer is, "Teach me thy way, O Lord, and lead me in a plain path."

3. Again: setting the Lord always before us implies making the Lord's glory the end of all our aims. The glory of the Lord is that one object of surpassing importance which absorbs all other considerations. It was to extend this glory that the worlds were created, that the scheme of redemption was planned and executed. It is to promote this glory that all things work together. The end of all things will reveal this glory in all its brightness. We are taught to look forward to the chief happiness of heaven as consisting in the revelation which shall there be made of God's glory.

To set the Lord always before us, therefore, is to keep this end always in view; it is utterly to banish every selfish consideration, even the most refined of selfish objects, our own salvation, except so far as that salvation shall constitute an additional gem in the crown of the Saviour's glory. If we are actuated by this holy desire, we shall feel as anxious for the salvation of others as of ourselves; we shall do our utmost to extend the Redeemer's kingdom.

When the psalmist prays for blessings temporal or spiritual, he assigns as the ground of his supplication the glory of God. Thus, in Psalm xc. 14, 16: "O satisfy us early

with thy mercy:" "Let thy work appear unto thy servants, and thy glory unto their children." And when the blessed Jesus is ushered into the world amidst the rejoicings of the hosts above, while the praises of the angelic choir are poured forth for this bright display of mercy, still the glory of God is the subject which holds the first place in their minds; for they sing, "Glory to God in the highest, and on earth peace, good-will towards men."

4. Lastly, setting the Lord always before us implies the making him the object of our trust and dependance in all circumstances. So did David. "Thou art my hope," says he, "O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee." So did Jesus; inasmuch that his bitterest enemies said of him, "He trusted in God." Now, it should be the main distinction of the Christian that he trusts in the Lord. It is the exercise of that faith which is his distinguishing badge. The Christian trusts to the Lord for support; for he knows that "the silver and the gold are his, and the cattle on a thousand hills." Therefore he is not over anxious to provide for the morrow, because he knows that his heavenly Father will take care of him as well as of the fowls of the air. He depends upon God for protection, and therefore he fears not what man can do against him. He "fears not them which kill the body, but are not able to kill the soul; but rather him who has power to destroy both soul and body in hell." He is not deterred from pursuing the path which leads to his Saviour, by the consideration of the numbers of the ungodly who are opposed to him. His language, on the contrary, is, "Though an host should encamp against me, my heart shall not fear. The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Even in the last dreadful conflict with the enemy, even in the hour of death, the believer's confidence is by no means weakened. He knows that his Saviour has satisfied the demands of justice; that he has supplied him with a righteousness which he had not of his own; that the Father will accept of him for the sake of the atonement which has been offered by the Son; and that, when he passes out of this world, it will be to enter into another, where there shall be no more death, where there is laid up for him "a crown of glory which fadeth not away."

Such, I apprehend, is the meaning of the expression, "setting the Lord always before us." It implies all habitual sense of the

Lord's presence, a regard to his will, a working with a view to his glory, and an unshaken trust and confidence in him upon all occasions.

II. And now let us consider the great importance of acting as the psalmist recommends. And it will occur to you—

1. That the practice of setting the Lord always before us in the senses which have been explained, is a bright evidence of the sincerity of our faith. Faith does not consist in being able to talk piously and learnedly upon all religious topics, in assenting to all that is revealed in the holy scriptures respecting any peculiar doctrine, and sometimes even without any examination; but it is a living and abiding principle constantly in operation. Faith does not cease to act the moment the believer leaves the scene of his strongest religious impressions, the public sanctuary or the private closet; but it dwells in his heart, the spring of all his multiplied movements, the touchstone by which he tries every doubtful action. Faith is that principle within the man which realizes and embodies every thing which is spiritual; which, to use the beautiful language of St. Paul, is "the substance of things hoped for, the evidence of things not seen."

Now, God being the object of the sincere Christian's hopes, the centre of his affections, and God being at the same time a Spirit, and therefore only spiritually discerned, he who can truly and conscientiously use the words of the psalmist has a good evidence of the reality of his faith. "No man can see God at any time." The only begotten Son which is in the bosom of the Father alone reveals him to man's faith. So that, if you can truly say, I set the Lord always before me, you have an assurance that the only begotten Son has been interesting himself in your behalf; that he has cleared away the obstacles which obstructed your progress, the clouds of sense, the mist of unrenewed nature which darkened your spiritual vision, and taken of the things of God and shown them to you. It is most certain that man's natural will is opposed to God: it is not subject to the laws of God, neither indeed can be: it requires the operation of divine grace to reduce it to subjection; and, when the will of man is so thoroughly subdued that he can make God's will his only rule of action, God's glory the chief end of his existence, and can wholly trust to God's faithfulness and truth, then the work of grace is commenced in his heart. But,

2. Again: a constant sense of the presence of God is a sure means of counteracting the influence of the fear of man, which bringeth a snare. Solomon has written: "In the

fear of the Lord is strong confidence; and his children shall have a place of refuge." And David says: "In God have I put my trust, I will not fear what man can do unto me. But contemplate the opposite characters: "The fool hath said in his heart, There is no God." And of such it is written, "There were they in great fear, where no fear was." The fear of man may bring a snare in various ways: it may lead into temptation. Thus many run with the multitude to do evil, who, if left alone, would have stood still. There is the fear of suffering, and there has been the fear of death, from the power of men. But will any one who has the Lord always before him be influenced by any of these terrors? Will he not see the far greater danger he incurs by giving way than by resisting these attacks of the ungodly? Will he not feel the protection which is near him? Will he not be supported and encouraged under all the assaults of the evil one and his subjects? There is no more secure defence against the danger of sinning than to set the Lord always before us.

3. A sense of the Lord's constant presence would be a spur to our diligence and activity, in endeavouring to work out our own salvation with fear and trembling. A servant who loves his master will, perhaps, strive to do what his master wishes to have done in his absence, as well as when he is near; but will he not feel greater pleasure, will he not be stimulated to increased diligence when he works in the very presence of his lord? Will there not be a generous emulation between the several servants of a master who is beloved, when he himself is among them and superintends their work? So likewise a persuasion that the eye of the Lord is in every place beholding the evil and the good, would have a wonderful effect in exciting the runners of the Christian race to put forth their utmost powers, to strain every nerve, that they may come in first to the goal. Will not the missionary be cheered and strengthened in his arduous undertaking by the consciousness that the Lord of the vineyard is in the midst of those reapers whom he hath sent out to the harvest? Will not those who contribute their time and substance to supply missionary labourers be less inclined to relax in their exertions when they consider that he, who saw the widow cast in her mite to the treasury, and expressed his high approbation of the deed, observes each sacrifice of time or property that they make for his sake? Will not the faithful preacher redouble his exertions when he knows that, "where one or two are gathered together in Jesus' name, there Christ is in the midst of them," making the word to prosper whereunto he hath sent



it, and shedding his grace around? Would not the people be more inclined to listen with attention to the word preached, "which is able to make them wise unto salvation," if they thought that Jesus was in the midst of them? would not "their hearts burn within them while he talked with them in the way?" Could any one in the various duties of life—husbands, fathers, wives, children, governors, subjects—fail to be much benefited by the reflection, if he would constantly admit it, that "the eyes of the Lord behold, his eyelids try, the children of men," that Jesus Christ takes notice of every act proceeding from a real love to him, and that in this sense a cup of cold water given to the least of his disciples for his sake shall by no means lose its reward?

How would it promote the cause of piety upon earth if each individual Christian were fully persuaded of this glorious truth! What encouragement would there be to "run with patience the race set before us, looking unto Jesus the author and finisher of our faith!" "Because the Lord is at my right hand," says David, "I shall not be moved." And the same confidence is applicable to all those who are guided by the Spirit of Christ: they shall not be moved. They have built upon the right foundation, the Rock of ages; and, when the rains descend, and the floods come, and the winds blow and beat upon their dwelling, it shall stand firm. In the fine weather of prosperity, the cares of this world and the deceitfulness of riches may be able to banish from men's minds all thoughts of the future; but, when riches have made to themselves wings, and flown away, and pleasures have lost their charm, and age in all its infirmities is upon them, and the future holds out no earthly comfort, then will be found the advantage of having set the Lord always before us.

III. Let me now, in the last place, humbly attempt to show you a few lights in which you should make it your habit to set the Lord always before you; and I will endeavour to convince you, from the words of scripture, that you are directed and encouraged so to do.

1. You are directed to set before yourselves the Lord as your chief good, the highest object of your aims. What says David? "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart and my portion for ever." And what is the Saviour's advice to his followers? "Seek ye first the kingdom of God and his righteousness, and all these things (i. e. the necessary wants of life) shall be added unto you." What says

Paul, in his epistle to the Philippians? "For to me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you." This is what St. Paul asserts of himself. Now, how does he pray for his brethren the Thessalonians? "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

So much for example and exhortation. Now for the encouragement held out to those who would follow it. God, speaking in the person of Jesus Christ, who is emphatically the Wisdom from above, says: "I love them that love me; and those that seek me early shall find me" (Prov. viii. 17). Those who love the Lord Jesus Christ in sincerity shall be loved by him with a peculiar and distinguishing love. He will manifest himself unto them as he does not unto the world. He will make himself known unto them as sweetly as he revealed himself to David, and encouraged him to draw nigh. The Lord calls every one of his followers first; for the words are: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek" (Ps. xxvii. 8).

2. Again: we are to look upon God, in Christ, as our owner: "In his hand is the soul of every living thing, and the breath of all mankind. In him we live, and move, and have our being." God possesses a right over us, then, as our maker and preserver. But he has another claim upon us as our Redeemer: "Know ye not," says the apostle, "that ye are not your own; for ye are bought with a price?" And does Christ himself renounce, or forget this claim? Far from it. On the contrary, he prays for them: "For them" (to use his own words) "which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them." And what is the advantage of having Christ for our owner? Let him tell you himself in the same chapter: "Father, I will that they also whom thou hast given me be with me where I am" (John xvii.) And further on: "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." And, of the final state of these beloved ones of Jesus, we have it foretold in the Revelation: "These were redeemed from among men, being the first-fruits unto God and to the Lamb; for they are without fault before the throne of God." Such are the blissful consequences of being owned by Christ Jesus.

3. We are to set the Lord Jesus before us as a judge: "For the Father judgeth no



man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father." And again: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Now, we are to set the Lord always before us in this character; not merely to give a general assent to the truth of the judgment which will hereafter take place, and that Christ will occupy the throne then, but we are to consider him as seated now upon the tribunal, and taking cognizance of all our transactions. We are told that, at the great day of judgment "the books shall be opened, and that the dead shall be judged out of those things that are written in the books." The present season is the time when those entries are being made: now it is not too late to secure such an interest in the heavenly Judge, that the foul stains of our sins may be blotted out. And it is a blessed encouragement, on this account, to know who it is that will preside when the sentence is passed. O, if we shall be able to say truly, with David, when our race is run, "I have set the Lord always before me as a judge;" then, indeed, we shall be enabled exultingly to add, "Because he is at my right hand, I shall not be moved." When the terrible sentence shall be passed upon the impenitent, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" why shall we not depart in terror? Because the Judge himself is on our right hand, and invites us to stay, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" because, in our life-time, he set himself before us as our only atonement; because he revealed himself to us as "the Lord, the Lord God, gracious and merciful, forgiving iniquity, transgression, and sin;" because "he washed us from our sins in his own precious blood;" because "he clothed us in the robes of his own righteousness;" because he enabled us to take upon ourselves "the whole armour of God, that we might be able to withstand in the evil day, and having done all, to stand." Therefore we shall not be moved; therefore we abide in him, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Brethren, in conclusion, let me exhort you to set the Lord Jesus Christ always before you. Look to the purpose for which he came into the world—to save you; "To seek and to save such as were lost." Look to him in your distress for pardon of the sins which you are daily committing; for, remember that he

has said, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." Look to him for example; for he has bid you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Look to him in your prosperity; for then you have most occasion to be reminded of your own worthlessness, and of your need of a Saviour. Look to him in your adversity; for, then he is the only one who can administer to you solid comfort. In youth, delight to follow his footsteps who, as he "increased in stature, grew in favour both with God and man." In manhood, "set Jesus always before you, that you may be strong, and that the word of God may abide in you, and that ye may overcome the wicked one. In old age, "keep close to his right hand, that ye may not be moved; for then ye will need his especial comfort, when "the grasshopper is a burden, and the desire fails." O, may you have secured the mighty protection of your Saviour, "before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern." You will want a protector: you will want a justifier: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

#### SKETCHES FROM NATURAL HISTORY.

No. XXII.

##### ANTELOPES.—1.

"THE section or family to which the title of antelope (antilope) is ordinarily given embraces, it must be confessed, a somewhat ill-assorted assemblage, requiring to be distributed into several distinct genera. The fact is, that every hollow-horned ruminant which is neither one of the sheep, goats, nor oxen, has been assigned to the antelopes; and hence the diversities of form and habits which we see among the members of this extensive group. Mr. Ogilby ('Zool. Proceedings,' 1836, p. 132) makes the remark that 'the genus antelope has become a kind of zoological refuge for the destitute, and forms an incongruous assemblage of all the hollow-horned ruminants which the mere shape of the horns excluded from the genera *bos*, *ovis*, and *capra*.' Thus it has come to contain nearly four times as many species as all the rest of the hollow-horned ruminants together. So diversified are its forms, and so incongruous its materials, that it presents not a single character which will either apply to all its species or suffice to differentiate it from conterminous genera."

"In analyzing and re-arranging the antelopes, Mr. Ogilby draws his characters from the horns, the form of the upper lip, whether modified for grazing or browsing, the existence of lachrymal sinuses, inguinal sacs, and interdigital pores, and the number of the teats in the female. With respect to interdigital pores, he observes that their existence or non-existence is an important point,



(Oryx.)

as their use appears to be to lubricate the hoofs by a fluid secretion. Hence are they connected with the geographical distribution of the species, confining them to the rich savannah or the moist forest, or enabling them to roam over the arid mountain, the parched karroo, and the burning desert. Among the antelopes, then, there are, on the one hand, species allied to the goats and sheep; on the other, to the oxen; and as widely differing in form and appearance from the gazelle or the Indian antelope as does the wild bull or the ibex" (Knight's "Animated Nature").

In giving an account of the antelope tribes, in connexion with holy scripture, it is deemed most advisable to give an extract from the article "Antelope," in "Kitto's Cyclopædia," as more full, and, at the same time, more concise, than could well be given from any other source.

"Although this word does not occur in our version of the scriptures, yet there can be no doubt that, in the Hebrew text, several ruminants to which it is applicable are indicated under different denominations. In scientific nomenclature the term "antelope," at first applied to a single species, has gradually become generic, and is now the designation of a tribe, or even of a family, of genera containing a great many species. According to present usage, it embraces some species that are of considerable size, so as to be invariably regarded by the natives as having some affinity to cattle; and others, delicate and rather small, that may be compared with young deer, to which, in truth, they bear a general resemblance. The origin of the word is involved in great obscurity. In the *Hexæmeron* of Eustathius, bishop of Antioch, who wrote in the reign of Constantine, we first find the name Ἀνθόλωψ applied to an animal, which he describes as very 'swift, and hunted with difficulty. It had long horns, in the shape of saws, with which it sawed trees of considerable size. When thirsty, it approached the Euphrates, and gambolled along its banks among brambles, wherein it was sometimes entangled, and then could be caught and slain.'"

"It may be doubted whether the word *antholops* was, in the beginning of the fourth century of our era, a local Asiatic Greek paraphrase of the Arabic *qazal*, purporting a similar allusion to

fine or blooming eyes; although the fact, if established, would prove that the Grecian residents in Asia viewed the greater antilopidæ of our systems as belonging typically to the gazelle family, as we do now. Certain it is, however, that in the Greek and Latin writers of the middle and later ages we find the same name, but so variously inflected that we are justified in concluding that it was drawn from some other source than the *Hexæmeron* of Eustathius, bishop of Antioch; for it is written *antalopos*, *analopos*, *aptalos*: in Albertus Magnus, *calopus* and *panthalops*, which, though evidently Alexandrian Greek, Bochart would make the Coptic name for unicorn. Towards the close of the fourteenth century English heralds introduced the name, and 'tricked out' their antelope as a supporter of the armorial bearings and cognizance of a younger branch of the Plantagenet family; and, although the figures are monstrous, they bear clear indications of being derived at first from the saw-horned, and soon after from a real, oryx.

"In order to explain somewhat more fully the station of antelopes among the families of ruminants, and point out more strictly the species we have to notice, as well as the general characters of the order, it may be desirable to give a short definition of ruminants, and thereby obviate the necessity of again recurring to them when other species of this section come under consideration. Ruminating animals are possessed of the singular faculty of chewing their food a second time, by means of the peculiar structure of their stomachs, a structure which enables them to force it back again into the mouth after a first deglutition. For this purpose all ruminants have four stomachs, whereof the three first are so disposed that the aliments can enter at will into any one of them, the œsophagus being placed at the point of their communication. The first and largest is the paunch, externally appearing as two-fold, but internally divided into four slight partitions. In this is received the fodder simply broken by a first mastication, in which state it is transmitted into the second stomach, bonnet, or honeycomb bag, the walls of which are internally shaped like the cells of a honeycomb. Here the herbage is imbibed, and compressed, by its globular form, into small masses or balls, which are thus prepared to be

forced upwards again into the mouth for a second trituration; a process always going on when cattle lie down, and are seen grinding their cheek teeth. After this it descends into the third stomach (manyplies), which is the smallest, and is longitudinally furnished with folds, somewhat resembling the leaves of a book. From thence it passes into the fourth (the red), next in size to the paunch, and pear-shaped, the stomach properly so called, where the process of digestion is accomplished. All ruminants, moreover, are distinguished by cloven feet, by the want of incisor teeth in the upper jaw, and by all the grinders being furrowed like ridges on millstones.

"This abstract of the characters of ruminating animals is here given because the faculty of chewing the cud, or rumination, cannot exist without the foregoing apparatus; because that apparatus is found, without exception, to belong to all the species having bisulcate feet and the modified dentition before noticed; and belongs to no other class or genus of mammalia. The numerous species of the order are distributed into three grand divisions; viz., 1st, those without horns, like the camel\* and the musk; 2nd, those with deciduous horns, or such as are shed yearly, and replaced by a new growth, like the stag; and, 3rd, those which have persistent horns, consisting of a bony core, upon which a horny sheath is fixed, which grows by annual additions of the substance at the base, such as antelopes, goats, sheep, and oxen or neat cattle."

#### SABBATH MEDITATIONS.

No. XXXV.

FEBRUARY 23.—THIRD SUNDAY IN LENT.

Morning Lessons: Gen. xxxix.; Luke vi.  
Evening Lessons: Gen. xlii.; Gal. vi.

##### MORNING.

"He went out into a mountain to pray, and continued all night in prayer to God.—LUKE vi. 12."

*Meditation.*—"With us, every good man's prayer is his altar, from whence, in truth and in spirit, the incense of a sweet-smelling savour is sent up, prayer from a pure conscience" (Origen). "The promise of hearing is made to them only which be faithful and believe in God, which endeavour themselves to live according to his commandments. For scripture saith, 'The eyes of the Lord are over the righteous, and his ears open unto their prayers.' But who are these righteous? Every penitent sinner that is sorry from the bottom of his heart for his wickedness, and believeth that God will forgive him his sins, for his Son, our Saviour, Jesu Christ's sake. This is called in scripture 'a just man,' that endeavoureth to leave all wickedness" (Bp. Latimer).

*Prayer.*—"O Lord Jesus Christ, who didst warn thy disciples when they failed to watch with thee, that they should watch and pray, lest they entered into temptation, grant us the help of thy Holy Spirit to do those things which thou commandest us. Help us to watch, and help us to pray. Keep alive in us the resolutions which fade so quickly. Call to prayer the murmuring heart, which tries to escape from thy service; and, when we kneel down, and our lips utter words of prayer,

\* The camel, although it has cloven feet partially united by a common sole, and is armed with several false molars, is still a true ruminant.

do thou then restrain our wandering thoughts, and fix our whole soul and spirit in one earnest sense of our own perishing state, and of thine almighty and ever-present love to us.

"And now, O Lord, the words which we have spoken, let us not deceive ourselves by them: let not our lips have prayed, and our hearts be silent. Forgive the unworthiness of all our service, and cleanse us from the sin which cleaves to us in body, soul, and spirit, by thy most precious blood, and by the grace of thy Holy Spirit. Deliver us for thy Son's sake, whose name we bear. Deliver us from sin, which cannot be repented of; from the last hardness of heart, to be melted only by thy judgments when the time of mercy is past.

"O God most holy, receive our prayers in the name of thy beloved Son Jesus Christ, our Lord. Amen" (Dr. T. Arnold).

##### EVENING.

"Let every man prove his own work."—GAL. vi. 4.

*Meditation* (in Sickness).—"Who is so little in his own favour as to imagine he can be the worse for faring well? But he that made thee looks further than thine own eyes can do: he sees thy vigour is turning wanton, and that, if thy body be not sick, thy soul will. If he, therefore, find it fit to take down thy worse part a little for the prevention of a mortal danger to the better, what cause hast thou to complain; yea, rather, not to be thankful?" (Bp. Hall).

*Prayer* (in Sickness).—"O Lord and heavenly Father, I come before thee with my humble thanks for all thy mercies towards me; more especially for the means of grace which thou hast afforded me in this interruption to my usual course of health. I thank thee for reminding me that my enjoyment of the blessings of this world will not last for ever, that the things in which we commonly take delight will one day cease to please us. I thank thee that, by calling me off for a little while from my daily employments and amusements, thou givest me time to think how I am passing my life, and what those joys are which, if I once learn to know, will abide with me for ever.

"Lord, deliver me from all impatience and from all fear for the body, and fill me at the same time with spiritual fear: let me not be afraid of pain or sickness, but let me be afraid of thee, and not waste the opportunity which thou art now affording me. Give me grace to think, under the visitation of light sickness, whether I am fit to be visited with sickness unto death; and to consider what I should do if, while my body was weakened, my mind should be clouded also, so that I could not then pray to thee for succour. Now, therefore, O Lord, teach me to call on thee and to think on thee while my reason is undecayed. Teach me to look into my heart and life, to consider how thou wilt judge me, to ask thy forgiveness, through thy Son Jesus Christ, for all that thou seest amiss in me, and by the help of thy Holy Spirit to overcome all that is evil in my heart, and to learn and practice all that is good.

"Restore me, if so it seemeth good to thee, to bodily health; and grant that this interruption to it may be sanctified to my soul's health; so making it not an evil to me, but an infinite blessing, for the sake of Jesus Christ, my Saviour. Amen" (Dr. T. Arnold, a).

## FEBRUARY 24.—ST. MATTHIAS THE APOSTLE.

Morning Lessons: Wisdom xix.; Luke vii.  
Evening Lessons: Eccles. i.; Ephes. i.

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—ACTS i. 26.

*Meditation.*—"Of St. Matthias the apostle the scripture makes mention only once. It relates the mode of his election to the apostolic office, and nothing more. From the first he had been an attendant on our Lord's ministry, for only such were eligible to the apostolate. And it is probable, as ancient writers affirm, that he was one of the seventy disciples. He was pre-eminent in holiness; or the Spirit of God would not have chosen him to rule the infant church. His life, therefore, we may infer, was useful and his example bright; but it has pleased him 'who holdeth the stars'—the ministers of his church—'in his right hand,' that of these no record should remain. • • • There are thousands of God's ministers, eminent in gifts, station, and usefulness, of whom it is his will that beyond their own circles nothing should be known. It is wisely ordered. For the end of life is not fame or a posthumous reputation, but the glory of God. The minister must be nothing, that Christ may be all in all" (Marsden).

*Prayer.*—"O God of peace and order, who by the one didst plant thy church, and by the other hast guided it in all ages, raising it upon both, upon the foundation of the prophets and apostles, Christ Jesus being the chief corner-stone; we humbly beseech thee to realize thy gracious promise, and to be with it to the end, even the end of the world. And, more especially in these latter times, when the spirit of unity and concord suffereth violence, we earnestly pray that it may please thee to be a light and a shield to us, that we may discern thy true from the false prophets; and, inasmuch as seducers have crept into thy fold, give us grace to try the spirits by the rule of thy word, even to try all things, and hold fast that which is good. Preserve us, good Lord, from their devices, and remove them into their own place; and, in their room, set over us such as thy faithful servant, Matthias; that thy sheep may not stray nor wander from thy fold, as having no shepherd, but that they may be led into the green pastures of thy holy word, and to the pleasant waters of thine oracles and sacraments, whence thy city, O God, is made glad. Grant this, O thou great Bishop of our souls. Amen. Amen" (Bp. Sparke, a).

## The Cabinet.

**ARDENT MINDS.**—Ardent minds, inflamed with an inward spirit, become possessed by some great neglected truth. Their heads are filled with one thought and their hearts with one feeling. And, at first acting within the existing system and striving to reanimate it, or, if rejected thence, jostling rudely against it, they have been from age to age the means employed, either for the accomplishment of the necessary change, or for that rebuke which condemns the generation which was deaf to it, and vindicates the ways of God to man. Such, under the law of Moses, were the prophets; not usually taken from the priestly caste, but summoned forth by a special commission, to rebuke the sins of people and governors, and by a stern discipline to regenerate them both. Such, in

the very crisis of the western church, were Vigilantius and Jovinian, wrestling manfully though hopelessly against the existing system, and, like all rebellions which are suppressed, riveting only more perfectly upon the human mind that enormous burthen of error which they valiantly attempted to upheave. Such were Luther and the heroic reformers of the sixteenth century. Such, amidst the paralysis and deadness to all nobler enthusiasm through which the last century languished on, were Wesley and Whitfield, proclaimers of great truths, with an evident vocation, and a significance which ought to have been clearly recognised. Such, from time to time, have been the rebukers and reformers of great state sins and national abuses—the Howards, the Clarksons, and the Wilberforces, the great and acknowledged benefactors of mankind.—*The Rev. J. Garbett.*

## Poetry.

## THE ORPHAN'S PRAYER.

(For the Church of England Magazine.)

FATHER, all who loved have left me :  
Lone I wander o'er life's sea :  
Darkly lower clouds around me :  
Lift my sinking soul to thee.

O, few my years, and I do fear  
Alone to meet the stormy wave.  
Thou only, Father, Friend, be near  
To soothe my troubled spirit, save.

And, when my bark is tempest-driven,  
And I do wander, sad and lone,  
O, wilt thou guide me on to heaven,  
Where dwell the blest, the loved, my own ?

Yet must "thy will on earth be done ;"  
And O, whatever be my doom,  
I'll trust the mercy I have known,  
And humbly wait that happy home.

Now is my heart more nerved. I'm strong ;  
For, on my God my weakness cast,  
I fear not. Thou an orphan's wrong  
Canst see. Father, my faith is fast.

CHARLES C. OSBORNE.

## HYMN FOR A SUNDAY-SCHOOL FESTIVAL.

(For the Church of England Magazine.)

O SAVIOUR, from thy heavenly throne  
Behold us now, we pray ;  
And send thy blessed Spirit down,  
To dwell with us to-day.

May thy sweet influence, holy Dove,  
O'er all our thoughts preside,  
And feelings pure of holy love  
In every heart abide.

And grant that, while with earthly food  
Our bodies frail are fed,  
Our souls may rise to thee, O God,  
And feast on heavenly bread.

So shall we feel thy Spirit's power,  
And so our meeting prove  
Faint emblem of that happy hour  
When we shall meet above.

Then, in that glorious garment drest  
To all the faithful given,  
May we partake an endless feast  
With thee, our God, in heaven.

HENRY DOWNTON.

### Miscellaneous.

ASSISI.—Having been advised by a friend in Rome not to leave Assisi unvisited, and as our road led us within about two miles of that town, we determined to walk thither while our horses baited, for we again travelled with Vetturino horses. Leaving the carriage, therefore, at La Madonna degli Angeli, we set forward. We had a steep hill to climb, and the day was intensely hot; but the church and convent of San' Francesco were in sight, and, forgetting our fatigue, we pressed on. These buildings stand on the edge of a lofty rock, and are seen for many miles around; I do not remember to have read any account of this church, and yet few objects have struck me more. There are, in fact, three churches, built one over the other: the lowest is hollowed in the solid rock: the second is supported on arches, which viewed at a distance have a fine and singular effect; and the whole is crowned by a semi-Gothic building, surmounted by a tower. We first visited the upper church, a spacious aisle spanned by a single arch: the walls are covered with frescoes by Cimabue and Giotto: I regret that time did not permit us to examine these celebrated remains of early art\*. Descending to the second church, we were awe-struck as the door opened: the interior was perfectly dark to us, coming from the full blaze of an Italian noon-day sun. In the far distance we heard the solemn chanting of the requiem, which the friars were performing over the body of a departed brother. We descended a long flight of steps. Our eyes gradually became accustomed to the faint glimmering of light which the funeral tapers shed around, and by degrees we discovered the friars in their dark dresses, and the priests officiating at the altar. There was an awful and almost fearful solemnity in the scene: those unearthly voices, now dying away in the plaintive strain of the "Lacrymosa," now swelling loud in the tremendous "Dies Iræ." Sweet female voices, mingling from time to time with the harsher chanting of the friars, filled the subterranean arches with rich and beautiful harmony. I could scarcely breathe: it was as if a spell were on me. Soon, however, the sounds ceased; the last rites were performed; and, as we stood, a long train of nuns, all closely veiled, passed us. Then friars flitted past, and soon the church was silent as the grave. We were then conducted to the lower church, where repose the bones of San' Francesco of Assisi, the founder of the order of Franciscans. This church is comparatively modern, and not very interesting. Finding that the hour we had appointed for our return was long past, we descended the hill quickly to La

\* An account of them will be found in "Kugler's Hand-Book of the History of Painting."

Madonna degli Angeli. There we saw a fine church, which is built over a small brick house, rough in its exterior, but deemed most sacred, having been inhabited by San' Francesco at the time he first formed the rules of the order of friars who were afterwards called by his name. Over the door was a fresco by Overbeck; a German artist of great talent, now resident in Rome. I had seen many engravings from his paintings, and been charmed with the beauty of the composition, and the grace and expression of his figures: my expectations as to his paintings had been raised by the extravagant praise which I had heard bestowed upon them, but I confess that to me his colouring seemed cold and feeble.—Miss C. Taylor's *Letters from Italy*.

CHURCH RESTORATION\*.—But the magnitude of the object before us demands a proportionate exercise of judgment and self-restraint, lest by our indiscretion, we prejudice the very cause we have at heart. It is not by lavish expenditure, showy decoration, or the revival of obsolete usages, that we shall promote the real welfare of our church, or the restoration of her altars: on the contrary, any appearance of extravagance, or of a superstitious tendency on our part, will alarm prejudice, and furnish selfishness with pleas for withholding what is due to God. Matters of taste are unduly magnified when they are allowed to put a stumbling-block and an occasion of offence in a brother's way. In all such cases the apostolic precept should be followed: "That we that are strong ought to bear the infirmities of the weak, and not to please ourselves." The arguments urged in aid of a cause, itself so noble, are not always suitable. For instance, the cost and sumptuousness of the Jewish temple are sometimes put forth as examples to modern church-builders. Yet the cases are surely not analogous. The religion of the Jews was ceremonial and emblematic, intended to strike upon the senses, and suited to a people too carnal to bear a more spiritual revelation. But its forms were to be done away, and the glories of its temple eclipsed by the clearer manifestation of Christ himself. And it is by a too close imitation of a worship thus symbolical, and in its nature transitory, that we believe the Romish church to have erred from the simplicity that is in Christ. The very essence of the Christian worship is its spirituality: the distinction of our own church, that she neither unduly magnifies nor rejects or decries the help furnished to devotion by outward appliances. And her architecture should be like her ritual—calm and holy, devout and reverential; as remote from what is gorgeous or gaudy, as from bald and penurious nakedness. There should be no danger of mistaking one of her churches for either a Romish chapel or a dissenting meeting-house. The language of her ceremonial and of her services is, "Holiness becometh thine house, O Lord, for ever." And we shall best impart this sense of sacredness to her structures by the use of solid and durable materials, by just proportions, and a rigid adherence to architectural proprieties in their construction and arrangements, and by that personal awe for places so holy which appears in guarding them from profane uses, in devoutly frequenting them, in cherishing them as set apart for the worship, and especially consecrated by the presence, of the Lord Almighty.

\* From "Parochialia; or Church, School, and Parish," by the rev. John Sandford, M.A., vicar of Dunchurch, chaplain to the lord bishop of Worcester, and hon. canon of Worcester. Longmans, 1845.

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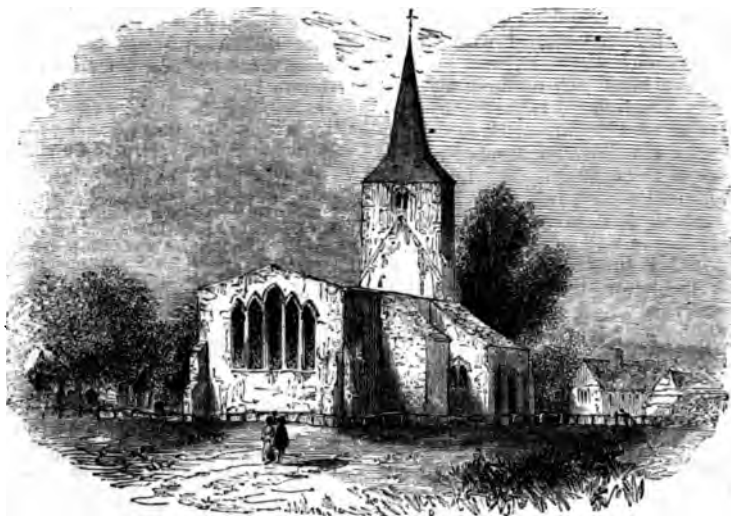
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 511.—FEBRUARY 28, 1845.



## CHURCH OF BOSHAM.

BOSHAM, anciently Bosenham, in the county of Sussex, four miles west of Chichester, was at one period a place of great importance. In the reign of Edward the Confessor it was the occasional residence of earl Godwin, whose son Harold, afterwards king of England, sailing from thence, was driven by a storm upon the territory of Guy, count of Ponthieu, by whom he was made prisoner, and conveyed to the castle of Beauvain. He was liberated by William, duke of Normandy, on condition that he should promote the duke's interests and further his advancement to the English throne. But, after his return, he secured the crown to himself, which led to the battle of Hastings, where he was slain\*. There are some vestiges remaining of the castle.

\* It will be borne in mind that many curious legends are extant respecting Harold's fate; some stating that he was removed  
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The church of Bosham is supposed to have been built about A.D. 1120, by William Warlewast, bishop of Exeter. It was collegiate; consisting of a dean and five prebendaries. It was a royal free chapel, exempt from ecclesiastical jurisdiction, until the dissolution, when it was made parochial. It was invested with many privileges, deemed at the period most valuable, which raised it in dignity and importance.

The church itself is chiefly in the early English style. In a niche in the north wall is the recumbent effigy of a female. The Norman font is still preserved. There are some remains of the prebendaries' stalls, and a few vestiges of the conventual buildings. There was a small monastery founded here, by Adewach (see Lewis's Top Dic., &c.

from the battle-field still breathing, and ended his days at a cell near the abbey of St. John, at Chester, where he lived as an anchorite; others affirming that his corpse was conveyed to Waltham abbey, which he had founded.

## Biography.

RICHARD FOX, BISHOP OF WINCHESTER.

RICHARD Fox was born at Ropesley, near Grantham, in Lincolnshire. He was first a member of Magdalen college, Oxford, which, however, he was obliged to leave on account of the plague. He then went to Pembroke hall, Cambridge, of which he was elected master A.D. 1507, and held the situation until 1517, though during that period he filled the see of Winchester. He was elected chancellor of the university the year in which he was translated from the see of Durham to Winchester. Henry VII. advanced him to the highest honours, and chose him one of the sponsors of Henry VIII.; in whose reign, however, not finding his influence great, he retired from court with archbishop Warham, A.D. 1515.

Hume says: "The ministers whom Henry most trusted and favoured were not chosen from among the nobility, or even from among the laity. John Morton and John Fox, two clergymen, persons of industry, vigilance, and capacity, were the men to whom he confided his affairs and secret counsels. They had shared with him all his former dangers and distresses, and he now took care to make them participate in his good fortune. Morton was restored to the bishopric of Ely: Fox was created bishop of Exeter. The former, soon after the death of Bouchier, was raised to the see of Canterbury. The latter was made privy seal, and successively bishop of Bath and Wells, Durham, and Winchester." "For Henry," as lord Bacon well observes, "loved to employ and advance prelates; because, having rich bishoprics to bestow, it was easy for him to reward their services. And it was his maxim to raise them by slow steps, and make them first pass through the inferior sees."

"The chief competitors for favour and authority," says Hume, "under the new king, were the earl of Surrey, treasurer, and Fox, bishop of Winchester. This prelate, who enjoyed great credit during all the former reigns, had acquired such habits of caution and frugality as he could not easily lay aside; and he still opposed by his remonstrances those schemes of dissipation and expense which the youth and passions of Henry rendered agreeable to him." Surrey's conduct was far more suited to the monarch's tastes.

It would appear, however, that bishop Fox did not retire from public political life without seriously and solemnly warning the monarch to beware of the encroachments of Wolsey, his aim at unlimited authority and supreme power, nor to suffer the servant to be greater than his master. It had been well for the haughty cardinal and the licentious monarch, had these monitions been attended to.

He was a great promoter of architectural improvements, as the cathedral of Durham and the episcopal castle bear witness. At Winchester his chapel remains as a lasting monument of his taste and munificence.

During the last ten years of his life bishop Fox was entirely deprived of his sight. It does not appear, however, that the time was spent by him in idleness. Corpus Christi college, Oxford, owes its foundation to this prelate. A school was

built and endowed by him at Taunton, and another at Grantham. The abbey of Netley also shared his munificence.

Bishop Fox died 14th October, 1528, and was buried with great solemnity beneath the floor of his own chapel\*. The exact place of his sepulture was for some time uncertain; but, on investigation being made, the tomb was discovered and opened.

The account of the state in which the remains were found is peculiarly interesting: the statement from Dr. Nott, one of the prebendaries, is kindly supplied by a late fellow of Corpus Christi college:—

DEAR SIR,—I much lament that a long and painful illness has prevented my fulfilling earlier the promise which I made to you some time ago, of describing the state in which we found the tomb of bishop Fox, the venerable founder of your college, when we were obliged to replace the stone that covered it (the old stone having fallen in), and the singular remains of what seems to have been an old painted altar piece, discovered lying in it.

On the 25th of January, 1820, we had found it necessary to remove the earth which had accumulated at the back of the altar screen to the height of about three feet. To do this, it was requisite that the steps should be lowered which led through bishop Fox's chantry from the southern aisle to the back of the altar screen.

In lowering the steps, we took up a small part of the paving of the floor adjoining to them, and were surprised at finding very near the surface what looked like a ledger stone. We naturally inferred if this

\* "Passing through the iron gate in the south aisle, we behold with admiration the sumptuous and elaborate monumental chapel of bishop Richard Fox, the founder of Corpus Christi college, Oxford, which has recently been restored by Mr. James Kellow, mason, of this city; and it now appears with all that freshness and perfection which it had when first erected. In this magnificent chapel every effort of ingenuity and skillful workmanship has been exerted to its utmost; and it unquestionably affords one of the most extraordinary examples of design and sculpture in existence. Four equal divisions compose the architectural design of the front, the elegance of which corresponds with the ornaments that enrich it. These divisions are formed by octagonal turrets, rising from the pavement, and exceeding the height of the surrounding parapet, where they are larger and more decorated. Between these turrets, and rising from the ornamented cornice below the parapet, are smaller finials, each supporting a pediment, the favourite device of Fox. The height of the chapel is divided into two stories: the lower, of solid masonry, is enriched by a series of canopied niches and panelled compartments of elegant design and exquisite workmanship. In the western division is the door of entrance to the chapel; and in the third division eastward, which projects a little on the basement, is an arched recess, containing a sculptured effigy of the bishop, who is represented as an emaciated corpse, clothed in a winding sheet. The divisions of the upper story are composed of large arches: the spandrels are charged with pelloans; and the arches are subdivided into two open compartments by ornamented mullions, forming inner arches terminated by crocheted finials. These are also divided into two openings, and, in their height, by embattled transoms. The surmounting cornice and its parapet are very elegant: the projecting cornice is enriched by a very beautifully designed and sculptured band of entwined vine leaves, with fruit and tendrils delicately under-cut, and marked with the initial letters 'H.W.' in one part. The parapet is composed of lozenge-shaped compartments, enclosing quatrefoils in open work, and terminated by large and small leaves alternately disposed on the summit. Between the octagonal turrets and the outer mouldings of the arches on windows of the upper story are canopied niches, which, together with those on the lower story, make the whole number of niches, which originally contained statues, thirty-eight. Their canopies are nearly alike, the difference being only in the detail of the ornaments. The pedestals, intended to sustain the figures, are remarkably elegant, particularly those rising from the base of the chapel. The whole of the open work between the arches was originally filled with stained glass of the most exquisite colours and design, the whole of which was entirely demolished by the soldiery in 1642. Behind the altar of this chapel is a small oratory, to which the founder resorted for devotion. It has no other ornament than a large alaba. The ambries belonging to this little vestry are still remaining in their original position."



was really a ledger stone it could belong only to bishop Fox's tomb; though it had been generally believed that the tomb lay much deeper. To ascertain the point, we removed more of the paving, and soon found that the stone in question was really the ledger to bishop Fox's tomb. But we found at the same time that it was broke in three pieces; that those pieces, instead of being placed in close contact, were separated five or six inches one from the other; and that the earth was constantly falling in upon the coffin, through the interval between the separated portions of the ledger. This was ascertained by introducing a candle at the open interval. The light thus admitted enabled us to observe that the coffin was entire, and that the lid lay upon it in the manner it had been originally placed, though it seemed evident that it had never been fastened down with nails; and the coffin itself appeared to have been loose planks fastened lightly together, rather than of the usual compact construction. We remarked also that, besides the earth which had fallen in upon the coffin from the fissures of the ledger, there were four or five large pieces of stone laying edgewise between the coffin and the side of the tomb. We at first thought that they might have been broken pieces of the ledger; but, on removing them (which was done easily by the hand on lifting up one of the broken portions of the ledger), we found them to be of a very different sort of stone, and covered with painted figures. These fragments were carefully removed to the chapter-room, and the tomb closed up, as well as the state of the then existing ledger permitted.

The dean and the prebendaries present then considered what was best to be done towards preserving the tomb and the remains of your venerated founder secure from injury; and it was resolved immediately to remove the broken ledger, supply a new one, and take out carefully the dirt and rubbish that had fallen in upon the coffin, fastening the stones with strong cement when they should be laid down again, and providing a proper inscription to note when these reparations were made.

A stone being prepared by the 28th, in the morning of that day the prebendaries in residence, and myself as treasurer, attended to see that everything was done with care and decency. The dean would have attended, but his health did not permit him to do so. All the broken pieces of the old ledger being removed, and an imperfect piece of arching that covered the lower end of the tomb, the whole lay open to view. Our first care was to take out gently by the hand all the earth that had fallen in. A large quantity of earth was so removed; but it was evidently no more than what had fallen in in the course of years through the fissures of the ledger, for, when the whole was cleared, it became manifest to all observers that the tomb and coffin had never suffered injury either from sacrilegious profanement or rude curiosity. There was only one circumstance which authorized a suspicion that the tomb had ever been opened, which circumstance was this. On removing the lid of the coffin, the remains of the venerable figure lay exactly in the form in which they must have been placed when the coffin was closed: the right hand rested on the bosom; the glove which covered it was entire, though the colour was fled; but there was no ring observable either on the thumb or any of the fingers. To be certain of this, the person who had gone into the tomb to clean it out was directed to feel whether any ring was covered by the glove. He satisfied us fully that there was none: had there been one fallen off from the hand it must have been seen, for the figure lay undisturbed, and in many places the folds of the robes were entire. We were all convinced, therefore, that there was no ring remaining, which leads us to suppose that the tomb had once been opened; for in former days it was,

I believe, invariably the custom for bishops to be buried with some ring on the right hand: religious notions were even attached to the observance of it.

There was no other circumstance whatever that could justify the belief that the tomb had ever been visited before. On each side of the coffin lay the pieces of the wands of the officers who had attended the funeral; for on solemn occasions it is customary for the officers, before the grave is closed, to break their wands and lay them beside the coffin. The bishop's head rested, gently inclined, upon his bosom: the features were destroyed; but there was enough of the dried flesh remaining to give a general, though an indistinct, appearance of a human face. The mitre, in great part remaining, continued on the head. It had been of velvet: the plush was quite destroyed, but the web was nearly entire. On the left side lay the crozier: the hand, bent round, still seemed to hold it. The hand was covered with a glove, which was perfect, though colourless, and preserved all the bones in their places: the articulations of the joints were distinctly visible. The crozier was of wood, very neatly carved at the top part: at the bottom there were marks of a ferule having been once attached; but it had fallen off. The crozier did not appear to have been covered with velvet, as was usually the case; indeed, the carved work upon it was of a nature not to have been hid. The appearance of the crozier was altogether so interesting that we deemed it worthy of being taken up, for the purpose of having an accurate drawing made of it. Two were made by Mr. Cave, an artist of considerable merit at this place. One of those drawings is preserved by the dean and chapter, the other is forwarded, at your desire, for the president of your college.

The feet of the figure were in boots, a well-known part of the customary dress of ecclesiastics in those days, in which they were generally buried. Between the feet lay a small leaden box, very carefully fastened up: it was about two inches and a half long by two inches wide. It had no inscription on it except the initials "R. F." This box was taken up and was afterwards opened in the dean's presence. I will describe its contents presently.

The tomb contained no further object of curiosity. It was about seven feet long, and two feet nine wide at the widest part: the extreme ends were proportionally narrow: it was about four feet deep, and was very neatly built of stones nicely squared and jointed. The stone was left of its natural colour: we observed no trace either of painting or engraving on its sides: there was no date on any part of it.

The only additional remark I shall trouble with is, that the nearer inspection we had of the coffin this morning confirmed the conjecture which the first view of it had led us to form, of its having been made of planks very loosely fastened together; such as might have been used either for the sake of great humility, or from circumstances that required haste.

Every thing having been carefully examined and placed in decent order, the ledger, which had been previously prepared, was laid over the tomb, and neatly fastened with cement. On the ledger the following inscription was engraved:—"The stone that covered this tomb having become dilapidated, it was replaced by a new one, January 28, 1820. Thomas Rennell, D.D., dean."

Such are the particulars which I have to communicate respecting the causes that led to the opening of your founder's tomb, and what occurred in the doing of it. It remains now to speak of the contents of the small leaden box, and to describe the fragments of the painted stone taken out of the tomb.

The box contained a small piece of vellum, carefully folded together, on which were written very neatly, in gothic characters, the following words (the ink was uncommonly good and black):—



"Quinto die Octobris, anno domini millimo quingentesimo. vicesimo octavo, obiit et sepultus est Ricardus Fox, hujus Ecclesiæ Epûs. qui hanc rexit ecclesiam septem et viginti annis integrè."

This inscription is interesting on two accounts: First, it gives us the true date of Fox's death. Godwin mentions none. Richardson, in his edition of Godwin, gives the date the 14th of September, but this is evidently an erroneous date. Secondly, the inscription seems to imply that the good bishop was buried the day on which he died. There are some circumstances that make this event by no means improbable. Fox had long contemplated his approaching end with such complacency that he is said to have wished for it earnestly. He was of an extremely humble mind, and avoided pomp and parade, as far as his own person was concerned. He was aware also of Wolsey's impatience to become possessed of the see and its treasures, which had been promised to him at his death. If we suppose that Fox was buried on the same day in which he died, we shall be able to account for the appearance of the coffin, which seems as if it had been hastily and inartificially put together. A fac-simile of the inscription is annexed to the drawing of the crozier.

Respecting the pieces of stone which had been found in bishop Fox's tomb, nothing but conjecture can be offered concerning them; and those conjectures will be, I fear, far from satisfactory. We joined the pieces of stone together with the utmost care, and were enabled to make out the figures painted on them with accuracy. A drawing was made of them for the dean and chapter by a gentleman well versed in antiquities, and an admirable draftsman, who chanced, fortunately for us, to be at Winchester at the time: his name is Mr. Shipster. As to the subject of the painting, I apprehend there can be little doubt of its being the coronation of the virgin Mary. This was a favourite subject among the Roman catholics of former days. I have seen it represented in a variety of ways; sometimes on corbel stones, sometimes as capitals of columns, sometimes over the entrances of doors, sometimes as ornaments in chapels, and in one instance as the finishing of a crozier. In many instances the mode of representing the coronation of the virgin is similar to that of the painting in question. On this head, therefore, I apprehend there can be no doubt. How it came to be preserved in Fox's tomb, and when it was painted, it must be very difficult to ascertain. That it was painted long anterior to Fox's time seems to me clear, from the dress of the personages, the treasure which forms the frame, as it were, of the picture, and the gothic ornaments on the seat. I think that these may be safely referred to the early part of the 13th century.

If I were to offer any conjecture as to the stones being preserved, mutilated, in Fox's tomb, it should be the following:—Fox's chantry stands on the site of an old chapel; for a range of chapels, including St. Swithin's shrine, stood, it is now clearly ascertained, behind the high altar screen: it is not improbable but that Fox, in building his chantry, might have destroyed a chapel, of which the painting in question might have formed the ornament over the altar. The stone we may suppose to have been broken in taking down; which is rendered probable by the nature of it, for it is Purbeck marble, which, when it is long exposed to the air, is very liable to break. The stone being broke, it is far from improbable that Fox, to show his veneration for a relic once hallowed, might have ordered it to be inclosed in his tomb, to secure it from profanation, being no longer fit for religious purposes. If we do not suppose the fragments to have been placed in the tomb by design, it will be difficult to conjecture how they could have come there, especially as they were placed in an artificial manner. If they were placed there by design, it must have been

for the sake of preserving them, and as a mark of affection or respect.

For your greater satisfaction I will subjoin the exact measurements of the tomb and coffin:—

SEPULCHRE.	Ft. In.
Length.....	7 1
Greatest width .....	2 9
Depth .....	3 11
COFFIN.	
Length.....	5 11½
Width at the head .....	1 10
Width at the feet .....	1 6

The coffin was of oak. There was no appearance of a single nail having been used about it.

It may be satisfactory for yourself and the college to be informed that, when the tomb was cleared and the lid replaced on the coffin, and every thing was arranged previous to the putting down the ledger, there was an air of peace and repose in the whole which it was soothing to the mind to contemplate. It assimilated itself to the firm belief we are permitted, through God's mercies in Christ, to encourage, that the good are blest, and that their works follow them, that they are more than at rest, that they are in joy and felicity as soon as they cease from their labours. The sacred calm that seemed to hover round the remains of your venerable founder operated on me powerfully to subdue that dread of death in which sometimes we indulge irrationally and even improperly, seeing that a Christian's hopes are brightest on the other side the grave. I did not quit the spot until all was secured; and, when the stone closed upon the good bishop's tomb—not to be removed, I hope, till the last day—I fervently ejaculated within myself, "O, may my latter end be like his."

I beg my best respects to the president and the college, and am,

My dear sir,

Very faithfully, yours,

GEO: FRD. NOTT.

Close, Winchester, Sept. 3, 1821.

## SHORT READINGS FOR FAMILY PRAYERS.

No. XXVII.

By THE REV. HENRY WOODWARD,

Rector of Fethard, Tipperary.

WANDERINGS IN PRAYER.

THERE is no complaint more frequent amongst those who care for their salvation, than that of wanderings in prayer. And it has been doubted by some whether any, even of the holiest saints, have their thoughts so fully in subjection as to be quite free from this infirmity.

When we enter into our closet, and shut to the door, and kneel down in solitude and stillness, to realize God's presence and hold communion with heaven, such is the moment at which the great adversary most anxiously and actively plies his warfare against the soul. Now it is that he makes his most subtle and vigorous assaults, not upon the outworks of our more exterior life, but upon the citadel of thought itself. We have now withdrawn from the bustling and seductive world around us. He has now no alluring objects to place before our eyes, no siren's songs with which to charm our ears, no scenes of busy life to shift before us, no succession of visitors or intruders whom he can bring in, and set to talk about this world, and make the heart forget that there is another. No: from all these the man who betakes himself to prayer is now removed, and would

for a time be out of the reach of spiritual foes, had they not a more subtle warfare to carry on, even on the interior field of the mind itself. I do not mean to say that Satan can penetrate the very seat of thought: into this secret chamber of the soul none, perhaps, but God can enter. But the great deceiver has, doubtless, access to the imagination. There he can paint his images, or over-colour those already drawn: there he can touch the scenes, which memory brings back, with such alluring strokes as, if we be not watchful of his devices, to turn our prayer into sin. No one, who closely inspects the movements of his inward man, can fail to notice that, when engaged in devotion, there is some active agency at work to divert his mind and thoughts from the important matter he has in hand. The attentive observer of his own heart will discover that Satan has various stratagems for this purpose. His first essay, when we kneel down, is to prevent our going to prayer at all. And to effect this, it is really curious to notice how he can bring before the mind the very topics which are most likely to indispose us to pious exercises. If there be any favourite object of which we are in too eager chase; if there be any matter in which we are engaged more difficult and entangled than every other; if there be any harassing doubt how we ought to act, or what is best to be done, on any pressing occasion; in short, whatever is most likely to strike upon some string which will set an endless train of interests and associations in play, such is the object which the tempter is sure with consummate skill to conjure up, so as to prevent our even commencing the work of prayer; at least he will strive to keep us from it till the mind is perfectly untuned for holy things, and till that Spirit which alone can teach us how to pray has been effectually banished from the heart. If Satan fails in this first attempt, and we do, when we kneel down, compose our thoughts and lift them up to God, his next endeavour is to lead the mind to turn off at every devious path which, as we travel on in prayer, presents itself to the mental eye.

The fact is, that, when we address ourselves to God, it is not as if the soul were breathing forth some barren aspirations, nor is it the mere upheavings of the heart in shapeless sighs and abstract wishes. There may indeed, at times, be "groanings of the spirit which cannot be uttered;" but ordinary prayer is a business which we transact with heaven. When we pray, we must pray about something: various topics must come before the mind. We must bring forth out of the treasures of memory "things both new and old;" and these we must present unto the Lord. Subjects, scenes, and persons, about which the heart is interested, must be pondered over, that we may take counsel of God's omniscience concerning them. Hence it arises that, as the mind pursues these trains of thought, it must be constantly liable to turn aside from the narrow path of prayer. Each separate idea which comes to view, each individual object which appears upon the mental stage, these have all their various associations and endless bearings. Every one is the centre of its own system, and spreads out into a thousand branches. Here, then, the tempter is on the watch, and ready to assail. We call, for instance, before the mind a case or scene, that we may offer it up in prayer or in thanksgiving before

the Lord: we think of some relative or friend, that we may intercede for him at the throne of grace. From each of these points countless lines diverge. With the friend a thousand particulars, collateral to our prayer, are intimately connected—his residence, his neighbourhood, his family, his history. Here, then, lie the strength and art of the deceiver. Out of all these associations he selects the most attractive points: he presents them drawn out and pictured on the imagination: he strews each path, which branches off, with flowers; and thus succeeds in diverting us from the road that leads to God.

But he has devices of more deadly aim than this. He can, if we relax our vigilance, not only scatter our devotions to the winds, but turn our prayer into sin. When we cry to God for strength against some fierce temptation, or when the offences or follies of our youth pass in humiliating review before us; when we worthily lament our sins and acknowledge our wretchedness, even here we tread on slippery ground: here points of attack are opened to the adversary, points to which he directs his most envenomed darts. For, if we deprecate a thing, we must think of it: if we call a sin to remembrance, the times, the circumstances, the associations of that sin must start up, and re-appear before the mind. If, then, while we ourselves have conjured up such scenes, Satan can cast a cloud between our souls and the sanctifying light of heaven, the mind has to grapple with sins and temptations, all grouped around it, not in the energy of faith, but shorn of its strength, and on the low level of its depraved nature. Of all the wanderings in prayer, these are, need I say, the most to be deplored; wanderings in which the enemy of souls leads us, before we are aware whither we are going, to re-act in the thoughts the very sins for which we supplicate the pardon of heaven.

Such are the dangers to which prayer itself exposes us. But let us be faithful, and we shall overcome the wicked one: let us resist the devil, and he will flee from us. And here I would, in the first place, suggest this counsel: If, when on our knees, we find that our mind has lost its hold on prayer, and that our thoughts have wandered to the ends of the earth, let us not by a sudden exertion, as it were, pull in the reins, and thus with a vigorous effort return to the path of duty. Such violent movements are not favourable to true devotion. They may force us back to the task of formal prayer; but calmer methods are required to re-collect the scattered thoughts, to compose the disorders of the bosom, and again to fix the wandering heart on God. When we find, then, that we have left the path of prayer, and got into the labyrinth of the world, we should seek to disengage our minds, not by a strong reaction, but by a process as quiet and peaceful as the spirit of devotion which we would rekindle in the soul. We must not rush back with rude precipitancy into the temple of our hearts, but approach the sanctuary with measured steps and gentle tread, as those who feel themselves on holy ground. This will defeat one great end of Satan, which is not only to lead us out of the way, but to render that wandering a cause of annoyance and fretful impatience to the mind.

Thus far we may escape his snares. But we may do more: we may turn his stratagems to our

own account, and make his plans recoil upon himself. If thoughts, then, will intrude in spite of all our vigilance, and if we cannot turn them out, let us convert them into the aliment of prayer, and into fuel for the fire of our devotion. For instance, if some perplexing care is injected into the mind, let us not trace it through the windings that it opens, but let us at once submit in supplication unto God, and spread it before the Lord. If Satan presents to our mental eye some person who has despitefully used us or wounded us in the tenderest part, let us take the hint, and pray that God will forgive this "enemy, persecutor, or slanderer, and turn his heart." Again: should the adversary, as I have already intimated, invade the sanctuary of confession, and essay to poison the very tears of contrition and sighs of penitence; should he, by alluring pictures presented to the fancy, strive to turn our sorrows for past sins into the desire of repeating them; let us meet these cruel, horrible devices in the full panoply of still more earnest prayer. Let us drown the siren's voice in strong cries to heaven. Let us seize each fiery dart as it issues from the wicked one, and send it up in a flame of supplication unto God. Thus shall we turn the tide of warfare against the enemy of our souls. Thus will he perceive that where he intended mischief he has been only the instrument of blessing. He will feel that he "imagined such a device as he was not able to perform." He will see that no weapon can prosper against those that hold them fast by God, and that "all things work together for good to them that love him." He will desist from his vain attempt. He will own the omnipotence of prayer, and no more heap fresh sacrifices upon its altar. He will leave the saint alone with his God, and no longer seek to molest him with wanderings in prayer.

#### JONAH'S GOURD.

By C. M. BURNETT, Esq.

THE word "kikiun," or "kikajon," occurs five times in the book of Jonah, in connexion with that remarkable account of God's dealings with the prophet on his mission to Nineveh. It will be remembered that, though he had an intimation that the city would be spared, yet he did not fully believe it; he therefore left the city, and retired on the east side of it, and erected a booth to protect himself from the weather, there to remain till he should see the event. It was while in this position that the Almighty very graciously and miraculously caused some kind of vegetable substance to spring up around him, which in one night grew into such luxuriance as to afford him a shelter from the scorching rays of the sun. This vegetable substance (kikiun) in our English translation has been rendered "gourd;" but by what authority I know not, beyond the fact that the seventy, the Syriac, and the Arabic versions, and numerous commentators, have adopted the same word. In no other part of the Hebrew scriptures, except those above-named, does it occur. It becomes us, therefore, to be very careful in offering any opinion as to its real meaning; for all those who are unacquainted with the difficulty of rendering those words from the Hebrew text which, from their occurring only once or but sel-

dom, are called the *Αραι Λεγομένα*, must see that it is one thing to render these words, by common consent, according to some supposed analogy, without any authority from or knowledge of the root; but it is quite another thing to contend, fiercely and dogmatically, that such and such was the meaning intended to be affixed by the inspired writer. Blessed be God, so far as man's salvation is concerned in the revelation of his word, nothing of importance has been obscurely rendered. It is, therefore, not an objection that, in the translation of such difficult words as that under consideration, we cannot ascertain the exact meaning; and, therefore, that the translators have availed themselves of those collateral aids which are afforded by the natural objects around, and have called in the assistance of reason where revelation is silent or uncertain. But I do not think that such assistance can be available in the present instance; for the strong probability is, that the whole affair was a miraculous act, and that the kikiun, whatever it was, came forth out of the earth by God's bidding ("and the Lord God prepared a gourd, and made it to come up over Jonah"), without any regard to the ordinary laws of vegetable life. It seems almost impossible of belief that men of such acknowledged learning and piety as Jerome and Augustine should carry their differences, as to what the plant really was, to such an extent as they are recorded to have done. Nevertheless, their mutual weakness in the matter destroys what confidence we might otherwise place in their reasonings. It is by no means clear how those learned writers who have attempted to make this word identical with certain known vegetable substances, such as the gourd, the palma christi, or the ivy, could surmount the difficulty which must ever surround the subject, taken in the natural sense.

Independently of the fact of there being no direct clue to its identification, we know of no plant in the vegetable creation that approaches the kikiun in the rapidity of its growth, even allowing the utmost latitude of meaning that could possibly be taken for the parallel sentences in connection. The words of revelation would satisfy the ordinary reader that the plant, whatever it was, was of a few hours' growth; for there we are distinctly told "that it came up in a night, and perished in a night:" and, lest we should be in uncertainty as to the definite meaning of this expression, namely, whether it grew completely in a single night, or whether this was only a strong oriental expression for a very rapid growth, we have the fact set at rest by the additional statement that "God prepared a worm when the morning rose the next day, and it smote the kikiun that it withered." This, however, does not satisfy some biblical critics, who, resting their doubt on the Hebrew word put for "the next day" (*lemeche-ret*), incline to the belief that it has a reference to a much more distant time\*. But, without going

\* The same word occurs in Exod. xiii. 14: "And it shall be when thy son asketh thee in time to come"—or to-morrow, as in the margin; in Deut. vi. 80: "And when thy son asketh thee in time to come;" and Josh. iv. 6: "When your children ask their fathers in time to come." This, however, only proves that the word has a wider latitude of meaning attached to it, but not that it will bear such a latitude of meaning in Jonah iv. 7, for it would be senseless to translate it there, "when the morning rose in time to come;" and, if we make sense of it, as our English translators have done, by rendering the words, "on the morrow," in this last passage, then the question of the miracle can no longer be cavilled at by the most dainty sceptic.

into the merits of such an argument, and making use of that reasoning which is not opposed to the word of God, we must see at once how unnecessary the whole transaction would have been, and how inadequate to the purpose required, were we to suppose the plant was several days in growing; for then would Jonah have left the scene before it had afforded him any protection.

The author of "Scripture Illustrated," observes: "The gourd of Jonah should be no trivial lesson to theological disputants. So long ago as the days of Jerome and Augustine, those pious fathers differed as to what the plant was; and they not only differed in words, but from words they proceeded to blows, and Jerome was accused of heresy at Rome by Augustine. Jerome thought this plant was an ivy, and pleaded the authority of Aquila, Symmachus, Theodotion, and others: Augustine thought it was a gourd; and he was supported by the seventy, the Syriac, the Arabic, &c., &c.\*. Had either of them ever seen the plant? No. Which of them was right? Neither. Let the errors of these pious men teach us to think more mildly, if not more meekly, respecting our opinions, and not to exclaim, 'Heresy!' or to enforce the exclamation, when the subject is of so little importance as gourd *versus* ivy.

"Nevertheless, there is a just importance in this subject as well as in others; and the most minute plant or insect mentioned in the word of God demands our best endeavours to obtain a competent acquaintance with it."

This is just reasoning, so long as we do not suffer our inquiries to lead us away into error; but, in the case before us, like multitudes of others which have passed out of the hands of biblical commentators, far too much weight seems to have been given to the merest inferences adduced by authors to identify the plant, while the obvious purpose intended to be answered by recording it in the pages of revelation seems almost overlooked.

The prophet Jonah expressly tells us that the Lord prepared this plant. In one sense he prepares every plant; but, if the plant in question had grown *sui generis*, without any immediate interposition on the part of God, what need was there that the act should be specially recorded in the word of God? We cannot, then, conceal the obvious fact, or divest it of the importance intended to be conveyed to the mind of the humble reader of God's word, that it was a supernatural act, an immediate operation of the finger of God, without the interposition or assistance of any previously created vegetable substance.

But we may, indeed, ask here, For what purpose was this miracle recorded? Was it simply and barely to assure the people of God of the miraculous power which he possessed? Surely we might have gathered as much as this from many similar interpositions previously recorded.

There is perhaps no circumstance revealed in the scriptures which so strikingly contrasts the magnitude of God's mercy and condescension with the rooted and overwhelming selfishness of man's nature as this short transaction in the history of Jonah's life. A prophet of God he was; and, seeing that his former affliction, when the billows and the waves of God's wrath passed over him, had brought him to confess that "salvation is of the

Lord," it seems incredible, were it not recorded, that the desire to gratify his pride should have so obliterated his feeling and compassion towards so vast a multitude of perishing souls. Surely he knew not what spirit he was of, when his anger burned because God deprived him of a temporary enjoyment, instead of gratifying his unmerciful spirit. Yet multitudes of the present day, though they have been surrounded and protected from the scorching effects of poverty and disease by the bounties of an overruling, merciful, but just God, sit under their gourd contemplating the misery, the ignorance, and the destitution, not of one city only, "wherein are more than six score thousand persons who cannot discern between their right hand or their left," but of many cities, and, like the insensible prophet, looking more with ease and complacency to "see what will become of them," rather than using the talent committed to their trust, and praying to God with earnest prayer that he will spare them more time for repentance. This gourd cannot long defend them, any more than did the kikiun defend Jonah; and, whenever it pleases the Almighty to prepare a worm to smite the gourd, which he may do in one night, if we have not availed ourselves of those privileges while under the gourd which are denied to thousands, we must expect to suffer from the dreadful effects of God's anger.

### The Cabinet.

**HARSH JUDGMENTS.**—Charitable allowance should be made for the weaknesses of an afflicted brother. Not but that the Christian should exemplify fortitude—and blessed and happy is he that does so—but God compassionates weaknesses: he makes allowance when men judge harshly. Nay, we are not left to dubious inference. We have had a case in point. That was an affecting scene, when Mary, the sister of Lazarus, under the recent smart of that dreadful loss which laid her home and hearth desolate, flung herself at the feet of him who often joined their happy circle, and heard the warm welcome from those lips which now were cold and frozen in death, her dear brother's, her beloved Lazarus. That was an affecting scene; and there was much of what the Christian would call weakness in it too, when in an agony of grief she threw herself at his feet, and, in accents such as weeping woman's voice can alone convey, said, with convulsive sobs, "Lord, if thou hadst been here, my brother had not died." And he met her not with cold severity of manner: he answered her not roughly: he said not, "Woman, where is thy faith, where is thy fortitude? What! weeping for the dead?" No: the cry of the desolate and widowed heart touched his bosom: he let her sorrow flow on unreprieved: he said nothing. He stood motionless for a few moments, while her grief flowed in a gushing tide; and when at last the silence was broken by the sorrowful inquiry, "Where have ye laid him?" as he moved towards the spot, the tears were seen to drop from his own eyes—"Jesus wept\*."

\* All these authorities are variously made immediately from the Hebrew.

\* From "Self-Inspection," by the rev. Denis Kelly, M.A., minister of Trinity chapel, St. Bride's, London.

## Poetry.

## HYMN.

(For the Church of England Magazine.)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—MATT. XI. 28-30.

O, MEAK and lowly one,  
We fain would learn of thee,  
Would fain thine easy yoke put on,  
And from ourselves be free.  
Our weary souls too long  
Have worn the chain of sin,  
And heavy on our hearts, and strong,  
The galling links have been.  
And we have loved the thrall,  
And knew not of our pain;  
But now we hear thy blessed call:  
O, call us not in vain.  
Thy gracious help afford:  
Unto our succour speed;  
For, if thou make us free, O Lord,  
We shall be free indeed.  
O, high and holy one,  
O Jesus, ever-blest,  
We come to thee; for thou alone  
Canst give the weary rest.

HENRY DOWNTON.

## Miscellaneous.

**POISONS.**—It is heartrending to think we should, at the present day, be compelled to advert to so many awful instances which occur of persons buying arsenic and other poisonous drugs on representation of killing vermin, which, however, has turned out to have been with the view, not only of putting to death their own offspring and relatives, but destroying their own souls and bodies. Under such appalling facts there is a loud call for an immediate interference on the part of the proper authorities, or, rather, that legislative means be speedily adopted to grasp at and crush effectually crimes so dreadful and increasing. In allusion to this it may not be improper to advert to a few remarks of Dr. Rae Wilson, in his "Journey through Poland and Russia," more especially as to what had fallen under his immediate observation at Moscow. "In this city," says the author, "no natives are permitted to act in the capacity of apothecaries, this being a profession exclusively confined to Germans" (a pretty convincing proof, by the way, of the little confidence to be reposed in Muscovites), "and the very utmost precaution is observed." In order to prevent medicines being improperly made up, and mistakes prevented on the part of the ignorant and careless, as to which, alas! we often hear so many fatal instances occur from time to time in England, particularly as to giving oxalic acid\* for Epsom salts, also arsenic and other poisons, under the pretext of banishing vermin. "So

\* Perhaps the most perfect security against all danger may be obtained by the entire exclusion of this article from shops; or, that it might not deceive the eye by its resemblance to salts, the acid should be kept in a state of solution; at all events, the word "poison," might be printed, in place of written, on the article. It is a remarkable fact, no accident from oxalic acid occurs on the continent.

soon as it is known that any one medicine has been made up wrong, or improperly given away, the shop of the seller where it is prepared is shut up in a moment by the police! Every prescription received by an apothecary is retained by him, and regularly entered in a book; and, for greater security, a ticket is also given with the medicine, addressed to the person for whom it is intended, and explanatory of its nature, the name of the physician under whose hand such prescription or authority has been given, and also the precise time of the day when it was dispatched to the invalid." Now, let me ask, if this is to be viewed as a most prudent and rational regulation, why should not such measure of precaution be adopted in our own country, or, indeed, enforced by a legislative enactment, since it would have the effect of not only preventing imposition, but save the lives of thousands from accidents and murderous intentions? It may only further be added, that something worthy of imitation may always be found, even among those nations who are least of all to be copied generally, and, in other respects, any thing but models of conduct. Even the Turks are to be highly commended for their humanity to animals, and might, in this respect, cause many, who take to themselves the character of Christians, to blush for their neglect of a virtue practised by infidels.

**FLORENCE.**—Italy is a country of contrasts, of finery and rags tacked together; but none of its contrasts strike the political economist so much as the difference between Florence and Rome. All around Rome, and even within its walls, reigns a funereal silence. The neighbourhood is a silent desert: no stir or sign of men, no bustle at the gates tells of a populous city. But without, within, and around the gates of Florence, you hear on all sides the busy hum of men. The suburbs of small houses, the clusters of good, clean, tradesman-like habitations, extend a mile or two. Shops, wine-houses, market-carts, country people, smart peasant girls, gardeners, weavers, wheelwrights, hucksters, in short, all the ordinary suburban trades and occupations which usually locate themselves in the outskirts of thriving cities, are in full movement here. The labouring class in Florence are well lodged; and, from the number and contents of the provision-stalls in the obscure third-rate streets, the number of butchers' shops, grocers' shops, eating-houses, and coffee-houses for the middle and lower classes, the traveller must conclude that they are generally well fed and at their ease. The labourer is whistling at his work, the weaver singing over his loom. The number of book-stalls, small circulating libraries, and the free access of all classes to the magnificent galleries of paintings and statues, even to the collection in the Pitti palace itself, and the frequent use made by the lower class of this free access to the highest works of art, show that intellectual enjoyments connected with taste in the fine arts—the only intellectual enjoyments open to or generally cultivated by those classes on the continent who do not belong to the learned professions, and are by the nature of their government debarred from political or religious investigation and discussion—are widely diffused and generally cultivated. No town on the continent shows so much of this kind of intellectuality, or so much well-being and good conduct among the people.—*Laing's Notes of a Traveller.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 512.—MARCH 1, 1845.

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(Genater.)

**ABYSSINIA.**

IN the earlier numbers of the magazine were contained several papers on Abyssinia. Within the last few years, however, since those papers appeared, much information has been obtained, and much most valuable missionary intelligence, respecting that interesting country; and it is deemed advisable to lay this before the notice of the reader. The illustration, furnished by the Church Missionary Society, is a view of Genater, the capital of Agowma.

"There is no part of Africa, Egypt being excepted, the history of which is connected with so many objects of interest as Abyssinia. A region of Alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long-sought sources of the Nile, and the still more mysterious origin of its singular

people, Abyssinia has alone preserved, in the heart of Africa, its peculiar literature and its ancient Christian church. What is still more remarkable, it has preserved existing remains of a previously existing and wide-spread Judaism, and, with a language approaching more than any living tongue to the Hebrew, a state of manners and a peculiar character of its people which represent in these latter days the habits and customs of the ancient Israelites in the times of Gideon and of Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old, that we can hardly look upon them but as branches of one nation; and, if we had not convincing evidence to the contrary, and knew not for certain that the Abrahamidae originated in Chaldea, and to the northward and eastward of Palestine, we might frame a very probable hypothesis, which should bring them

down as a band of wandering shepherds from the mountains of Habesh (Abyssinia), and identify them with the pastor-kings, who, according to Manetho, multiplied their bands of the Pharaohs, and being, after some centuries, expelled thence by the will of the gods, sought refuge in Judea, and built the walls of Jerusalem. Such an hypothesis would explain the existence of an almost Israelitish people, and the preservation of a language so nearly approaching to the Hebrew, in intertropical Africa. It is certainly untrue, and we find no other easy explanation of the facts which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that country" (Prichard's "Physical History of Man," pp. 279, 280).

"Abyssinia, or Habesh, lies to the south of Nubia, which separates it from Egypt, and to the east of the Gulf of Bab-el-Mandab and the southern part of the Arabian sea. It is a high country, compared by Humboldt to the lofty Plain of Quito.

"It is inhabited by distinct races, included under the name of Habesh or Abyssins, clearly distinguished by their languages, but having more or less resemblance in manners and physical character. These are: 1. The *Tigrani*, or Abyssins of the kingdom of Tigré, which nearly coincides with the old kingdom of Axum. They speak a language called by Tellez and Ludolph "lingua Tigrania," a corruption or modern dialect of the Gheez or old Ethiopic, the ancient vernacular of the province, but now a dead language, consecrated to literature and religious uses; and the modern language of Tigré has been for more than five centuries merely an oral dialect. 2. The *Amharas*, for ages the dominant people in Abyssinia; the genuine Amhara being considered a higher caste, as the military and royal tribe. Their language—the Amharic—extends over the eastern parts of Abyssinia. 3. The *Agows*, a name borne by two tribes, who speak different languages and inhabit different districts. These are—the Agows of Damot, an extensive southern province, where they are settled about the banks of the Nile; and the Agows of Lasta, who, according to Bruce, are Troglodytes, living in caverns, and paying the same adoration to the river Takazzé which those of Damot pay to the Nile. These last are called by Salt the Agows of Takazzé; and, although they scarcely differ from other Abyssinians in physical character, their language shows them to be a distinct race from the Persian as well as from the Amhara. 4. The *Falasha*, who profess the Jewish religion, and probably did so before the conversion of the Abyssins to Christianity. They profess to derive their origin from Palestine; but their language, said to have no affinity with the Hebrew, seems to refute this pretension. According to Bruce, they were very powerful at the time of the conversion of the Abyssins to Christianity. They were formerly a caste of potters in the low country of Dembea; but, being weakened by long wars, were driven out, and took refuge among almost inaccessible rocks in the mountains of Samen, where they live under princes of their own, bearing Hebrew names, and paying tribute to the Negush. 5. The *Gafats*, a pagan tribe, with a distinct language, living on the southern banks

of the Nile, near Damot. 6. The *Gongas* and *Enareans*. The former inhabit Gongga, and have a language distinct from all the preceding, but spoken by the people of Narea, or Enarea, to the southward of Habesh. 7. To these may be added the *Gallas*, a race of wandering herdsmen, spread in eastern intertropical Africa, who have become, during the last century, very formidable, and threaten to overwhelm the Abyssinian empire.

"The Abyssinians are to be regarded as belonging to the black races of men; but this is to be received with some explanation. There are two physical types prevalent among them. The greater number are a finely formed people of the European type, having features resembling the Bedouins of Arabia. To this class belong most of the inhabitants of the high mountains of Samen and the plains around Lake Tzana, as well as the Falasha, or Jews, the heathen Gafats, and the Agows. The other and very large division is identified, as far as physical traits are concerned, with the race distinguished by the name of Ethiopian, indicated by a somewhat flattened nose, thick lips, long and rather dull eyes, and by very strongly crisped and almost woolly hair, which stands very thickly upon the head. They are one of the connecting links between the Arabian and the Negro races, being separated from the former by a somewhat broader line than from the latter. In their characteristics they agree with the Nubians, Berberines, and native Egyptians" (Prichard's "Nat. Hist. of Man," p. 286).

"Abyssinia has long been united under one governor, who during the earliest periods resided at Axum, the ancient capital of Tigré; but for some centuries at Gondar, a more central part of the kingdom. For ages, also, the Abyssins have been Christians, but with a strange mixture of the Judaism which appears to have been previously professed. Tigré, in which was the ancient capital of the empire, was the country in which Judaism appears to have been most prevalent. It was also the country which possessed, in the Gheez or ancient Ethiopic, a Semitic language. It was the seat of civilization, which appears to have been derived from the opposite coast of Arabia, and to have had nothing Egyptian or Nubian in its character."

The following account of the Abyssinian court, from major Harris's "Ethiopia," is very interesting:—

"Noise, bustle, and confusion, which in Abyssinia are reckoned highly honourable to the guest, were again at their climax on reaching the outer wicket, where the form of obtaining the royal permission to pass was to be observed, ere entrance could be accorded by the state door-keepers. Further detention was experienced in the courtyard, at the hands of sundry officers of the privy chamber, whose visages were but ill adapted to sustain the character of high official importance, and whose assumption of dignity proved singularly ludicrous. At length came a message expressive of his majesty's unqualified surprise and satisfaction at the extraordinary celerity with which the guns were being served, and his desire to see the embassy forthwith; but, attempting to advance, opposition was again interposed, and it needed another message, and yet another command,

\* See Kitto's "Cyclopedia;" "Abyssinia."



before admission could be obtained to the royal presence. The last peal of ordnance was rattling in broken echoes along the mountain chain as the British embassy stepped at length over the high threshold of the reception-hall. Circular in form, and destitute of the wonted Abyssinian pillar in the centre, the massive and lofty clay walls of the chamber glittered with a profusion of silver ornaments, emblazoned shields, matchlocks, and double-barrelled guns. Persian carpets and rugs, of all sizes, colours, and patterns, covered the floor, and crowds of *alakas*, governors, chiefs, and principal officers of the court, arrayed in their holiday attire, stood around in a posture of respect, uncovered to the girdle. Two wide alcoves recessed on either side; in one of which blazed a cheerful wood fire, engrossed by indolent cats; whilst in the other, on a flowered satin ottoman, surrounded by withered eunuchs and juvenile pages of honour, and supported by gay velvet cushions, reclined in *Æthiopic* state his most Christian majesty *Sähela Selassie*. The *dech agafari*, or state door-keeper, as master of the ceremonies, stood with a rod of green rushes to preserve the exact distance of approach to royalty, and, as the British guests entered the hall and made their bows to the throne, motioned them to be seated upon chairs that had previously been sent in; which done, it was commanded that all might be covered. The king was attired in a silken Arab vest of green brocade, partially shrouded under the ample folds of a white cotton robe of Abyssinian manufacture, adorned with sundry broad crimson stripes and borders. Forty summers, whereof eight and twenty had been passed under the uneasy cares of the crown, had slightly furrowed his dark brow, and somewhat grizzled a full bushy head of hair, arranged in elaborate curls after the fashion of George I.; and, although considerably disfigured by the loss of the left eye, the expression of his manly features, open, pleasing, and commanding, did not in their *tout ensemble* belie the character for impartial justice which the despot has obtained far and wide; even the *Danakil* comparing him to 'a fine balance of gold.'

Mr. Johnstone, in his "Abyssinia," thus describes some matters connected with the palace:—

"The gunmen, whilst on duty at the palace, receive daily two double handfuls of some kind of grain or other; a kind of admeasurement that reminded me strongly of a similar custom of giving rations to slaves among the ancient Romans. Besides this, however, they get one good meal a day at the king's own table; at least, in an apartment where he superintends this diurnal feast of his attendants, who are plentifully regaled with large *teff* crumpets and a quantity of ale. With the bread is always provided some cayenne paste, called 'dillock,' composed of equal parts of the red pods of the pepper and common salt, mixed with a little 'shrow,' or the meal of peas. This is placed in a number of saucers of red earthenware, which stand in the middle of oblong tables of wicker-work, about one foot and a half high. A number of these are placed in the form of a horse-shoe in the banquetting-room, and around on both sides, sitting upon the ground, the gunmen range themselves, sometimes in double ranks. The king presides over all, reclining upon a yellow satin-covered couch, in a kind of recess, or alcove,

in one side of the apartment. The greatest order and decorum is preserved, but no restraint appears to be laid either upon appetite or quiet conversation. Upon occasions of festivals, which are exceedingly numerous, an unlimited amount of raw meat is added to their usual fare. Slave boys carry about a large lump of flesh, held fast over one shoulder by a strong grip of both hands, whilst each of the dining party cuts with his knife such portion he may desire, and then dismisses the boy with his blessing to the next who requires a like uncooked steak. In addition to their entertainment by the king when on duty at the palace, the gunmen receive a monthly pay of from three to seven *ahmulahs*, or salt-pieces, according to their length of service. Besides the numerous gunmen, who are generally slaves born in the service of the negroes, there is an inferior class, who have been purchased from dealers, or have come to the king as the import duty, when *kafilahs* of these unhappy creatures arrive in his dominions; the usual 'assair,' or tithe, being taken, as of every other kind of merchandise that is brought into Shoa. These slaves are employed generally as cutters of wood; and a most toilsome and ill-requited labour is that which they have to perform; for the country around Angolahlah and Debra Berhan is so bare of wood, that the inhabitants have no other resource for fuel but the dung of cattle mixed with mire, which are formed into large flat cakes, and heaped up in storehouses for protection from the weather.

Upon this painful and laborious duty not less than 300 slaves are employed, who receive daily the most wretched fare, either a few handfuls of parched wheat, or else the sour and coarse refuse from the gunmen's table. Still these, I found, were far from being overworked; for three days are allowed to each for the conveyance of the load, and the return back from the distant palaces to their homes, which even these are provided with for themselves and their families. The female slaves are still more numerous: independent of the 200 employed in supplying the king's household with water, there are, at least, 100 more, who assist in grinding flour, brewing, and making the 'dillock,' or pepper-paste. There are, however, belonging to this class, a more interesting party of female slaves, who are kept in the strictest seclusion. . . . The more elaborately spun cotton-thread that is used for the finer descriptions of cloths which are presented by the negroes to his greatest favourites and governors, is all made by the members of this portion of the royal household. The large and fine cloth, valued in Shoa at thirty dollars, sent by *Sähela Selassie* as a present to our queen, is woven of thread spun in the palace of Debra Berhan; and the monarch, sole visitor to the apartments occupied by these royal cotton-spinners, has, no doubt, frequently stimulated his favourite slaves to more careful efforts as they produced the finely long-drawn thread, by dwelling upon the munificence and wealth of his Egyptian sister, our own well-beloved sovereign.

"I dare not attempt any elucidation of the faith professed by the negroes and monks of Shoa. They certainly have no universal creed, nor any articles to define what is orthodox belief, and what is not. The chief principle of religion with the heads of the church in that country seems to be, to think upon this subject exactly as the negroes



does; for, if they do not, they are very soon considered in the light of heretics; and how far the principles of the negroes accord with those of the abune, or bishop of Gondah, may be judged from the fact that he has often been judged to be in contempt by that holy father, and threatened with all the terrors of excommunication. I confess myself, therefore, unequal to the task of giving any account of the Christian religion in Shoa. To give a correct one would require a man educated entirely for the purpose, by a long study of the subject in all its relations, as connected with the Greek church, and the archbishopric of Alexandria, to enable him to collect, compare, and arrange that chaos of religious opinions that seem to characterize the modern Abyssinian faith, and more especially that which is professed in Shoa."

#### ROME'S DEPARTURE FROM THE FAITH.

By THE REV. THOMAS STANTON, M.A.,

*Minister of St. John's, Buckhurst Hill, near Woodford, Essex.*

"Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith."—1 TIM. iv. 1.

THERE are two ways in which the Spirit here referred to may be said to have spoken unto man: the one is that in which holy men of old, under the special influence of divine inspiration, revealed by word of mouth God's counsels to the world. The prophets were all instances of this, as it is written: "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The other way is that in which divinely inspired men have handed down in writing, from age to age, the blessed will and purpose of the Eternal; as we read again: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

By these two modes the Holy Spirit hath from time to time spoken expressly to the world, and by these means the several truths of our religion have been graciously revealed unto men; for to this source we trace up all the doctrines, the precepts, the threatenings, and the promises of God. In addition to these, the Spirit has revealed to us many future events touching the affairs of this life. It speaks often of what will come to pass in the last days, or latter times; as we read in our text, "The Spirit speaketh expressly that in the latter times." The expression is of very frequent use in scripture. Sometimes it evidently points to the final winding up of the accounts of this world; as, when our Saviour says: "This is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life;

and I will raise him up at the last day." And again: "The word that I have spoken, the same shall judge him in the last day." But it is also used in scripture to signify this present state of things, the Christian dispensation, as being the last revelation which God designs for man before the final consummation. St. Paul uses it in this sense, in his epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In like manner, St. John says: "Little children, it is the last time; and, as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time."

Now, taking the words of St. Paul in this sense, we read a caution vouchsafed by the Almighty to his church, warning us against dangers by which we shall certainly be surrounded as we journey onward to our place of rest. "The Spirit speaketh expressly that in the latter times"—these very times in which we live, as well as in those which are yet to come—"some shall depart from the faith."

We know that the Spirit does thus speak expressly in many parts of God's holy word; for instance, in Acts xx: "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

In another place, the Spirit speaks with similar distinctness: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

I will mention only one other place in which the Spirit speaks thus expressly about the latter times. It is written in St. Jude: "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who shall walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

It is clear then, from these texts, as well as from many others which the reader may easily remember, that the Spirit has spoken repeatedly of these latter times, forewarning us that some shall depart from the faith.

Now we see these several prophecies fulfilled and verified, as well by the numerous heresies which exist at this day in the widely extended Christian world, as by those which have, one after another, been brought to nought from the very times of the apostles. They had commenced even then, as St. Paul writes to Timothy, the first bishop of the Ephesian church: "Shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some."

But this departure from the faith is not by any means confined to individual members of Christ's church; for we find whole branches of it falling, in like manner, into dangerous and grievous errors, as it is written in the book of Revelation: "Unto the angel of the church of Ephesus write: I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent." So again, in the same book, speaking of the church of Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God."

Be it observed, that, whenever we speak thus of any particular branch of Christ's universal church, we do so as meaning that it forms a part—a corrupted part it may be, but still a part—of one great whole, united under one head, Jesus Christ the Lord. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

It is because of this, that we feel ourselves under a perpetual obligation to maintain and to promote the great and glorious principle of Christian catholicity; requiring, as we do, for those over whom the Holy Ghost hath made us overseers, that they seek to keep the unity of the Spirit in the bond of peace; that they ever strive to be visibly as

well as invisibly one, as Christ and the Father are one, that the world may thus have the most convincing proof continually before its eyes of our divine and holy origin. "For, as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one member one of another."

But, while we thus keep up a solemn and determined protest against all "schism in the body," marking and avoiding, as the apostle teaches "them which cause divisions and offences contrary to the doctrine which we have learned," we are equally resolved, by God's grace assisting us, to preserve a holy jealousy over the faith professed by the church, and to see that it is the same which was once delivered to the saints. With full purpose of heart we declare, in those words which the Holy Ghost teacheth, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In stating this, I only state what is, in other words, in the formularies of our national church. For in our 19th article it is written, "As the church of Jerusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

Perhaps, among the several instances of national departure from the truth and simplicity of the gospel which have occurred since the time of its first promulgation to the world, none has been so awful and alarming as that which has taken place in the church of Rome; and I rather instance this in connexion with my subject because there seems to prevail, at this time especially, a marvellous forgetfulness of dangers from which we were long since rescued by the untiring pains and self-devoting energies of our venerated forefathers. If my reader will look at the verses which follow St. Paul's declaration, he will agree with me in thinking that they seem peculiarly applicable to the present condition of the erring church of Rome. "The Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving: for it is sanctified by the word of God and prayer."

It is quite true that the church of Rome, in enforcing the celibacy of her clergy, and in the commanding her members to abstain from certain meats, which God in his bounteous mercy has provided for us, falls under the

condemnation which those words of holy writ convey; but there are many other things in which she still more dangerously, perhaps, perverts the purity of the Christian faith. She teaches, for instance, that, instead of two sacraments, "two only as generally necessary to salvation," there are seven; thus changing and corrupting the faith and practice of the early Christian church.

She teaches that men may not only fill up for themselves their measure of good works, but that they have an overplus at the disposal of their spiritual rulers; forgetting what the scripture saith: "When we have done all, we are unprofitable servants."

She teaches that, after this life is ended, the souls of the departed enter upon a middle state of existence, in which they undergo a purification contingent upon the number of prayers or masses which are offered up by their surviving friends; all which is grounded "upon no warranty of scripture, but is rather repugnant to the word of God."

Again: she teaches her members to worship, or at any rate to bow down before shrines and graven images; as if God had never said, "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them."

She exalts sinful beings like ourselves into a state quite inconsistent with what the bible teaches us respecting those who are gone before, to await the judgment of the last great day; and, having done this, she invites her children to offer, through them, prayers and supplications unto God. Whereas, the word of inspiration tells us that there is but one Mediator between God and man, Jesus Christ our Lord.

She refuses to administer the Lord's supper in both kinds unto the people, denying the cup altogether to the laity; thereby contravening the practice of the primitive church, as well as the injunction of our Lord: "Drink ye all of it."

These, and many such like things, the church of Rome, by her written and published formularies, scruples not to do, as may be seen both in her authorized creeds, and in the decrees of the celebrated council of Trent. Several of our articles are expressly levelled against these abuses and corruptions, whereby we nationally raise our uncompromising protest against her want of fidelity to God.

Among other usurpations of which she has from time to time been guilty—and it is the student of ecclesiastical history alone who can appreciate them all—that is not the least whereby she claims to be the mother and mistress of all churches. She asserts that our blessed

Lord constituted St. Peter the prince of the apostles, and gave him a right of government and authority over the rest; which right he bequeathed to his successors, the bishops or popes of Rome, who thereby became the vicars of Christ, and the head of the whole Christian church throughout the world. She says, in so many words, that "the Roman pontiff bears the authority not of a mere man, but of the true God upon earth." Yet we find our Saviour teaching: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." And again. "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Had our Lord designed any pre-eminence for St. Peter and his successors in particular, he surely would not thus have encouraged fraternal equality among them, but have reminded them from time to time, as occasion offered—and many such opportunities he had—that he had appointed Peter as the governor or chief shepherd of his flock.

Moreover, as if to mock the assumption which the church of Rome, for interested and selfish purposes, makes in favour of St. Peter, we find St. Peter himself, in his own general epistle, saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

In conclusion, it was because of this assumption of universal supremacy over the whole estate of Christ's church on earth, that, in years which are passed, the bishops and popes of Rome asserted a right of authority over our previously independent church. In consequence of the wide-spread ignorance which then prevailed, but more especially in consequence of the depraved and despicable conduct of one of our worst princes (king John), the interests of this church and country were sacrificed for mercenary ends, and during many centuries Rome exerted an usurped dominion in this land. But, by God's good providence, those days of darkness and of gloominess have passed away. For a noble army of martyrs and confessors fought, at that time, a good fight for us; and from the midst of those fierce fires of persecution, of which every honest historian of our country tells with shame, the church—that glorious church of England—which I believe to be one of heaven's choicest treasures upon earth, was then evolved, to be the crowning glory and

the richest jewel of our land. Long, long may she remain, to be what she now is, the stability of our times, "the pillar and ground of the truth."

## THE CONQUESTS OF DEATH.

No. III.

By MRS. CAROLINE ORME.

### THE GRAVE IN THE WILDERNESS\*.

It was on a bright morning in the month of May that the waggon of an emigrant might have been seen slowly moving along the rough, grass-covered road, faintly traced through the heart of the south-western wilderness. It is seldom that the sun looks upon a scene of richer beauty; and yet the hearts of those who beheld it pined for the home they had left beyond the mountains.

"Rosa, how do you feel now?" said Mr. Osborne, with an expression of great anxiety, looking back into the waggon from the seat where he sat guiding the horses. This was addressed to his daughter, a girl of seventeen, who lay on a bed placed on the bottom of the waggon, with her head supported on her mother's lap.

"A little better," she replied, in a faint voice.

"O, no," said Mrs. Osborne; "the fever-flush on her cheeks deepens every moment. I do wish that we could find some spot where we might rest: she cannot bear the motion of the carriage."

"We must go on till we can find water, at any rate," replied the husband; "and, if I am not deceived, the nature of the soil indicates it to be near at hand."

"Let James and me alight, father, and go on forward," said a handsome, active boy of thirteen, "and see if we cannot find some."

His father assented; and, alighting, the boys bounded along the road, which now began to enter a deep forest. Leaving the road on the left, they soon emerged into the open country; and, ascending a spot of ground somewhat elevated, they, to their great delight, beheld at a little distance a stream of water sparkling brightly in the sunbeams. The shout of joy which they uttered at the discovery rose shrill and clear on the air, and was wafted back to those left behind. Mr. Osborne cheered the horses into a quicker pace; and in a few minutes they had arrived at the point where the eldest boy, whose name was Robert, had stationed himself, that he might direct his father which way to proceed. It was with considerable difficulty, though the distance was short, that Mr. Osborne led the horses through the intricacies of the forest, the interlacing boughs of the luxuriant vine frequently checking all further progress till cut or torn away.

"There, father," said Robert, when they had at last arrived at the foot of the eminence; "you see where James stands, in the shade of those large trees. Well, the water, though we cannot see it here, is not more than half a rod from that spot, and looks almost as bright and sparkling as the brook that used to run at the back of our house, which Rosa used to love so well. There are no

such smooth pebbles at the bottom, though," he added, with a sigh.

It was not long before they halted in the shade of a cluster of noble trees, the same which had been indicated by Robert. Here it was their first care to arrange a bed for Rosa.

It was a lonely and quiet spot; the rustling of the foliage, and occasionally a gush of sweet, wild music from some bird, alone breaking the sabbath stillness. The air, soft and clear, and laden with the breath of the many brilliant flowers gemming the green sward, as it fanned the brow of the fair girl, for a moment appeared to alleviate her sufferings. From the place where she lay she could behold the sparkling stream; and she thought of the clear brook, on whose pebbly bed she had, in childhood, so often stood, and watched its waters, like a stream of liquid amber, gurgle over her small, bare feet, and listened to its musical voice, that seemed whispering to her of days of joy yet to come. There was a living form, too, that rose amid the scene, and hallowed and endeared the memories of her late home. The spot where Edgar Ashton had told her of his love, and communicated to her the plans he had formed of joining her in the far west, as soon as he had accumulated a sum that would make the little homestead comfortable for his widowed mother and his two young brothers, rose up so palpably before her, that she held her breath to listen, expecting to hear his voice. The loud carol of a bird, such as she had never heard before, dissipated the illusion; and, covering her face with her hands, she wept, as she became conscious that her mind was yielding to the bewildering influence of her disease.

The noontide hour had long been past; and Mr. Osborne and his two sons had completed a slight structure, formed of the limbs and boughs of trees, as a shelter from the heavy night-dews. Rosa, as she turned her eyes to the east, beheld one lone star beginning faintly to shine near the horizon; and she imagined that its light might beam on him who was now far away. Perhaps even then his eyes, like hers, might be directed towards it.

"Is it not Thursday?" she inquired of her mother, who drew near the bedside.

She replied that it was.

"Thursday evening," she resumed, "is, as you remember, the last we ever spent in our home. Edgar Ashton was with us; and, before we parted, we all sang our favourite evening hymn. Let me listen to it now for the last time."

Many persons have heard the "evening hymn," commencing with the line—

"The day is past and gone,"

beautiful in its simplicity, and which, in former years, might have been heard by a New England fireside, sung by the united voices of a household, before retiring to rest. Now, for the first time, its music rose on the still air of the lonely and solemn wilderness. The clear, deep voice of Mr. Osborne trembled not, even when the voice of Rosa was heard joining in the hymn in sweet accents, yet low and broken; for the iron nerves of strong men are not easily shaken, even when the heart is bleeding with anguish.

The day-star had risen in the east, when Rosa awoke from her heavy sleep. Mr. and Mrs. Os-

\* From the "Boston (U.S.) Christian Advocate."

borne bent earnestly forward to catch the low murmur on her lips. Her words were broken and indistinct; but they knew that she spake of the blessedness of that land where friends meet to part no more, and where sorrow and sighing flee away. She became silent; and they saw that it was death that had hushed her voice. Mrs. Osborne and the boys covered their faces, and wept; but Mr. Osborne, as he turned his eyes towards heaven, now glowing with the first beams of day, said in a low, yet unfaltering voice, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

All the next day they watched beside their dead. Her shroud was carefully arranged by the mother's hand; and her long, golden tresses, which used to sport with every breath of wind, were parted on her cold forehead, and lay motionless amid its snowy folds. Robert and James gathered violets and wild roses, for these were New England flowers, which they knew she loved, and placed them upon her bosom.

The twilight shadows began to gather. A grave had been dug in the shade of the largest and most beautiful of the trees, amid whose branches birds were now singing their evening song. They knew the time had come for them to commit her to the dust; and, kneeling by the bier, woven of green boughs, Mr. Osborne offered up a prayer, fervent and humble, heart-thrilling, yet full of trust. When they arose, they felt strengthened for their mournful task. They placed her gently in the grave they had prepared, looked upon her for the last time; then all but the father turned away, for they could not bear to see the earth fall upon that which was beautiful even in death. Mr. Osborne leaned on his spade, and breathed a silent prayer that he might not shrink from his trying duty, which he owed to the dead.

By the time the grave was closed and covered with the fresh green sods, daylight had entirely faded. All was calm and silent. Even the voice of the winds was hushed; yet, as they sat together by the spot where they had laid the poor Rosa, "a floating whisper," such as is only heard in the deep hush of the evening or night time, seemed to come to them like low and very distant music. None spoke, though it fell on the hearts of all with a deep and soothing power. It appeared to them like the echo of spirit-voices singing some sweet hymn, such a one as Rosa used to love to breathe with her clear, musical voice, on a still Sabbath evening in summer.

The morning rose bright and balmy, and Mr. Osborne, with the assistance of his family, having enclosed the grave with logs prepared the day before, mentioned that it was time for them to pursue their journey. Every thing being ready for their departure, they looked on the grave for the last time, and wept.

## JESUS THE AUTHOR AND FINISHER OF THE CHRISTIAN'S FAITH:

### A Sermon

(Preached in Worcester cathedral, on Sunday, Dec. 22, 1844, at the General Ordination.)

BY THE REV. H. J. STEVENSON, M.A.,

*Examining Chaplain, Honorary Canon of the Cathedral, and Rector of St. Nicholas, Worcester.*

HEBREWS xii. 2.

"Looking unto Jesus, the author and finisher of our faith."

JESUS Christ—once crucified, now exalted—is the alpha and the omega, the soul and the centre, of the scheme of Christianity. "Promised to the patriarchs, foretold by the prophets, prefigured by the law, announced by the Baptist, preached by the apostles, he is the sum and substance of the gospel dispensation."

Whether he is announced as "the seed of the woman, who was to bruise the serpent's head," or as "the Sun of Righteousness," which was to rise on a benighted world, or as "the desire of all nations, who was to come to his temple," or as "a prophet who was to be raised up," or as "a priest for ever, after the order of Melchisedec, who was called of God," or as "a king, who was to reign and prosper," "the author and finisher of our faith" is still the same Jesus. Whether, as at this time, he is announced by an angelic host as "born in the city of David, a Saviour which is Christ the Lord," or whether at his coming again, when the last chorus shall burst upon the ear, "Allelujah! salvation!" it is still the once crucified but now exalted Saviour, who is the theme and burden of the song.

The Hebrew Christians, to whom the epistle whence my text is selected was addressed, were labouring under severe persecution. Their confession of the name of Jesus had involved them in a great fight of afflictions; and many temptations were presented, to induce them to draw back, and to apostatize. The object of the writer is to confirm and strengthen, to animate and comfort these Hebrew converts; and, figuratively alluding to the Olympic games then periodically celebrated with much pomp and solemnity, he recommends an attitude to be adopted, and assigns the reason why such an attitude should be maintained—"Looking unto Jesus, the author and finisher of faith."

And can a more appropriate direction be given, or a more befitting attitude be recommended to you, beloved, who, under the Captain of your salvation, are about to become leaders in the glorious race, who in your own persons are about to become ex-

amples to all who shall be candidates for the prize?

Keeping in view the figurative associations connected with the passage, let me press upon your attention the duties of your office. The office of the Christian ministry, shortly to be entrusted to your charge by him who has authority in the church, is no neutral, inoperative thing: it is a fight to be fought, a race to be run, a course to be finished, a faith to be kept, a deposit to be preserved. "In all things, then, you must watch; enduring afflictions, doing the work of an evangelist, making full proof of your ministry." Yourselves will be commissioned officers, soldiers of Jesus Christ: as such you must endure hardness, not entangling yourselves with the affairs of this life (a labyrinth wherein such multitudes have been lost), "making shipwreck of faith and of a good conscience." Voluntarily and with single-heartedness having entered upon the course, it will be your parts and duties stedfastly and perseveringly to run the race, keeping in view "the end of your" own and your people's "faith," even the salvation of immortal souls. Of this faith Christ is the author and exemplar: to him, then, you must look; and, imagining yourselves as placed by the apostle in the midst of that great and illustrious assemblage whom in the preceding chapter he had enumerated, their fancied presence should inspire a holy ambition to run with unconquerable ardour the race that is set before you.

"Wherefore," for such is the argument, "seeing we are encompassed with so great a cloud of witnesses," spectators of the conflict, judges of the race, "let us lay aside every" incumbering "weight, and the sin which doth so easily beset us, and let us run with patience" and perseverance "the race which is set before us," however long and wearisome the race may be; looking off from every object that may interrupt us in our career, turning away our eyes from other things, and fixing them on Jesus, the "author and finisher of faith," the lawgiver at the start, the judge of the course, the assigner of the prize, the bestower of the crown. And, if ever there were a time in the annals of the reformed church when it ought to be the "determination of her sons to know nothing save Jesus Christ and him crucified," surely, since the days when by the apostle this determination was expressed, when he tells the Corinthian converts "there was among them envying and strife and divisions, one saying he was of Paul, and another he was of Apollos, and all being carnal, and walking as men," no period has since arrived when it was more necessary that "all enticing words

of man's wisdom" should be eschewed, and "Christ the power of God and the wisdom of God" should be alone exalted.

I. The "author and finisher of faith" must be looked to as the only teacher of religious doctrines.

All the discoveries of the gospel bear a most intimate relation to the character and offices of the Saviour: from him they emanate, in him they centre. Nor is any thing we learn from the Old or New Testament of any saving tendency, further than as a part of "the truth as it is Jesus;" for, "this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent," as the sole foundation of faith; his "one sacrifice once offered," his becoming for us men and for our salvation a sin offering (2 Cor. v. 21), and thereby meriting for us a new covenant of grace and mercy, "giving us the knowledge of salvation by the remission of sins, through the tender mercies of our God whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace."

The inherent depravity of human nature, the extreme guilt of every deviation from the divine law, the impossibility of obeying its injunctions, all prove that the infinite sacrifice of the Son of God could alone repair the ruins of the fall, could alone procure the pardon of sin, and restore mankind to the favour of God, could alone procure the gift of the Spirit by which man's nature might be cleansed, and himself transformed by the renewing of the mind.

By his personal ministry, and by the ministry of his apostles, Jesus revealed to the fallen children of men the things which belonged to their peace. And we are to "remember them which have spoken unto us the word of God: their faith we are to follow; considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever." And, knowing that the time *has* come when men will not endure sound doctrine, when by some the mysteries of revelation are rejected with proud disdain, and to others its humiliating doctrines are an offence, and by a large and increasing majority the atoning sacrifice of Christ is considered insufficient, and his "perfect work" is deemed to require still further completion, surely it behoves us, my brethren, to "take heed unto ourselves and to our doctrine," "to speak the things which become sound doctrine, that men may be sound in the faith," to take heed that no perversions of God's truths be allowed, and no glosses or specious errors should be permitted to creep into the church.

It has been the error of individuals, in almost every age since the times of the apostles, to seek for the intervention of some created being between the soul and its Creator, exalting the symbol at the expense of the thing signified; stopping short at the shrine or altar of some imaginary mediator, and offering there oblations and prayers; regulating the life and conversation more by the traditional virtues which have been attributed to martyrs and confessors, than by the precepts of Christ and the directions of his apostles. These things have a tendency to obscure the saving truth of Christ's one sufficient sacrifice, and to introduce unscriptural notions of reconciliation and acceptance.

By you, beloved, let not the simplicity of the gospel be sacrificed to any pious sophistries. "Be not as many, which corrupt the word of God; but as of sincerity, but as of God in the sight of God speak ye in Christ." "Be not carried about with divers and strange doctrines;" for it is a good thing that the heart be established by grace. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen" (Col. ii. 18). "Whoso abideth in the doctrine of Christ, he hath both the Father and the Son."

II. Again: "the author and finisher of faith" must be looked to as the preacher and exemplar of Christian morality.

Himself having perfectly fulfilled the law in all the spirituality of its requirements, and in all the extent of its demands, his whole life afforded a constant example of complete obedience, and by himself and his apostles every moral duty is inculcated and enforced. "Think not," said he, "that I am come to destroy the law: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And having, in its widest extent, in his own person glorified the moral law; and having by his death paid its severest penalties, the obligation to universal holiness is constantly insisted on by himself and his disciples: "The grace of God which bringeth salvation hath appeared unto men, teaching them that they should deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world;" and, if "the fruits of faith do not abound," its profession is but mockery of God. Faith and practice are never separated in scripture; which universally teaches us that faith worketh by love, and that to love God is to keep his commandments.

Declaring, then, the whole counsel of God, the doctrines of the gospel are to be so preached

as to bear upon practice, and the practice as intimately connected with and flowing from the doctrines. Christ the vine: his children the branches, producing abundant fruit. A meetness for heaven must be acquired, as well as a final entrance be given: qualifications must be obtained, as well as a place be prepared. Corruptions must be mortified, temptations must be conquered, new desires and new inclinations must be implanted, a new heart must be given: all things must become new. And for all these things we must "look to Jesus," who gives power for all, grace for all, strength for all.

It has been well remarked that the difference between the law and the gospel is this: the language of the law is, "Do this, and live;" the language of the gospel is, "Live, and do this." The motives of the law are those of terror: the motive of the gospel is "the love of Christ," constraining affectionate obedience to the will of the Father. "Other foundation," for the justification of our persons and the sanctification of our natures, "can no man lay than that is laid, which is Jesus Christ."

It was part of the office of the Redeemer, as declared by the prophet, that he should "sit as a refiner and purifier of silver;" and it was part of the blessing of his advent, as described by the apostle, that he should "turn every man from his iniquity." The gate of reconciliation, through the blood of Christ, is not only the gate of escape from a region of wrath, it is also the gate of introduction to a field of progressive and aspiring holiness. We must look, then, unto Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

III. Again: "the author and finisher of faith" must be looked to as the alone procurer of salvation.

When Zechariah announced his future advent in the flesh, "Rejoice greatly," says he, "O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy king cometh unto thee: he is just, and having salvation." (Zech. ix. 9). "I will place salvation in Zion for Israel." "I will also give thee for a light unto the Gentiles, that thou mayest be my salvation unto the ends of the earth." "And there is no other name under heaven, given among men, whereby they must be saved." Justification and sanctification and eternal life are equally his gifts. He is called "the Captain of our salvation," because its whole work, from first to last—our guidance and conduct through sin and suffering to glory and to happiness—is committed unto him. He is "the way, the truth, and the life:" he goes before his people, he guides them into

all truth, he gives unto them eternal life. Having worked out a full and complete redemption, having laid down his life a sacrifice for sin, he rose from the dead; proving that the price he had paid was accepted, that divine justice was completely satisfied, that mercy and reconciliation were freely offered, that to him all judgment is committed, that the keys of death and the grave are committed to him, and the kingdom of heaven has been opened by him to all believers in his name, that, sitting at the right hand of the Father, he shall come to be the Judge of all. Thus is he the finisher as well as the author of faith; perfecting all that concerns the believer; fulfilling the work of faith with power, and rewarding it with eternal life.

"The government rests upon his shoulder:" "of its increase and peace there shall be no end:" "His kingdom is an everlasting kingdom:" He must reign "till he hath put all enemies under his feet."

To this Jesus, then, "the author and finisher of faith," we must ourselves look, receiving him in all his characters, and accepting him in all his offices; and to him, and to him alone, must we direct the attention of the people committed to our charge.

As faith is ordained of God to be the instrument, the only instrument by which the atonement of the Redeemer can be received and applied, since "men are justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his name," therefore justification by faith alone must be fully preached. "Justification by faith alone," to use the words of an eminent living writer, "through the merits of our Lord Jesus Christ, is the grand doctrine of both testaments. Under their authority, it was the grand doctrine of the Reformation. It is the grand doctrine of the church of England. It was 'witnessed by the law.' It is the justification to which the intimations of mercy that gleamed amidst the awful curses of the law alluded; the justification which the law, with all its shadowy rites and emblematical sacrifices, unremittingly prefigured. It is the justification 'witnessed by the prophets.' To that Redeemer by whose blood it was to be accomplished 'gave all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins.' It is the justification to which, from the gospel of St. Matthew to the book of Revelation, all the penmen of the new covenant bear witness. It is the justification by which God is glorified, the justification by which man is to be saved."

May this doctrine, the palladium of our church, widely and faithfully be preached by you, her appointed ministers! For, faithfully preached, and humbly received by her devoted children, Jesus Christ shall individually be found to them, of a truth, "the author and the finisher of their faith."

And now, again reverting to the imagery of the text, and comparing your present circumstances with those of the candidates for the prizes at Olympia, remember that, having placed your feet on the course, you are pledged to run the appointed race with steadfast purpose and persevering effort, turning your eyes from each siren-temptation to go back or to apostatize, and "looking unto Jesus" for help, for instruction, for guidance, and for support. And matter is it of sober rejoicing and unmingled comfort that your course is distinctly marked out; for you are bound by responsibilities the most sacred to adhere with unshaken affection and deep devotion to the apostolical doctrine, the spiritual worship, and the primitive government of our holy catholic church.

"Servants of the most high God, commissioned to show to men the way of salvation," entrusted with the highest office, as "stewards of the mysteries of Christ," under him, and by his commission, you are to be instrumental in the conversion of sinners, and building them up in their most holy faith. The souls of men are committed to your care; the eyes of God, of angels, and of men, are fixed upon you; and solemn is the account you must one day give before the judgment-seat of Christ. The word of faith must be correctly preached, that men may believe aright; and the doctrine and laws of godliness must be fully declared, that men may act as becometh Christians. The atonement and sanctification must both be proclaimed: "the blood of Christ, cleansing from all sin;" and "holiness of heart and life," "without which no man shall see the Lord." No truths of God must be dissembled, no evasions must be permitted; for it has been well observed that "to find a substitution for violated morality is the leading feature of all perversions of religion;" and the arch-enemy of souls, if by any means he may accomplish his purpose of marring the success of the Redeemer's kingdom, equally employs suppression of vital truth and insinuation of fatal error to accomplish his treacherous designs. Remembering that all outward ordinances, indispensable as they are, are not religion—that they are its element, not its life; the fuel, but not the flame; the scaffolding, but not the building—all resting satisfied with external observances and legal ceremonies must be cautiously



avoided; while devout piety, childlike faith, and dutiful submission, must be inculcated.

Pure, sound, and uncorrupt, therefore, must be your doctrines; drawn from the unerring pages of the word of God, and exhibited in due proportion to the circumstances and wants of your hearers. And need I add that the conjoint influence of sound doctrine and an exemplary life are required, that the true and lively word may be effectively set forth? Drawing your people with the bands of a man, even by cords of love, gaining by degrees their affections, and acquiring their confidence, sound principles and correct practices may be most effectively insinuated. And, as the prerogative of nobles is most cheerfully admitted when its functions are exercised most beneficially for the public good, so will the excellence of your office be most generally allowed when its duties are most kindly discharged. Faithfully dispensing the word and sacraments, wholly given to your work, you must be "an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." "The manners and the labours of the clergy," says bishop Burnet, "are real arguments, which all people can understand and feel;" and, by consistency of teaching, simplicity of manners, and sober piety, you will best recommend—because you exhibit its fairest fruits—the religion of which you will become the commissioned ministers. And, remembering that it is not until the end of the world that the reapers—the angels—are to gather out of the kingdom all things that offend, "heartily wishing," to use the words of Chillingworth, "that all controversies were ended, as that all sin were abolished, yet having little hope of the one or the other till the world be ended, it will be your business to content yourselves with, and persuade others unto, a unity of charity and mutual toleration." Standing by Christ in this evil day, you must overcome by the blood of the Lamb, and "by the word of his testimony."

Thus, beloved, "looking unto Jesus," and "going forth sowing the good seed," in your own experience shall be realized the fulfilment of the prophecy so beautifully expressed by the evangelical prophet—"For, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace:

the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 10-15).

#### PREACHING\*.

FAITHFUL and fervent preaching must accompany the ordinance of prayer; and the pulpit suggests the motives which are to feed the flame of devotion. To disparage preaching is not the wont of our mother the church, however the disproportional value, attached to it by some of her children has led others to decry it. "So worthy a part of divine service," says Hooker, "we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God—sermons, as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, to the sound and healthy as food, as physic to diseased minds." To secure full churches, frequent attendance, and devout worship, there must be a delivery of the message which God has engaged to bless. The pastor must approve himself "a workman, that needeth not to be ashamed, rightly dividing the word of truth," and practically acquainted with the themes on which he undertakes to speak. His office is to arouse the impenitent, to excite the apathetic, to stimulate the lukewarm, to stir up the pure mind by way of remembrance. He is to alarm by the terrors of the Lord, to win by his mercies. And therefore his preaching must have the impress of "power, and of love, and of a sound mind," must come home to the heart, exploring its secrets and analyzing its wants, and evermore applying the remedy made known in the gospel. It must be characterized by that honest simplicity of purpose and that hearty sincerity which are the most powerful rhetoric, and which he who has may well dispense with the charms of style and the graces of elocution. Above all, it must be full of him "whom to know is life eternal;" and who has said, "And I, if I be lifted up, will draw all men unto me."

Without faithful preaching it were vain to look for devout affections in a flock. Whereas, so great is the blessing which attends it, that we may almost measure the piety of a congregation by the degree in which it is enjoyed. For the holy fervour of the pulpit is contagious, and serves under the divine influence to awake a response in many hearts. Witness its blessed effects among ourselves! What else awoke our church from torpor, and quickened her children within her, and like the breath of the south wind blew upon her garden, that the spices thereof flowed out (Cant. iv. 16)? With it revived the interest in church

\* From "Parochialia"; or, Church, School, and Parish. The Church System and Services practically considered." By the rev. John Sandfort, M.A., vicar of Dunchurch, chaplain to the lord bishop of Worcester, honorary canon of Worcester, and rural dean. London: Longman, Brown, Green, and Longmans. 8vo. This is a very valuable volume, exceedingly well written, and particularly adapted for the present position of the church. Though the statements are forcible, the tone is exceedingly moderate, and calculated to impress. The volume is illustrated with woodcuts, of which we give a specimen.



(Church of Dunchurch—Interior, looking westward.)

topics, the appreciation of our devotional forms, the love and reverence for the church herself, the spirit of self-sacrifice, the yearning for communion with the good, and the zeal to evangelise the world, which characterize so many within her pale. Alas! the frigid ministrations, for which some contend, would again congeal the life-blood in her veins; their doctrine of reserve reproduce the stupor from which she has just awoke.

To be able and dutiful ministers of our church, we must carry the spirit and doctrines of her liturgy into her pulpits; for then will our teaching be most consistent and most effective, when it most closely harmonizes with her devout and evangelical service. This will not only teach the sobriety and self-restraint which befit us, as engaged in so high a mission, but suggest the very topics on which it is our duty to discourse. And an eminent advantage of our ritual it is that, from time to time, it thus supplies the preacher with the most appropriate and edifying themes; so that, instead of having to be searched for at random through the sacred volume, they stately present themselves in the ecclesiastical course. By thus following the church's footsteps, and dispensing her doctrines in the order she inculcates, we shall lead our flocks in paths safe and pleasant, and afford prospects of ever fresh and deepening interest; all the leading facts and lessons of Christianity will be exhibited in their turn, each adorable and life-giving

doctrine divulged, and the whole scheme of redemption elucidated in its successive stages. There will be no danger of our giving undue prominence to one part of divine truth, so as to exclude or obscure another; or of following, in our public instructions, the peculiar bias of our own minds, to the injury of our flocks. But, like faithful and wise stewards, we shall give to each his portion of meat in due season; so that our teaching will be sound, comprehensive, and lucid; and, as we point out the consistence and coherence of our several services and of their respective parts, and show how collects have been composed, and epistles and gospels selected to throw light on each other, and to impress upon the mind the leading incidents of scripture history, and the blessed truths which they illustrate, we shall be both disclosing the true features of our church, and endearing her as a faithful handmaid of Jesus Christ. Men will own her fervent love for her divine Head, and her wholesome provision for his members: it will be felt that the sum of her labours is to serve Christ and to save souls; and her usages will be acquiesced in and revered, when they are seen to be significant of the Saviour, and subsidiary to his gospel. In this way, we may hope eventually to correct irregularities which may have crept into the administration of divine service; and an uniformity, which it were unwise to enforce merely on the authority of the individual

minister, or of a rubric which has been long disused, will be gradually adopted, when perceived to render our ritual only more significant and more scriptural.

Under other circumstances, we should be wrong in pressing changes, however desirable in our own estimation, which might be regarded as a fastidious or superstitious love of form. Unhappily, from the neglect of wholesome usages, attempts to revive them are apt to be resented as innovations; and the grievous errors into which some have fallen, who have been foremost in enforcing ritual observances, have created a not unnatural prejudice against them. The exact and literal conformity, indeed, for which such persons contend, in the altered circumstances and relaxed discipline of the church, is next to impossible; and, where crudely and hastily attempted, especially by young and inexperienced men, is calculated to retard the progress of real improvement. By unduly exalting what, however seemly or desirable, are not the very essence of truth, and by even graver extravagances, such persons excite prejudices which otherwise might not have existed. Nor does their plea of a punctilious regard for church-rule well comport with the appearance of headiness and self-will by which they are occasionally distinguished. If the unwonted use of a vestment, or an unusual posture in devotion, or even the revival of the weekly offertory, is an occasion of general offence, a pertinacious adherence to the letter of the rubric is hardly justifiable in one who is to become all things to all men, that by all means he may save some (1 Cor. ix. 22). How much more is it to be deprecated, when the point objected to is the disuse of a prayer or of a benediction to which the flock have been accustomed from their earliest years, and to which they are strongly and devoutly attached!

Such indiscretions have, doubtless, enhanced the difficulties in the way of sober-minded churchmen; and they render caution and sound judgment in all matters affecting public worship doubly necessary. But they are not to be corrected by disparaging what may have been unduly magnified, and by countenancing irregularities of an opposite tendency. They should only endear to us appointments of which the wisdom and sobriety are so happily contrasted with less perfect models, and more earnestly attach us to our own primitive and apostolical church. Within her pale, if anywhere on earth, may we find a quiet dwelling-place, in these days of unrest and extreme opinions. The calm yet sublime devotion of her formularies, the chaste and severe simplicity of her ritual, the evangelical purity of her doctrine, seem to offer all that the devout and catholic spirit is in search of.

Happy they, who tread her courts with filial reverence, to whom her services are their chiefest joy, whose very souls have drunk her spirit. Happiest, if they have never swerved from her sober and peaceful rule, but clung to her through evil and through good report, and borne her yoke with meek and trustful hearts. But happy, too, should they have been for a while indifferent or estranged, if ripper years have recalled and deepened their affections, and, in the remembrance of frowardness and lack of duty, their service has become only the more reverential and the more single.

## SABBATH MEDITATIONS.

No. XXXVI.

MARCH 2.—FOURTH SUNDAY IN LENT.

Morning Lessons: Gen. xliii.; Luke xlii.

Evening Lessons: Gen. xlv.; Phil. i.

### MORNING.

"Think 'ye that they were sinners above all the Galileans?" —LUKE xlii. 2.

*Meditation.*—"It is not enough that Christians be chaste and meek, but they must appear to be so. This is a virtue of which they should have so abundant a store and treasure, that it should flow from their minds upon their habits, and break forth from the recesses of their consciences over the whole external of their life and conversation" (Tertullian).

*Prayer.*—Blessed Jesus, king of glory, from all eternity in the form of God, and equal with God, who didst condescend to take our nature, and thine own self didst set before us the example of that poverty of spirit which hath the promise of thy heavenly kingdom; we beseech thee, endure us with the same mind which was in thee. By the power of thy Spirit, nourish and keep alive in us the graces of meekness and lowly-mindedness; for in them are wisdom and understanding unto salvation. Let us not desire to be first; lest thou shouldst account us unworthy to be last. Neither let the curse of pride rest upon us; for therewith cometh shame, the promotion of fools, and destruction from thy presence for evermore. Ever teach us to look upon our own things—our short-comings, our backslidings, and our perverse doings—not on the things of others: help us to discover our nothingness in thy sight, and to remember the beam which is in our own eye; so that, in gentleness of spirit we may fulfil thy law of love, and cease from beholding the mote which is in our brother's eye. O, make us, gracious Lord, profitable hearers of the admonition thou gavest to them that supposed the Galileans, whose blood Pilate poured out, to be sinners above all Galileans. Abandon us not to the blindness of our natural hearts, lest, when we behold our neighbour bent down with the weight of thy chastening displeasure, we account him, with the eighteen upon whom the tower of Siloam fell, a sinner above all that dwell among us; but so rule and govern us, that we may confess ourselves to be, without thee, as a barren fig-tree, cumbering the ground, worthy only to be cut down, by reason of the little fruit we have borne to thy honour and glory. O Lord, we humbly praise and bless thee, that thy mercy calleth us to repentance; yea, we know and believe that, except we repent, we shall all likewise perish. Give us grace, therefore, to hear thee while the day of salvation lasteth. Give us grace to cease from all the evil of our doings. For thy Son's sake, loose us from our infirmities; create in us new and contrite hearts, and make us straight before thee. So shall we go on our way rejoicing, and, at the last, glorify thee, saying, "Blessed is he that cometh in the name of the Lord;" so look forward with faith and yearning to that day when we shall see him, our Surety and our Righteousness, face to face. Amen.

S. K. C.

## EVENING.

"See that ye fall not out by the way."—GEN. xiv. 24.

*Meditation.*—

"The work of love is carried on  
By powers from heaven above;  
And every step, from first to last,  
Declares that 'God is love.'

O, may we all, while here below,  
This best of blessings prove;  
Till warmer hearts, in brighter worlds,  
Proclaim that 'God is love.' "

"We all profess to be travelling towards our Father's house; why, then, should we 'fall out by the way,' and break the unity of the Spirit in the bond of peace, which alone can fit us to be inhabitants of the heavenly Jerusalem" (Bp. Atterbury)?

*Prayer.*—Most gracious and merciful Lord God, the very source and well-spring of goodness, thou who art love itself, grant us so savingly to know thee in Jesus, the Son of thy love, that our knowledge may be unto a full and perfect conformity with thy blessed commandment; so that we, who love thee, may love our brethren also; yea, love our neighbours as ourselves. Fill us, we beseech thee, with the spirit of fervent charity and forbearing love wherewith thou didst endue thy faithful servant Joseph; for thou art the Father of all, and we all are brethren, the work of thy hands, nourished by thy goodness, upheld by thy loving-kindness, reconciled by thy mercy, and called by thy free grace to an eternal inheritance in glory. Father of mercies, let thy Holy Spirit so take possession of our hearts, that the love of Christ may be shed abroad in them; and constrain us to approve ourselves his disciples; not "falling out by the way," but ever shewing forth the love we bear one to another; always abounding in loving-kindness to them which are partakers both of our nature and our infirmities, walking worthy of our vocation in all meekness and long-suffering, and endeavouring to keep the unity of the Spirit in the bond of peace. O gracious God, give us large hearts and open hands, that we may bestow cheerfully, and sow plentifully, while we have time; that we show that mercy to all which thou knowest we so sorely need ourselves, and forgive others, even as we look to be forgiven of thee. Let our delight be especially in them that are of the household of faith; may we be enabled to strengthen the weak, and to increase in grace and holiness by the communion with those who are strong. And, O thou, who art the life of our souls, grant us to witness by the love we bear to the brethren, that we have passed from death unto life. Let our love be without dissimulation, not only in word and in tongue, but in deed and in truth, and out of a pure heart and fervent spirit. Bless our enemies; do good to them which despitefully use us; forgive our persecutors and slanderers; turn their hearts, and the hearts of all, unto thee and to ourselves; and lead us all through a life of righteousness to a life of glory, where we shall be made one in thee and with thee. Amen, and amen.

S. K. C.

*Poetry.*

## THE SKYLARK.

BY THE AUTHOR OF "SONGS FROM THE PARSONAGE."

(For the Church of England Magazine.)

FROM the still, long grass around,  
Suddenly a skylark rose;  
Then as quickly to the ground  
Dropt, and all was mute repose.

Yet the sun was in the sky,  
And the sky was clear and bright:  
Why, thou sweetest minstrel, why  
Were so brief thy song and flight?

I have seen thee upward soar  
When the heavens were dark and drear,  
And thy rapturous music pour  
When I little cared to hear.

I have wondered thou wast glad,  
When all else seemed wrapt in gloom;  
And well nigh, with bosom sad,  
Envied thee heart, voice, and plume.

Now I joyed to hear a song  
Worthy of a summer day,  
And would fain have watched thee long  
On thy sunbright heavenward way.

Why then, fitful warbler, why  
Didst thou first begin thy strain,  
And then bend thee down, and lie  
Still amid the grass again?

Ah, too often in the ray  
Of a brighter sun have I  
Upward soared a little way,  
With a note of ecstasy;

Then again sunk down to earth;  
Sunk as quickly, and, alas  
From the things of endless worth  
To the things that fade as grass.

Haply some bright seraph sighed  
O'er so brief a song and flight,  
Even as I to see thee glide  
Down so suddenly from sight.

Silent minstrel! may we both,  
When we next spread forth the wing,  
Yield to neither grief nor sloth,  
But still mount, and mount, and sing.

## STANZAS.

"My soul cleaveth unto the dust: quicken thou me according to thy word."—PSALM cxix. 25.

O WHEN shall I, all-gracious Lord,  
Learn to obey thy holy word,  
And seek my spirit's happiness  
Where dwells not sorrow or distress?

When shall I cease "to lean on earth,"  
Unmindful of my higher birth,  
Nor longer grovel in the dust,  
And lose the blessings of the "just"?

ROM. i. 17.

When shall I leave each transient joy,  
For that which has no base alloy,  
And high and holy thoughts arise  
As fragrant incense to the skies?

Are there not earthly visions, bright  
As rays of morning bathed in light;  
Yet, ere the hours of day have passed,  
Their brilliant hues by clouds o'ercast?

And is not many a cherished tie  
Severed by death relentlessly,  
And gloom o'erspreads the social hearth,  
Once cheered by love and playful mirth?

And fairest hopes, how soon they are  
Blighted by sorrow, sin, and care,  
And leave a shadowy track behind,  
Or "aching void" within the mind!

O quicken me, thou God of love,  
That I may fix my hopes above;  
O quicken me, that I may rise  
To lasting bliss in cloudless skies.

C. W.

### Miscellaneous.

**EGYPTIAN WINDS\*.**—The prevalence of the north-westerly wind is one of the most remarkable advantages of climate the Egyptians enjoy. The north-west breeze is ever refreshing and salubrious, beneficial to vegetation, and of the greatest importance in facilitating the navigation of the Nile at almost every season of the year, and particularly during that period when the river is rising, and the current consequently the most rapid. During the first three months of the decrease of the river—that is, from the autumnal equinox to the winter solstice—the wind is rather variable; sometimes blowing from the west, south, or east; but still the northerly winds are most frequent. During the next three months the wind is more variable; and during the last three months of the decrease of the river, from the vernal equinox to the summer solstice, winds from the south or south-east, often hot and very oppressive, are frequent, but of short duration. During a period called "El-Khamáseen," hot southerly winds are very frequent, and particularly noxious. This period is said to commence on the day after the coptic festival of Easter Sunday, and to terminate on Whit Sunday; thus continuing forty-nine days. It generally begins in the latter part of April, and lasts during the whole of May. This is the most unhealthy season in Egypt; and, while it lasts, the inhabitants are apprehensive of being visited by the plague; but their fears cease on the termination of that period. It is remarkable that we have already suffered much from hot wind, for it is most unusual at this season. During July and August it was frequently distressing; and I can only compare it to the blast from a furnace, rendering every article of furniture literally hot, and always continuing three days. Having, happily, glass windows, we closed them in the direction of the wind, and found the close atmosphere infinitely more bearable than the heated blast. This was a season of extreme

anxiety, being quite an unexpected ordeal for my children; but, I thank God, excepting slight indisposition, they escaped unhurt. The "simoom," which is a very violent, hot, and almost suffocating wind, is of more rare occurrence than the khamáseen winds, and of shorter duration; its continuance being more brief in proportion to the intensity of its parching heat and the impetuosity of its course. Its direction is generally from the south-east, or south-south-east. It is commonly preceded by a fearful calm. As it approaches, the atmosphere assumes a yellowish hue, tinged with red: the sun appears of a deep blood colour, and gradually becomes quite concealed, before the hot blast is felt in its full violence. The sand and dust raised by the wind add to the gloom, and increase the painful effects of the heat and rarity of the air. Respiration becomes uneasy; perspiration seems to be entirely stopped; the tongue is dry, the skin parched; and a prickling sensation is experienced, as if caused by electric sparks. It is sometimes impossible for a person to remain erect, on account of the force of the wind; and the sand and dust oblige all who are exposed to it to keep their eyes close. It is, however, most distressing when it overtakes travellers in the desert. My brother encountered at Koos, in Upper Egypt, a simoom which was said to be one of the most violent ever witnessed. It lasted less than half an hour—and a very violent simoom seldom continues longer. My brother is of opinion that, although it is extremely distressing, it can never prove fatal, unless to persons already brought almost to the point of death by disease, fatigue, thirst, or some other cause. The poor camel seems to suffer from it equally with his master; and will often lie down with his back to the wind, close his eyes, stretch out his long neck upon the ground, and so remain until the storm has passed over. Another very remarkable phenomenon is the "Zóba'ah," and very common in Egypt, and in the adjacent deserts. It is a whirlwind, which raises the sand or dust in the form of a pillar, generally of immense height. These whirling pillars of sand (of which my brother has seen more than twelve in one day, and often two or three at a time during the spring) are carried sometimes with very great rapidity across the deserts and fields of Egypt, and over the river. My brother's boat was twice crossed by a zóba'ah; but on each occasion its approach was seen, and necessary precautions were taken: both the sails were let fly a few moments before it reached the boat; but the boxes and cushions in the cabin were thrown down by the sudden heeling of the vessel, and everything was covered with sand and dust.

\* "I measured," says my brother, "the height of a zóba'ah, with a sextant, at Thebes, under circumstances which insured a very near approximation to perfect accuracy (observing its altitude from an elevated spot, at the precise moment when it passed through and violently agitated a distant group of palm-trees), and found it to be seven hundred and fifty feet. I think that several zóba'ahs I have seen were of greater height. Others which I measured at the same place were between five and seven hundred feet in height.—"Modern Egyptians," 3rd Edition, Part I. chap. x.

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\* From Mrs. Poole's "Englishwoman in Egypt."

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 513.—MARCH 8, 1845.



## THE CHURCH OF NEWARK ON TRENT.

THE town of Newark on Trent, in the county of Nottingham, is regarded by some to have been founded by the Contani, an ancient British tribe. It was *Sidnacester* of the Saxons, and the whole town having been destroyed by the Saxons, the name of *New Wark* was given to that erected on its site. Its castle, probably erected by king Egbert, was described as "the king of the north." Leofric, earl of Mercia, lord of the district in the time of the Confessor, gave it to the monastery of Stow, near Lincoln, which had been founded by Godiva, his wife. During the wars, which for centuries devastated the country, it was a place of very great importance. It was here that the inglorious John terminated his earthly existence, Oct. 17, 1216. "He was assembling," says

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Hume, "a considerable army, with a view of fighting one great battle for his crown; but, passing from Lynn to Lincolnshire, his road lay along the sea shore, which was over-flowed at high water, and, not choosing the proper time for his journey, he lost, in the inundation, all his carriages, treasures, baggage, and regalia. The affliction for this disaster, and vexation from the distracted state of his affairs, increased the sickness under which he laboured; and, though he reached the castle of Newark, he was obliged to halt there, and his distemper soon after put an end to his life, in the forty-ninth year of his age and eighteenth of his reign, and freed the nation from the dangers to which it was equally exposed by his success or by his misfortune." In the reign of Charles I., Newark was garrisoned for him, and here he established a mint. The town sus-

N

tained three sieges. At the close of the last, A.D. 1646, the castle was ordered to be destroyed. The few portions which remain tend only to mark the instability of all worldly grandeur. They consist of the outer walls, enclosing a large area; a crypt with light groined arches, nearly perfect, used as a coal wharf and stables. A square tower stands at the north-east angle of the western front, and one also in the centre of it. In the north front the remains of an ancient portal are visible.

The church of Newark is unquestionably one of the most noble parochial buildings in the kingdom. It contains splendid specimens of the various styles of English architecture. It is cruciform, and consists of a nave, aisles, transepts, choir, and sepulchral chapels. The choir is separated from the nave by a richly carved oak screen, some decayed portions of which have been skilfully restored. In it is a very large engraved brass, to the memory of Allan Flemmyng, who died A.D. 1361. The eastern window is in the later English style, and the corresponding piers and arches of both nave and choir are extremely rich and elegant. The windows contain many specimens of fine glass. Over the communion table is a fine painting of the "Resurrection of Lazarus," by Hilton. The lofty tower at the west end is surmounted by a fine octagonal spire. The living is a vicarage, in the gift of the crown.

Of the buildings of the convent which formerly existed here, the only remains are the walls of the Augustine friary, which have been converted into a dwelling-house.

### Biography.

HUGH CRESSY.

THE position of the united church of England and Ireland at the present moment is most peculiar. Never since the period of the glorious Reformation has there been such a tendency, on the part of some, to depart from reformation principles and to undervalue reformation privileges, while never has the truth as it is in Jesus been more powerfully set forth. Popery, however, has stealthily been attempting to gain ground amongst us; and to the voice of this subtle charmer, not only many a beardless tyro in the school of theology, whose whole soul is absorbed in antique architecture, but men on whom the grey hairs are scantily visible have been inclined to render a willing ear. But matters have gone further than this. We have seen ministers and lay members of our pure and apostolic branch of Christ's church openly renounce their protestantism, and enlist in the ranks of the papal sec. The decision of such men, their falling away, is deeply to be deplored, though their honesty is unquestionably to be commended. For surely no man, who conscientiously regards the church of Rome as the only true church, should for a moment mingle among heretics; much less should apostate ministers continue within the pale of the protestant church, only to fatten upon her emoluments. It may be well, however, to show the effects of the adoption of papistical error on the temper, feeling, charity, and principle of those who are thus led astray; how, in fact, subserviency to the papacy seems to have a worse than paralyzing influence on the hearts, a blind-

ing influence on the understanding, because we do not see popery in all its workings: we behold it chained, not rampant. In blessed protestant England we do not know what popery is. It has concealed its deformity: it dare not shew its true colours: its ferocity is restrained, its cunning is concealed, its working is not conceived. Our brethren in Ireland could tell a far different tale. There they behold the enormity of the evils of the papal system. Of the fearful consequence of the adoption of papistical principles the following sketch is a very striking illustration, and it is here taken, without abridgment, from Wrangham's life of Zouch, a work little known probably among those who will read these pages, and therefore it is deemed expedient to give it as it stands:—

"Hugh Cressy (son of Hugh Cressy), a counselor of Lincoln's Inn, was born at Wakefield\* in 1605, educated at the free grammar school at that town, elected fellow of Merton college, Oxford, in 1626†, and subsequently appointed chaplain to Wentworth, while president of the north, and after he was created earl of Strafford‡.

"He was also made canon of Windsor, under the recommendation of his accomplished friend lord Falkland, with whom he had contracted an intimacy at college, and dean of Leighlin in Ireland. From these preferments, however, he derived no advantage, on account of the troubles of the times.

"Upon the fall of lord Falkland at the battle of Newbury, he was reduced to great indigence. Hence Clarendon might be induced to suspect that 'necessity and a want of a subsistence drove him first out of the church of England, and then into a monastery.'

"The desolated state of the church of England at that time, and her prospect of impending ruin, led him to forsake the religion in which he had been educated. On his arrival at Rome, in 1640, with his profligate pupil, Charles Berkley, esq. (afterwards created earl of Falmouth), he publicly, before the court of inquisition, read a recantation of his former opinions. His modest and gentle demeanour, combined with his total contempt of all secular pursuits and his habits of devout austerity, induces us to think that no interested motives produced this important change. We now see him exerting his abilities as a strenuous advocate of the church of Rome. But here it would be unjust to pass over in silence the behaviour of his friend Dr. Henry Hammond, to whom he immediately sent a copy of his '*Exomologesis*;' or a Faithful Narration of the Occasions and Motives of his Conversion to Catholic Unity. Paris: 1647." This '*Exomologesis*,' says Anthony Wood, 'was the golden calf which the English papists fell down and worshipped. They boasted that 'the book was unanswerable, and had given a total overthrow to the Chillingworthians, and books and tenets of Lucius lord Falkland.' Dr. Hammond, retaining all the tenderness of his former affection for his lost sheep, invited him to his

\* The arms of Cressy, an ancient family in Yorkshire, arg. a lion rampant sal. double queue.

† In 1630, he delivered with great applause a Latin oration at the funeral of his fellow-countryman, Mr. Henry Briggs, the Savilian professor of Geometry at Oxford.

‡ Wentworth house was the seat of munificence. The president of the north, who was the Mæcenæ of his age, was peculiarly kind to the natives of his own county, and under his princely protection many of them obtained high preferments in church and state.

home, and promised him a safe asylum, where he might follow the dictates of his conscience free and undisturbed\*. Avoiding all asperity of language, though he intimated that his whole work was fraught with deception, he declared his resolution of not entering into any controversy with him. Cressy, however, declined this liberal offer.

"At Paris, he was particularly noticed by Henrietta Maria, queen of Charles I., who, though by no means affluent, generously bestowed upon him a hundred crowns to defray the expenses of his journey to a monastery. At Douay he assumed the habit of the Benedictine order in the college of English monks; and, in conformity to the existing custom, changed his Christian name, styling himself *Serenus de Cressy*. Here he continued seven years, dividing his time between his devotional duties and the acquisition of literature. His ardour for the promotion of popery, however, brought him again into public light: he came as a missionary into England, and lived in Somerset-house, enjoying the privileges of a domestic of Catharine, the infant of Spain, consort of Charles II.

"Nothing could be more exemplary than the behaviour of the English parochial clergy during the time of the civil wars. Their patience and resignation, united with their unshaken loyalty and genuine piety, entitle them to every encomium. Yet father Cressy, who before the change of his religion must have been an eye-witness of their virtuous conduct, ventures to affirm, 'that none did or could keep their livings without renouncing the protestant faith and their allegiance.' Such an aspersion is notoriously contrary to fact. Among numberless instances which might be adduced, a single one is sufficient. The learned and pious Dr. Sanderson, afterward bishop of Lincoln, was allowed to retain his benefice: yet no one will be so impudently malicious as to say that he renounced either his religion or his loyalty by so doing (Kennet, 200, 210).

"Dr. Peter du Moulin, a person of singular devotion and learning, who had derived from his father an hereditary attachment to the protestant faith, and in many of his writings had discovered the most ardent zeal for the royal cause, was promoted by Charles II. to a prebendal stall in the church of Canterbury. Father Cressy, surely without much regard to candour, has disgraced himself by calling this excellent man 'a wretched serpent, disgorging his poison to the disturbance of this island;' and, elsewhere, 'an alien warmed with English preferments.' To this Du Moulin answered: 'I have reason to praise God that my condition of 'alien,' made my service to the king and church more opportune and effectual than if I had been a native of England. If my diminution may be a pleasant hearing to Mr. Cressy, I will tell him, that of a prebend and a sinecure, which the king my gracious master was pleased to give me, I had but the first, though I have still the great seal for both' (Kennet. 330).

"Upon Cressy's return into England, his old friends discovered in him a strange revolution of temper. That serenity of disposition and cheerful affability of manners, which once recommended

him to their esteem, had given way to a clouded and melancholy stupor; a strange, uncouth morosity, fastidiousness, and discontent pervading his whole conversation. A slight knowledge of the human mind may, perhaps, enable us to explain this circumstance. Might he not recollect the affection of his mother, the church of England, in whose bosom he was tenderly nurtured from his earliest years—the simplicity of her worship, the purity of her doctrines, and the excellency of her whole institution? In the words of Mr. Sancroft, afterwards archbishop of Canterbury, she 'arose from her funeral pile like the phoenix, and took wing again; remounting the episcopal throne, bearing the keys of the kingdom of heaven with her, her hands spread abroad to bless and to ordain, to confirm the weak and to reconcile the penitent. A sight so venerable and august, that methinks it should at once strike love and fear into every beholder, and an awful veneration' (Kennet, 454). The reminiscence of these particulars could tend only to ulcerate and corrode his bosom with unavailing anguish.

"But zeal for advancing the interests of a particular church too often tends to corrupt the integrity of the human heart; at least it gives birth to many rash and careless assertions, and precludes that strict examination which is essential to the discovery of truth. One instance of Mr. Cressy's temerity may be adduced. He attempts to persuade his readers, that, 'when a scrutiny of miracles is made, in order to the canonization of a saint, the testimony of women will not be received; because, naturally, imagination is stronger in them than judgment, and whatever is esteemed by them to be pious is easily concluded by them to be true.' But, whatever weight there may be in this reason, the matter of fact is false. There is scarcely any of their noted saints, in the process of whose canonization we do not find female oaths admitted, nay, sometimes without any other testimony to confirm them".

"When, in the fervency of his zeal for the church, within whose pale he had introduced himself, he insulted the church of England 'for not so much as pretending to one miracle, not so much as the curing of a tertian ague, to testify that our reformation was pleasing to God,' Lord Clarendon replied, 'We have not many miracles to boast of, and very good catholics think they boast of too many, and would be glad to be without the mention of most of them. And I do believe that very many pious men of his church do believe that the restoration of the church of England from that dust and ruins to which the barbarous impiety and sacrilege of the late rebellion had exposed it, and in which the Roman catholics (his majesty's own subjects) more delighted and triumphed to see it almost buried than any other catholics did, is a greater miracle of God's mercy and power, and, if we make ourselves worthy of it, even a testimony of his being pleased with it, than all of those of which they brag so much are

\* The single testimony of the nurse, as Clarendon observes, was the only evidence of the first miracle that St. Benedict (Mr. Cressy's great patron) wrought; and in the canonization of Ignatius Loyola, the founder of the Jesuits, the attestation of Isabella (Monialla) was taken to confirm his working miracles: yet, no doubt, Mr. Cressy's plausible assertion passes for truth among many, because it is confidently advanced. See his "Animadversions upon Fanaticism fanatically imputed to the Catholic Church," 66, 67. London, 1674. 8vo.

A. Wood has given a catalogue of Mr. Cressy's numerous writings.

\* Equally amiable was the behaviour of bishop Redel to his friend Mr. Wadsworth, who going into Spain with sir Charles Cornwallis, the English ambassador, was there induced to become a proselyte to popery (see Walton's Lives, edit. 4to, pp. 172, 173).



an evidence that he is pleased with what they do' (Kennet, 454)."

Such was the influence wrought by the adoption of papistical principles, on the mind of an individual of benevolent disposition, kind feelings, amiable temper, and what is usually termed natural goodness of heart. It will be said, perhaps, that this is a solitary case, and that it is not fair to condemn a system because one who has embraced it has shown malevolence, and scrupled not at falsehood. But is this not one instance of thousands, nay, of tens of thousands of cases of a similar character? Does not the whole of history bear record to the fact, that, when once the soul is entrammelled in the chains of popery, it loses every generous principle, and it lays aside every moral feeling? Have not the closest ties been rent asunder? Have not the dearest friendships been thrown aside? Has not the predominant anxiety to do any thing and every thing for the exaltation of the popish system, seemed to render the soul wholly callous? The fact is beyond all doubt; and no extenuation of its malignant tendency, no smooth representation of its sanctifying influence, no hope which it holds out of the certainty of salvation, should ever be permitted to weigh with the individual who, in God's mercy, has been born amidst the effulgence of that gospel light which it is the privilege of our protestant land now to possess, and which it should be our prayer it may possess even until the latest generations.

#### ANTI-ROMANIST MOVEMENT IN GERMANY.

THE address which we subjoin is but one, though a very significant, evidence of the evangelical spirit which, under God's blessing, has for some time past been taking hold of the Roman catholic mind in Germany. It is an isolated witness of the awaking to better things which is especially manifesting itself in Prussia, Saxony, and Bohemia, and has been called into more open and determined action by the late exposure of the pretended vestment of Christ in the cathedral of Treves, and bishop Arndt's call upon the Romanists to come and worship it, with offerings of gold and silver (be it not forgotten) in their hands. "To his reverence bishop Katussek, administrator of the episcopate of Breslau.

"Reverend Sir,—The recent efforts put forth by the high catholic clergy in our native country, and the direction which the reverend chapter of our cathedral have given to their fellow-feeling on this occasion, impose upon me the very grave and sacred duty of entering my protest against their proceedings, with all the candour and straightforwardness which become the solemnity of the subject. About thirty years ago the bravery of the German hosts, and the resolve of the sovereigns who united to deliver their country from foreign rule, reinstated the pope in the Roman chair. At that day, the enlightened among us cherished the expectation, not that the kingdom of grace would be set forward from Rome, but that the papal court would not find blind instruments for nurturing the slavery of the mind in a clergy trained within the walls of our German universities: such a result was deemed an idle apprehension. Neither did it manifest itself until the pope had stamped such men as Sailer, Hug, Hermes,

and their brethren, men who shone as bright examples to their fellow-countrymen by their apostolic lives and untiring zeal in the investigation of Christian truth, with the brandmark of "excluding teachers." But, when this had been effected, his holiness conceived that he could count upon being served in Germany, as under other skies, by none but unflinching instruments of his will. Years rolled on: the higher order of the clergy vented complaints against the political restraints under which they laboured, and have succeeded in ridding themselves of them so effectually, that they may now boast of enjoying a superabundance of liberty and patronage. But to what end do they apply this conquest? Is it to the building up of Christ's church on earth? or, to the establishing of peace and unity among the various ranks of those who bear the name of Christians? Alas, no: their whole object is to extend and consolidate the rule of the pope and his Jesuit-general, to extinguish the social and political liberty of nations, to cast suspicion on every independent movement of the mind or understanding, and to darken the light that springs from learning and science. The doctrine of the gospel, that pure and simple doctrine which is intelligible to every man, is accounted a dangerous thing for the common mind: it must undergo a process of preparation, and be recast into a system of scholastic niceties and Jesuitical ambiguities before it can be given to the flock, and then by no hand but the priest's, whose dispensings are meted and ordered in accordance with the policy traced out by the hierarchy. The dominion of Rome must be upheld: the flock must be kept in blind subservency and utter darkness, to the sole intent that they may stand in need of such guidance. Let but men's minds be clouded, their better feelings crippled, and their courage kept in fetters; let but suspicion be sown in the hearts of princes: this attained, the soil is cleared and prepared for the refined husbandry of the Jesuits.

"Should this language sound too severe in the ears of men who have basely made a holocaust of the wisdom with which their learning has imbued them, for the purpose of setting forward the most miserable of superstitions? Behold the apostles of our Lord! did they not bear the healing tidings of salvation from the dominion of sin and error to all nations with the kiss of peace? and did not the might of truth overwhelm the false gods in the same ruin with their altars? At this very hour the zeal of men, devoted to God's service, nerves them with boldness to hazard their lives in the deserts of Africa, that they may root out from among the blacks that fetish service of the evil spirit which is a disgrace even to a race so low in the scale of beings as they. What, I ask, is the office which the higher clergy in this land assign themselves, since they have risen again to wealth and honour and power? They hold forth an old rag as a fetish on their altars, for the reverence and worship of an ignorant, deluded, and credulous multitude! We see an ecclesiastical corporation\* shamelessly desecrating their sacred fane with the splendid ignominy of such an exhibition; a right reverend prelate putting forth all the eloquence he is possessed of, to array heaven and hell and all the powers of

\* The chapter of Treves.

this world against individuals who would rather obey the first commandment of God than priestly rule: his holy zeal to anathematize souls carries him to such lengths that he hurls the censures of the church (censures that should fall on the godless only) against men who are struggling, as honest patriots and subjects, to ameliorate every social and political relation, and lifting up their voice against the pretensions of the hierarchy; nay, he denounces them to the temporal powers from holy places as enemies of the state and as bringing monarchy into contempt; in short, he charges them with the crime of treason. In other dioceses memorials are set on foot, petitioning the general diet of the German confederation, as well as their temporal rulers, to protect them against the evils of the press, although not many years ago that very press rendered them services of a most important nature: its power they now hate, and would annihilate.

"But why does not the clergy call forth the power of which it has lately been making so proud a display? Were there not half a million of souls at its command? Why does it not call this host to its assistance? United at a given point, such a host would at the first onset crush the rebel spirit of freedom in Germany. And a conflict like this would at least be open and honest; but is it not enough to destroy all confidence in human integrity when we see men of learning claiming, in the subtle theory they devise, to discover so striking a difference between reverence and adoration? Have these sophists never visited a resort of pilgrims? have they never had occasion to observe the feelings and aberrations of an alarmed conscience in its workings upon a blinded, credulous, uninstructed multitude? Let a man lay his hand upon his heart, and, if it be an honest heart, he will be forced to confess that he has no faith himself in the development of the abstract theory he propounds. But why and wherefore should not the people be deluded, if a pious end is to be obtained by the fraud? Why, for instance, should not the wonder-working vesture by its own power have destroyed all moths and other animated agents of corruption for eighteen hundred years, and neutralised the combined effects of oxygen and hydrogen? Even if art were not capable, in Christ's days, of weaving so wondrous a garment (and the Saviour himself was too Christian in feeling to lavish treasure on such a luxurious and costly vesture as that at Treves), what is there in such an objection which does not fall to the ground at once, before the assertion that the garment was self-made, and hid itself when the city of Treves was laid waste? Such a miracle as this would be far less miraculous than St. Januarius's blood at Naples; or Christ's table-cloth, which I saw in St. John-in-the-Lateran's at Rome; far less than the chapel of Loretto, which two angels bore across the Adriatic by night.

"May God in his mercy vouchsafe to us, poor misguided Germans, princes of enlightened minds, living in the fear of the Lord, and prevent my fellow-countrymen lest they slumber and sleep, instead of diligently striving after spiritual and social advancement! So blessed, we need not look forward to the future with dismay, nor fear that the same wretched condition in which such highly gifted lands as Italy and Spain are plunged, should be our doom. The light of Christ's revelations

will always shine brighter and brighter through surrounding darkness, if we pray God for it without ceasing, in spirit and in truth!

"In these words I sever myself from a church whose labours I cannot reconcile with the Spirit of Christ. May God's help be with me in my future course!

"REGENBRECHT, D.D., professor in the university of Breslau, and member of the chapter of the cathedral in that city."

"Breslau, Dec. 16, 1844."

Shortly after the publication of this protest, the reverend professor appeared at the chapter in consequence of their summons, and was enabled, in God's strength, to hold fast the truth as it is in Christ Jesus, and to rise superior both to the persuasions and the threats of the bishop and his servile brotherhood. S. K. C.

#### SKETCHES FROM NATURAL HISTORY.

No. XXIII.

##### THE STORMY PETREL.

(*Thalassidroma pelagica*.)

"Throughout the broad expanse  
No living thing is seen,  
Except the stormy petrel's wing,  
That flecks the blue serene."

Mrs. SIGOURNEY.

THE stormy petrel, vulgarly known as mother Carey's chicken, is the smallest of the web-footed race of birds. It is found on the coasts of North America and of Scotland and England, the Orkneys and Hebrides. Mr. Selby states that it is to be seen on the seas surrounding Great Britain at all seasons, but doubts the extensive range some have assigned it. In this he is confirmed by Mr. Gould, who, in a letter to the Zoological Society, from Van Diemen's Land, May 10, 1839, says, "Immediately off the Land's End, Wilson's storm-petrel (*Th. Wilsoni*) was seen in abundance, and continued to accompany the ship throughout the bay. The little storm-petrel (*Th. pelagica*) was also seen, but in far less numbers: both species disappeared on approaching the latitude of Madeira, their place there being occupied by another species, which I took to be *Th. Bulweri*.... As I had every reason to expect, I found the Australian seas inhabited by their own peculiar storm-petrels, four distinct species of which I have already observed since leaving the Cape."

The flight of this bird is even more rapid than that of the swallow. It wheels round the labouring ship, descends into the trough of the waves, and mounts over their curling crests. With expanded wings it stands as on the summit of the billow, and dips its bill into the water, to pick up some small crustaceous animal. It seldom settles on the waters to swim.

"Up and down, up and down,  
From the base of the wave to the billow's crown,  
Amidst the flashing and feathery foam  
The stormy petrel finds a home;  
A home, if such a place can be  
For her who lives on the wide, wide sea,  
On the craggy ice, in the frozen air,  
And only seeketh her rocky lair  
To warm her young, and teach them spring  
At once o'er the waves on their stormy wing."  
B. CORNWALL.



It breeds in the northern and western isles of Scotland and on the coast of Cornwall. It incubates on a single egg (perhaps two), purely white, in the holes of rocks, in the burrows of rats or rabbits, and under large stones. The female utters a purring noise, while brooding over her egg or young. The latter remains in its retreat for some weeks, till feathered and capable of flight, and meanwhile is fed by the parents with oily matter ejected from their stomachs. Though seen out at sea, particularly in gloomy weather, it is to a degree nocturnal in its habits, especially during the time of incubation and rearing its young. It remains quiet in its retreat till evening sets, and then sallies forth, making a shrill whistling, as well as purring noise.

The length of this species is about 5½ inches. The general colour is blackish, tail and quills pure black; a patch behind the thighs, and a bar across the upper tail coverts, white; a few of the wing coverts and scapularies slightly edged with white.

To the sailor the appearance of this bird is the general harbinger of land. It warms his heart; it cheers his spirits; it tells him of joyous welcome—

"The flowing weeds and birds, that meet  
The wanderer's bark at sea,  
And tell that, fresh and new and sweet,  
A world is on their lee,  
Are like the hints of that high clime  
Towards which we steer o'er waves of time."

"It is indeed an interesting sight," says Wilson, "to observe these little birds, in a gale, coursing over the waves, down the declivities and up the ascents of the foaming surf that threatens to burst over their heads, sweeping along the hollow troughs of the sea as in a sheltered valley, and again mounting with the rising billow, and just above its surface occasionally dropping their feet, which, striking the water, throw them up again with additional force, sometimes leaping, with both legs parallel, on the surface of the roughest waves, for several yards at a time. Meanwhile they continue coursing from side to side of the ship's wake, making excursions far and wide to the right and to the left, now a great way ahead, and now shooting astern for several hundred yards, returning again to the ship as if she

were all the while stationary, though perhaps running at the rate of ten knots an hour. But the most singular peculiarity of this bird is its faculty of standing, and even running, on the surface of the water, which it performs with apparent facility. When any greasy matter is thrown overboard, these birds instantly collect around it, facing to windward, with their long wings expanded, and their webbed feet patting the water. The lightness of their bodies, and the action of the wind on their wings, enable them with ease to assume this position. In calm weather they perform the same manoeuvre by keeping their wings just so much in action as to prevent their feet from sinking below the surface."

"There are," says the same writer in another place, "few persons, who have crossed the Atlantic, that have not observed these solitary wanderers of the deep skimming along the surface of the wild and wasteful ocean, flitting past the vessel like swallows, or following in her wake, gleanings their scanty pittance of food from the rough and whirling surges. Habited in mourning, and making their appearance generally in greater numbers previous to or during a storm, they have long been fearfully regarded by the ignorant and superstitious not only as the foreboding messengers of tempests and danger to the hapless mariner, but as wicked agents, connected somehow or other in creating them. 'Nobody,' say they, 'can tell any thing of where they come from or how they breed, though (as sailors sometimes say) it is supposed that they hatch their eggs under their wings as they sit on the water.' This mysterious uncertainty of their origin, and the circumstances above recited, have doubtless given rise to the opinion, so prevalent among this class of men, that they are in some way or other connected with the prince of the power of the air. In every country where they are known, their names have borne some affinity to this belief. They have been called witches, stormy petrels, the devil's birds, and mother Cary's chickens, probably from some celebrated ideal hag of that name; and their unexpected and numerous appearance has frequently thrown a momentary damp over the mind of the hardest seaman. It is the business of the naturalist, and the glory of philosophy, to examine into the reality of these things, to dissipate the clouds of error and superstition

wherever they darken and bewilder the human understanding, and to illustrate nature with the radiance of truth."

"As well," says Wilson, "might they curse the midnight lighthouse, that, star-like, guides them on their watery way, or the buoy that warns them of the sunken rocks below, as this harmless wanderer, whose manner informs them of the approach of the storm, and thereby enables them to prepare for it." The petrels are nocturnal birds. When, therefore, they are seen flying about and feeding by day, the fact appears to indicate that they have been driven from their usual quarters by a storm; and hence, perhaps, arose the association of the bird with the tempest. Though the petrels venture to wing their way over the wide ocean as fearlessly as our swallows do over a mill-pond, they are not therefore the less sensible to danger; and, as if feelingly aware of their own weakness, they make all haste to the nearest shelter. When they cannot then find an island or a rock to shield them from the blast, they fly towards the first ship they can descrie, crowd into her wake, and even close under the stern, heedless, it would appear, of the rushing surge, so that they can keep the vessel between them and the unbroken sweep of the wind. It is not to be wondered at, in such cases, that their low wailing note of "weet, weet," should add something supernatural to the roar of the waves and whistling of the wind, and infuse an ominous dread into minds prone to superstition.

The popular opinion among sailors, that the petrels carry their eggs under their wings in order to hatch them, is no less unfounded than the fancy of their causing storms: it is, indeed, physically impossible. On the contrary, the petrels have been ascertained to breed on rocky shores, in numerous communities, like the bank-swallow, making their nests in the holes and cavities of the rocks above the sea, returning to feed their young only during the night with the superabundant oily food from their stomachs. The quantity of this oily matter is so considerable, that in the Ferroe isles they use petrels for candles, with no other preparation than drawing a wick through the body of the birds from the mouth to the rump. While nestling, they make a clattering or croaking noise similar to frogs, which may be heard during the whole night on the shores of the Bahama and Bermuda islands, and the coasts of Cuba and Florida, where they abound. Forster says they bury themselves by thousands in holes under ground, where they rear their young, and lodge at night; and at New Zealand the shores resound with the noise, similar to the clucking of hens or the croaking of frogs (Pontoppidan, speaking of those of Norway, says like the neighing of a horse), which they send forth from their concealment.

"Bird of the ocean, whose fluttering wing  
Seems ever to touch the brink of the grave,  
How can it be that so feeble a thing  
Successfully combats the wind and the wave?  
He who hath formed thee, he only can give  
Strength 'till the war of the waters to live."

"As the petrel braves the hurricane's gloom,  
A bark has flown over the stormy sea:  
We thought that the billows had been its tomb,  
But the noble vessel was floating free;  
And, plunging her course through the ocean foam,  
She hath brought the sailor in safety home."

"Wanderer, thy bark with its beautiful form,  
And its graceful sails, that bend at thy will,  
Who gave it the power to strive with the storm?  
O remember it was not thy puny skill:  
The issues of death belong not to thee,  
But to him who hath formed the land and the sea."

MINSTRELSY OF THE WOODS.



#### SHORT READINGS FOR FAMILY PRAYERS.

No. XXVIII.

BY THE REV. HENRY WOODWARD,

*Rector of Fethard, Tipperary.*

#### THE CONNEXION OF THE OLD AND NEW TESTAMENTS A PROOF OF THE TRUTH OF REVELATION.

It has been observed that the most startling objections to the truth of revelation turn over, on the fullest examination, to the side of its strongest evidences. Thus the harsher traits of the divine administration, the sweeping desolations and wholesale massacres of which God's people are his appointed instruments—what does all this mysterious dispensation prove? That the scriptures give a false representation of the divine nature, and therefore cannot be true? No: it shows, on the contrary, that the characters which the Old Testament attributes to Jehovah are not fictitious ones, but precisely those which have been in all ages displayed by that invisible Providence which rules the world. It is "at his word the stormy wind ariseth." It is by his command that earthquakes, famines, plagues, and pestilences spare neither age nor sex, neither tender mothers nor their helpless infants. Well, then, what is all this but the very same harshness of administration, carried on by unseen agency, in which, according to the sacred history, a visible and human machinery is employed? Nor let it be said, "O, but there is a difference between these two. Angels, or whatever ministering spirits God may be pleased to send as executioners of his wrath, may be so constituted that to bear such stern commissions and to inflict such woes may not re-act upon themselves, and impart a character of ferocity to their minds; whereas, man is so formed that he assimilates to the work in which he is habitually engaged, whether it be to save or to destroy." But, even if this principle did apply to the exterminating Jew, and that the sense that he acted by divine command, and was not a voluntary but necessitated agent; if this, and other correctives of a system so replete with mercy, did not altogether counteract this tendency, yet, does not the acknowledged Sovereign, who sends plague and pestilence, employ, not by a word of command from heaven, but by his all-directing pro-

vidence—does he not, I say, employ man as the instrument of man's destruction? Who that believe there is a God can doubt that it was his hand which let loose the northern deluge upon the Roman empire, and that bared the bosom of America to the Spaniard's sword? These are the present mysteries of an inscrutable Providence: these are the clouds which now intercept our view, but which will, at the appointed season, clear away, when all is lost in one bright and universal blaze of evidence that "God is love." But still these darker lines of the divine administration answer, amongst others, this valuable purpose: they identify the character of God, as set forth in the scripture, with the character of God as witnessed by the phenomena which we see around us. They enable us to take up the language of the apostle, and to say to the objector, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."

If we wanted arguments to prove, what is as clear as proof can make it, that the Old and New Testaments are a true revelation, there is one which comes with peculiar force to my own mind. It is this: What could induce the authors of the latter to identify their system with the former, but a firm conviction that it was of God? What could induce them to refer to it as inspired, and to make themselves responsible for it; to implicate themselves, and make common cause, with an institution in many respects so wholly at variance with their own? What but an assurance that, though clouds and darkness might rest upon it, it was nevertheless divine? Compare the simple and spiritual worship of the gospel with the gorgeous and pompous ceremonial of the Jewish ritual. Compare the lives of the Old Testament saints, their multiplication of wives and concubines, with the spotless purity which the New Testament enjoins. Compare the bloody wars and vaunting triumphs of Israel over its prostrate foes, with the non-resistance, the long-suffering, the love of enemies, which the gospel breathes in every page; and then account for it, if you can, why the Author of the Christian religion, his apostles and evangelists, should have encumbered themselves with a vast machinery apparently so little to their purpose, so practically opposed to the main points they had to carry, so repugnant to the philosophy of the world and to the prejudices of those Gentiles to whom it was their object to preach the gospel? What, I say, but madness could have induced them (if, as some allege, they were benevolent forgers of a pious fraud) to have allied themselves to, and entangled themselves with, a system which could only clog the wheels of their undertaking, and retard its motion; nay, to all human appearance, forbid the possibility of its advance? Will it be said that the object was merely to conciliate the Jews? This might indeed be urged, if the originators of the new dispensation had not shown that they were ready to encounter death rather than make one single compromise with the prejudices of that people. How is it possible, then, that men so holy, so heavenly, so strictly veracious, should build the very foundation of their system upon falsehood, and this in order to conciliate those whose favour they would in no other instance sacrifice one jot or tittle of principle to secure? But will it still be argued, in spite of all

this, that the apostles, though lovers of truth, found it so essential to the new religion to engraft it on the predictions of the old, that, in this one particular, they yielded to expediency at the expense of right, and thus fabricated a scheme which seemed to correspond to and fulfil the Jewish prophecies? Absurd as such a notion altogether is, yet, if even for a moment we could entertain it, we might expect to find that there would be some pains taken to disentangle the prophecies from the context in which they are found. I mean so far as to show that Christianity, though founded on the former, had no concord nor agreement with the latter. Such would naturally be the wish and the endeavour of men circumstanced as this hypothesis contemplates, of persons who were the fabricators of a system of purity, holiness, and charity, grounded by a pious fraud (if such a case were possible) on the prophecies of the Old Testament. Such men would, doubtless, have been anxious to vindicate themselves from the charge of adopting, in the lump, that scheme of which the prophecies formed a part. They would have disclaimed all connexion with its bloody sacrifices, its gorgeous ritual, its ministrations of death. There would be elaborate explanations, at least, on these topics. There would be something to indicate that they were felt to be weak points, and that the case stood in need of some apology. But nothing of the kind appears; and it is on this fact that I rest my argument. I repeat it, that nothing can satisfactorily account for the manner in which the originators and writers of the New Testament appeal to the Old, but a certain knowledge and unhesitating conviction upon their part that the latter was a divine economy, "whose builder and maker was God."

#### THE CHURCH'S WARNING.

##### A Sermon,

BY THE VEN. CHARLES JAMES HOARE, M.A.,

*Archdeacon and Canon of Winchester, and Rector of Godstone, Surrey.*

PSALM xcvi. 7, 8.

"To-day if ye will hear his voice, harden not your heart."

THE book of psalms has been from the earliest ages the book of the church. It was the language of the ancient church; and Christians found it ready to their hand in the first assemblies for Christian worship: "Speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody in your heart unto the Lord."

Nothing, my brethren, can better mark our own primitive simplicity, than the union of this divine book with the early practice of set public prayers, and reading and preaching the word of God. In reading verse by verse these songs of Zion, we pledge each other, as of old, to their blessed and holy contents. Not a want nor a pang, not a sorrow nor a joy of the human heart can exist, which is not here described; praise and prayer, promise and threatening, every force of warning, every

lesson of instruction, is here blended with the most engaging declarations of the character, the purposes, and the acts of God: and in none more do all these several qualities appear than in that chosen hymn of each morning's service, from which the text is taken.

In this psalm we find the most animating invitations to praise God, founded on a sublime summary of the divine power, together with the personal interest of each creature that breathes in the divine blessing. "We are the people of his pasture, the sheep of his hand." And then, in order to draw the all-important distinction between the people of God and the mere children of this world, the warning of the text is added. The tribes of Israel are reminded of the "provocation" of their forefathers in "the day of temptation in the wilderness." God himself is introduced as charging them with their deep and incurable errors; and the fearful word of his oath is again recited, "To whom I swear in my wrath, that they should not enter into my rest."

May God enable us at this time profitably to gather from the words of this psalm, first, the motives to praise God; and, next, the fearful consequences of neglect or delay; concluding with some general reflections.

I. We have first, then, a most interesting mutual invitation to praise God: "O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms." And this at once from a sense of his greatness, and a confidence in his fatherly and personal regards.

His greatness. "The Lord is a great God: and a great King above all gods;" and, as a proof of his great power, "In his hands are all the corners of the earth, and the strength of the hills is his also: The sea is his; and he made it, and his hands prepared the dry land." The majesty of power, the extent of dominion, are those attributes of a king which at once demand and attract the reverence of his subjects. If we could imagine the sovereign rule of the whole earth vested in one great monarch; and, more still, if we could suppose him to have brought together all the varying elements of his vast empire by the strength of his own arm, or the wisdom of his own superior intelligence; we should doubtless regard him, and speak of him accordingly, as one of a superior order of beings, and should address him in terms of the most unqualified respect. And yet what is such a one to compare with him who created the very materials of his empire, who made the sea and the dry land; who in the sense of

a divine omnipresence holds in his hands all the corners of the earth; and who hath imparted to the hills their strength, and to the very universe its being?

Other qualities, no doubt, are necessary to command our full veneration and heartfelt worship. To greatness we are taught in this place to add goodness, and that in its fullest and widest sense; a goodness exercised towards the creatures whom he had formed, and who nevertheless had become sinners in rebellion against his just authority and laws.

To such beings we have then to mark further the extent of his condescension, and the personal interest he is pleased to take in their restoration, and their highest welfare: "For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand." "Let us then worship and fall down, and kneel before our Maker." Yes, my brethren, he, who "holds the sea in the hollow of his hand, and weigheth the mountains in scales and the hills in a balance," hath also his people, whom he looks upon with a mindful and affectionate regard: he has his flock, every member of which, as a sheep in his fold, he considers as if none but that flock, none but each individual in that fold, were the object of his care and tenderness and love.

A sense of our own personal and individual interest in the love of our supreme and heavenly King is that which must lie at the root of all our filial regards towards him, of all holy worship, and all acceptable praise. There is in these words, "We are the people of his pasture, the sheep of his hand," an irregularity of expression which is in itself highly instructive. If we are his "people," it is still a relation under the kindly figure of a flock gently tended and pastured; and, if we are his "sheep," it is still as a people under the guidance and governance of an infinite and uncontrollable dominion. And, further still, while such a figure justly represents the character of God as looking with care on every individual being in his creation; so does it also, through the gracious operation of a true faith, lead us to him, who in the new dispensation takes to himself the title of "Shepherd," "the good shepherd," who, having "fed his flock like a shepherd," at length "lays down his life for the sheep."

A consideration, indeed, of this new and covenanted relation to God, through Jesus Christ, will bring us before him in the disposition and affection of soul which best befits his praise. When to the assurance of faith we add the confidence of hope, and the sense of God's returning favour to us, through the intercession of his atoning Son, we then learn the highest motive to an adoring worship. Feel, in the first instance, your unworthiness

to approach, to address, to praise your God; be sensible that sin has set you at a distance from him; and that it is not only his greatness which is above us, but his justice which is against us, and armed for our punishment, and only to be intreated and appeased through the Son of his love, the incarnate Saviour.

What do we indeed owe to that extent of the divine mercy revealed to us in the gospel, which surmounts even our highest sins, and which reaches to the depths of our vilest lusts to snatch a soul from the lowest hell? How truly does our church address the God and Father of our Lord Jesus Christ, as "declaring his almighty power most chiefly in shewing mercy and pity." "His mercy reacheth unto the heavens, and his truth unto the clouds." He hath "magnified his word" of mercy above all his attribute of "power." He "willeth not the death of a sinner; but that he should turn, and live." He has linked himself to us by the double title of Creator and Redeemer. Nothing, in truth, but our own wilful perseverance in evil can obstruct his purposes of grace; nothing but our own obstinate silence and obdurate hearts can refuse to sing forth all his praise.

II. This, then, leads to the second portion of the psalm before us, and the solemn warning more especially embraced in the words of the text; a warning, doubtless, generally applicable, as the offer is universally inviting: "To-day, if ye will hear his voice"—his voice of invitation, of mercy, of command, of sovereignty—"harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness." The further and stronger application of the threat which follows may be best taken from the word of inspiration itself, as written in the third and fourth chapters of the epistle to the Hebrews, to which I would now direct your attention. The apostle St. Paul there addresses the Hebrew Christians—avowed, baptized, and enlightened professors of Christ's religion, even as ourselves—in the very words of warning now before us: "Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest). Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin" (Heb. iii. 7-13).

How fearfully near are the mercies of the gospel, and the threatened judgments of God, for neglecting those mercies! If it were otherwise—if we might crowd, or encumber rather, the courts of the Lord with the mere offerings of the lips, and then carry away our hearts to the works of our covetousness or the lusts of our flesh; we should, perhaps, count more worshippers, and hear louder and more willing praises. But these would be directed, in that case, to one whom we thought wickedly to be such as ourselves. Our praises would be an affront to the majesty of heaven, because offered at the expense of its purity; as if the deceitfulness of sin had blinded not only our own frail and erring hearts, but had even eluded, had even baffled and circumvented the eye of the Most High. "Be not deceived: God is not mocked: for, whatsoever a man soweth, that shall he also reap." The Israelites in the wilderness offered but a true picture of many a boastful partaker in greater mercies and higher deliverances than Israel knew. They came forth from Egypt, and then perished in the wilderness through unbelief. Two only, of that generation, entered into the rest of the promised land.—We are come forth from the ignorance and bondage of heathenism, and have passed through the waters of baptism. But what may still be our portion? "There remaineth, truly, a rest to the people of God." But what should be our "fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it?" "To-day if ye will hear his voice, harden not your hearts."

First, I say in conclusion, beware of a hardened heart: "hardened," as the apostle has said, "through the deceitfulness of sin." The heart is deceitful, and sin is deceitful. We have a double enemy; our hearts ever liable to be led astray, to "err," and "not to know God's ways;" and sin ever ready to mislead, so specious, so plausible, so full of excuses, so insinuating in its addresses, so ready alike in the world or in the chamber, in duty even, and much more in leisure, in business and in pleasure. Every thing which does not lead immediately to God has, in a certain way, a tendency to harden the heart against him. Every neglect leads to more neglect. The heart is ever ready to fall back, like a vessel afloat that is forced against the stream. Prayer insensibly becomes a burden, the word of God (God's word) unacceptable; church, sabbath, sacrament, all matters of indifference; till we live as easy without them as with them. Conscience grows into an annoyance, and we fly from it as from a torment, rather than listen to it as a friend. O! "if ye will hear his voice within you, harden not your hearts." What a tormentor will that conscience prove to be hereafter, which



we even now fear! What rest can it then give, or can it then have, when excluded from that rest "which yet remaineth to the people of God?"

You may, perhaps, little think that you are falling into the same hardness of heart with Israel of old in the wilderness. And perhaps Israel of old little thought that they were falling into the same obduracy with Pharaoh king of Egypt, who hardened his heart against the Lord. Yet they sinned even against greater mercies, longer notice, and deeper experience than ever Pharaoh had. And we may also, through the deceitfulness of sin, be hardened against the mercies of that dispensation of which Israel knew but the faint emblem and shadow; and, "if he that despised Moses' law died without mercy, ... of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

Next, redress the one great source of this hardness of heart, unbelief. "They could not enter in, because of unbelief." "The word preached did not profit them, not being mixed with faith in them that heard it." "Labour, lest any man fall after the same example of unbelief" (Heb. iii., iv.). Belief in God must be a persevering, in order to be a true faith. For a time the Israelites "believed his works and sang his praise; but within awhile they forgot his works." "Forty years long was he grieved;" when surely forty years had been but a short time for that generation to have remembered mercies of the most enduring worth; which, when seen in all their extent, are "from everlasting to everlasting upon them that fear him." Believe unchangeably, my brethren, your own unchangeable God—your Saviour "Jesus Christ, who is the same yesterday, to-day, and for ever." There is nothing that can alter his purposes: there is nothing one day more wonderful, than another day in his eternal counsels of grace. From all eternity he has planned your salvation. O strive that to all eternity you may show forth his praise.

In a word, unbelief lies at the bottom of all your failures and misdoings. You believe not that which is infallibly true, and eternally important. You feel not the majesty of that name which is great, wonderful, and holy; nor the extent of that grace which shone forth in the epiphany, in the doings and the dying of the Lord from heaven. You can believe and appreciate the suffering of a fellow man for great designs—of those devoted men who surrender life for their country or mankind in brave or charitable exploits: how is it you believe not the Saviour (often feebly imitated by them, or preached from their lips), who laid aside not human comforts only, but divine glory; who suffered far otherwise than

as only a messenger sent from God to man, and who now "ever liveth to make intercession for us?"

Finally: "To-day if ye will hear his voice, harden not your hearts." If at the end of your course perseverance be wanting, how much more must we press upon you resolution at its commencement! To some, indeed, I say "Persevere," but to many more I cry out "Begin." "To-day," after so long a time, as he saith, "To-day if ye will hear his voice," so would I now reiterate the same exhortation. Are there not many present in every congregation to whom the words may even now be applied? "Forty years long," yea, fifty, sixty, even seventy years have I been made to serve with your sins, and been wearied with your delays. Or, if younger, have not thirty, have not twenty years, or fewer still, have sufficed you, for God to have been grieved with you, to have striven, to have invited, pressed you; but are you still delaying the resolve to-day, and are yet crying out to-morrow?

Well, then, after so long a time, God now says to you to-day—this day has he invited and admitted you to his tabernacle, his worship, his praise. You have said, "O come, let us worship and fall down, let us kneel before the Lord our maker." Let not, then, another day find you the same heartless, worthless creatures as before. Let not another sabbath begin, as perhaps this has begun, with worldly thoughts and even practices; but let this sabbath itself close, and every other henceforth open, with prayer; and then shall each advance to praise, and close in gratitude and love, till that sabbath of eternal rest shall at length open upon you. Then shall the resolutions of this day, and the persevering praises of each returning day of holy rest, be remembered with a gratitude beyond all bounds; and the fulness of your joy shall harmonize with the shouts of other glorified spirits and the multitude of the heavenly host, in those never-ending hallelujahs which truly rest [not day and night around the throne of God and the Lamb.

#### SABBATH MEDITATIONS.

No. XXXVII.

MARCH 9.—FIFTH SUNDAY IN LENT.

Morning Lessons: Exod. iii.; Luke xx.  
Evening Lessons: Exod. v.; 1 Thess. i.

#### MORNING.

"And the Lord said, I have surely seen the affliction of my people, which are in Egypt.—Exod. iii. 7.

*Meditation.*—"If we will needs follow our own lusts, our heavenly Father hedgeth our way with thorns, nurturing and humbling us through trouble, that we, being tried and purified as gold in the fire, may cry and call unto him, and that we may give over earthly things, seeing that we find no quietness in them. He



bringeth us into 'the land of promise,' howbeit through the wilderness, through much travail and labour. Blessed are they that, in patience, without murmuring, suffer the Lord to work, and do faithfully follow him" (Bp. Coverdale).

*Prayer.*—O Lord God of Abraham, Isaac, and of Jacob, that keepest thy covenant and promise even to a thousand generations, though thou didst tarry long and sufferedst thy people Israel to be evil-entreated four hundred and thirty years in the land of their captivity, yet, when thy set time was come, thou didst show thyself strong in their behalf, and leddest out thy chosen with gladness; Good Lord, help us, according to thy word, to believe that these things happened also for ensamples, that we, through patience and comfort of the scriptures, might have hope.

Lord, enable us to draw nigh unto thee, as our reconciled Father and covenant God in Christ Jesus. When our heart is in heaviness, we will think upon thee: when our soul is vexed, we will complain. O, do thou hear our sighs and our groaning, and come down, and deliver thy children, that call upon thee. In the fiery trial of our faith thou dost afflict but not forsake, thou dost try but not consume us: thou dost lead us into the desert, but it is to speak comfortably, and to give us all our fresh springs of joy and gladness from thence. Lord, when the cloud is darkest, then doth thy bow of promise shine the brightest: when the furnace is hottest, and our spirits fail us by reason of cruel bondage, then dost thou, O merciful Saviour, thou angel of the Lord, appear to us in a flame of fire out of the midst of the bush, and revealest thyself as the great "I Am"—the same yesterday, to-day, and for ever.

We would approach thee, O Lord, in all reverence and prostration of spirit; but, blessed be thy name, we need not, like Moses, tremble, and hide our face, and fear to look upon thee; for through Jesus, our great high priest, we have boldness and access with confidence: yea, he hath rescued and delivered us from a bondage more grievous than that of Egypt; he hath purchased for us an inheritance in the heavenly Canaan, and hath brought us into the glorious liberty of thy redeemed children. To him be ascribed all praise and thanksgiving, for ever and ever. Amen.

S. H.

EVENING.

"Ye were ensamples to all that believe, in Macedonia and Achaia."—1 Thess. i. 7.

*Meditation.*—"Shall we neglect 'good works'? Does it follow that we should desert the law of obedience in love? God forbid! Let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoiceth in his own works. Having such an example, how strenuous should we not be to obey his will, and work the works of righteousness with all our strength" (St. Clement to the Corinthians)!

*Prayer.*—Most gracious and merciful Father, I confess unto thee, with shame and confusion of face, that, whereas I was bound to follow thy godly servants at Thessalonica, and become an example to others, I have too often been a stumbling-block in the way of my brethren, and caused thy holy word to be evil spoken of by my perverse ways, by pride and self-seeking, by love of the world and lukewarmness in thy service, by the fear of man and the snare of men's applause.

O Lord, I come to thee humbly imploring thy pardon and forgiveness. Blot out, I beseech thee, as a thick cloud my transgressions, in the blood of Jesus; and quicken me by thy Holy Spirit, that I may arise to newness of life. Let thy gospel come even unto me in power and in the Holy Ghost and in much assurance, that, as beloved of thee, I may know my election to be of thee by the work of faith and labour of love, by patience of hope and turning from every idol to serve thee, the living God, waiting for the blessed coming of thy Son, Jesus Christ, from heaven with all thy saints.

While I study to be known and seen of all men, prevent me, O Lord, lest I seek to please men; and vouchsafe that, with a single eye to thy glory, I may approve myself unto thee, which triest the reins and the heart. Give me grace never to be ashamed of the gospel of Christ, but to confess him even in the midst of a gainsaying world; and, while I shun the very appearance of evil, let me not use flattering words nor a cloak of covetousness; but, keeping my conscience void of offence, may I walk in wisdom toward them that are without, and kindly towards them that are within, making mention of all in my prayers without ceasing. Strengthen me with thy might in the inner man, that I may be true and just in all my dealings, and never go beyond or defraud my brother in any matter. Let the law of kindness be on my tongue, comforting the feeble-minded, supporting the weak, and exercising love and patience and forbearance towards all men. Arm me, O Lord, with the breastplate of faith and love, and let me have for an helmet the hope of salvation. Thus may I look for thee in holiness, and, when I awake up after thy likeness, be well satisfied with it. And these blessings I implore of thee through the alone merits of Jesus Christ, my Saviour and my righteousness. Amen.

S. H.

#### THE RICH MAN, AND LOVE OF MONEY\*.

"Why dost thou heap up wealth which thou must quit,  
Or, what is worse, be left by it?  
Why dost thou load thyself when thou'rt to fly,  
O man, ordained to die?"

COWLEY.

"A RICH man," said our Lord, "shall hardly enter the kingdom of heaven." And, perhaps, there is no country upon earth which affords us greater advantages for illustrating the truth of this declaration than our own, and that for an obvious reason: there is no country where the power of wealth, and the consequent snare which may attend it, are more strikingly exemplified. Money may be said to be the source of nearly all the greatness of this country. We are now the first nation upon earth. Our power, influence, commerce, exceed those of all other people. Ancient Rome, in her palmyest days, could not for extent of dominions stand comparison with England. And yet, mistress of the world though she be, wealth may be said to be the chief source of her

\* From "Self Inspection." By the rev. Denis Kelly, M.A., minister of Trinity church, St. Bride's, London. 18mo. London: Edwards and Hughes. 1845. We have already expressed our commendation of Mr. Kelly's works, and that before us is deserving of the same: "Self Inspection" is well written. It affords topics for serious self-examination, and is eminently calculated to draw aside the veil by which men are too apt to hide, even from themselves, their actual spiritual state. We most cordially recommend it to the perusal of our readers.—ED.

power. In all her great upward movements in the scale of national aggrandizement, her steps have been urged on by wealth. There is, therefore, a sort of grandeur about wealth in this country, which it has in the same degree in no other. The possession of vast wealth, in this country, invests a man with a weight and influence which are surprising. It not alone opens to him all the ordinary means of enjoyment, by putting all the productions of nature and art at his command, but it gives him a moral weight and influence which is almost unlimited. In short, it gives a man the weight and influence of a prince or potentate. We believe it is scarcely exaggeration to say, that there have been instances, in this city, of individuals who have, through their boundless wealth, influenced the destinies of nations and controlled the great political movements of the world. Such a thing has been known, as a man\*, of humble and unpretending exterior on our public mart, having had it in his power either to set in motion or to stop the mightiest plans and projects of kings and generals, to suspend or to carry on wars between nations and empires. Hence the power of wealth is more strikingly seen and exemplified here, than perhaps in any other country. Indeed, it is enough even to mention the name of "rich man," to be satisfied of this, and the weight which it carries with it. What power and influence are associated with that name! What homage and deference are paid to it! (A reproach that it should be so, if there be nothing but possession of wealth to claim it.) How is the friendship and alliance and patronage of the rich man courted! How does wealth invest him with a hundred virtues which he possesses not! and, alas, what is worse, how does it palliate the vices with which he is stained, or almost turn them into virtues! It gives a man every thing (so to speak) which the world can give. It is the key to open all the means of earthly enjoyment. It gives all the world can give: that is, it gives all but happiness and contentment. It cannot bestow these, even for this short and uncertain life; and, as to happiness for another life, it does not even pretend to give it. When the idol, therefore, is so gorgeous, it might, as a matter of course, be expected that the homage of its worshippers would be proportionally fervent and profound; and, accordingly, in this country, and more especially in this great city, does the passion for wealth most conspicuously, as well as fatally, exhibit itself. Let a man, then, once become a worshipper at that shrine—the shrine of Mammon—let him become the passionate votary of wealth (for such is the character we must suppose in order to elucidate our subject), and ah, does it need any laboured comment to point out what an awful snare that wealth may become to the soul? For where is the passion likely to become so engrossing as in that place where there is so much to enkindle rivalry; and where, let a man accumulate whatever sums he may, he still finds a fortune towering above his own, as Alp rises above Alp? When once avarice takes possession of the soul, all a man's acquisitions become like fresh fuel to nourish the flame which already burns so intensely. His riches are like links, which bind the heart more strongly and more closely to

earthly vanities. They involve him in an endless maze of schemes and projects of earthly aggrandizement. And, whilst the mind is occupied with these most engrossing of all objects, how little room can remain for attending to those sober and serious lessons which we would instil. There are none of those aids to reflection, none of those cold blasts of adversity, which are so needful to make one turn one's thoughts to higher and purer and happier scenes of existence: none of those disappointments which are necessary to make one sigh for a better "portion" than any in this life, and to open one's eyes, and "make him see and know himself." His life, amidst this unbroken flow of prosperity (supposing the individual not under the influence of religion), is likely to prove a golden but fatal dream of carnal security and self-deception. His wealth supplies all his earthly wants. His wealth keeps from his eyes all objects which may occasion him distress. His wealth keeps from his ears, too often, faithful reprovers: his wealth gathers around him flatterers: it keeps him from hearing the truth. His wealth gratifies those propensities, which so need to be kept down in us all. And how few are the opportunities afforded us of speaking plainly to the man on whom fortune smiles, on whose plan success ever attends, who is surrounded by "troops of friends!" It is afflictions, losses, trials, most commonly, which bring men to them whose commission is, "Comfort ye, comfort ye my people." Under those, men have an ear, and they listen to us; but, in a world like this, with so many snares and fascinations and allurements, all of which are spread for the rich man, it is but seldom an opportunity is allowed us of admonishing and warning; and, alas! even when it does occur, it is not always used\*. Hence his position is so dangerous. Every thing in it, we may say, conspires to lull him into dreams of carnal security and self-indulgence. But, besides this, there is a kind of fascination—I had almost said bewitchment—about gold. The spell it exerts on the mind is a mysterious, unaccountable thing (we speak now of the passion of avarice—loving money for its own sake). This spell has been observed in all ages. When we come to think what is the object of this passionate attachment, viz., a little shining dust, it seems an extraordinary and mysterious thing how it should be so loved on its own account. But so it is. We know the affections of the human heart can gather around and centre in that "thick clay;" and that to such a degree as to exclude every other object. We know that, under its accursed spell, all the tender sympathies of nature may wither and die. We know that, for the sake of it, the dearest ties are often rent asunder; all that is due to the nearest and tenderest relations, to father and to mother, is forgotten. Alas, for the sake of gold what crimes have not been committed! what deeds—at which the heart grows sick—of cruelty and oppression, of wrong and robbery, of fraud and injustice, while widows' tears and orphans' cries appealed in vain to the iron soul of avarice!

When a passion for wealth masters the soul, it turns man into a demon. The love of it has

\* E. g. Rothschild. Is not this statement a little exaggerated?—Ed.

\* Who has the courage now, either from the pulpit or in private, to speak plainly and faithfully and pointedly to the "rich man," as our Lord did to the "rich man," and to warn him, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God?"

been, as history and the records of human crime show, at the bottom of the most atrocious crimes ever committed. There is, therefore, a sort of dreadful spell about the thing. "O, accursed thirst of gold," exclaims the great epic poet of antiquity: "what wickedness has not man perpetrated for thee!" And, when the love of it seizes the soul, it breaks up, it destroys the whole moral system. It hardens the heart: it steels the bosom against every tender sympathy: it turns men to stone: the passion becomes all-engrossing. It may be mentioned, as a singular fact, and it is the remark of ancient as well as of modern times, that the love of money grows with the increase of wealth, *i. e.*, the more you have of it, the more tenaciously you grasp it. And instances are on record, where men, who were comparatively generous and liberal when not worth a hundred pounds on earth, after they became possessed of enormous wealth, of tens of thousands, valued a guinea as if it were coined from their heart's blood, and grasped, with a death-gripe, their gold. Now this, we say, cannot be a natural state of feeling. There must be something wrong; there must be some mysterious spell at work, where it exists. And, knowing what the scripture has said of gold, can we disbelieve that that spell is from the author of evil, and that he is exerting a direct influence on such a mind? O, yes; to some influence of the kind, some evil, some satanic influence, we must attribute the effect. The truth is, we always see that a perversion of God's gifts is judicially punished in some dreadful manner. When God bestows wealth on a man (for it is his gift—"the Lord he giveth power to get wealth"), he does not mean that wealth to be a curse or a snare to him; for it may be a blessing, and will be a blessing if used aright. He bestows it on him that it may be a blessing to others and to himself; and, if used for the end for which it is given, it will be a blessing to the giver as well as to the receiver. But man would cross the purpose of heaven, and defeat the end for which wealth is given. What is meant to be a general good, he would hoard and keep to himself. And what is the consequence? That which would, if rightly used, be a blessing both to himself and to others, is not allowed to be a blessing to him, who thus frustrates the divine intention, but, on the contrary, is turned into a curse. The avaricious man would keep all to himself. He does so. But God turns it into a curse in his hands. It is like the manna which bred worms. He keeps it, but God does not permit him to enjoy it. It gives him no real or solid happiness: he only hoards it up; and it becomes, in righteous retribution, the rock on which his everlasting hopes split.

#### THE CURSE OF AUSTRALIA\*.

A COMPARATIVELY level road succeeded to the grand mountain pass; and we journeyed on to our mid-day resting-place, called the "Rivulet," the little stream at this place being, by some remarkable accident, rightly named. A new, glaringly smart-looking inn here promised tolerable accommodation. It was as fine as twenty differently coloured kinds of paint could make it.

\* From "Notes and Sketches of New South Wales," by Mrs. Charles Meredith (Murray's "Colonial Library," No. XIII. 1844).

Panellings and "pickings-out" of rainbow hues were set off by pillars of imitative and varnished marble, the like of which no quarry ever knew; and these again, touched up with bronze-paint and gilding, gleamed in the sun with almost dazzling lustre. A good verandah led by French windows to the two front rooms, into which I walked, without seeing any inhabitants or attendants. A few gaudily-painted chairs, a small bad mirror in a large gilt frame thickly shrouded in yellow gauze, and a new cedar table covered with tobacco-ashes and liquor-stains, composed the furniture of either apartment. After a long and ineffectual sonata on the hand-bell (no other description being seen, save in a very few of the very best colonial houses), just as I began to despair of its power, a young girl shuffled along the hall from the back settlements, and, holding fast by the door-handle—for she was almost too much intoxicated to stand—took my orders for luncheon; and, after many vain attempts, at length succeeded in wiping the table with a ragged, very dirty apron. Her dull, light-coloured hair hung in matted tangles about her neck and ears, her dress was disordered, torn, and dirty, and her face bloated and stupid from the effects of drink: never did drunkenness wear a more revolting aspect; and I felt relieved when the wretched creature left the room. My companions had a similar tale to tell of the male portion of the establishment: every soul was drunk; and it was some time before they could arouse any one to attend to the horses. The same unfortunate girl I had before seen laid our cloth, and brought what we wanted, or rather what we could get: for I imagine the copious libations indulged in by the whole household had made them regardless of eating, and the larder was, accordingly, very ill supplied. Bread and a few eggs (positively without ham!), which our ministering Bacchante rolled on the floor as she staggered in with them, formed our repast; but she took pains to impress upon us the pleasing assurance that there was "plenty o' ale an' sperrits."

We strolled down to the bank of the little rivulet, where I found many beautiful flowering shrubs; and the verdure of the adjacent little flats showed how excellent a garden might be made there, but, I fear, never will: idleness and drinking are such besetting sins, and money to provide them both so easily earned by "keeping a public" in this colony, that nothing demanding bodily exertion is attempted. Meat can run about and feed itself on the wild hills, and flour they can buy: fruit and vegetables they "don't heed," as they would demand some little labour to produce.

As we returned towards the house I looked at it again, as it stood in raw, shiny, comfortless newness, like a great toy freshly unpacked. Behind it lay a crowd of dirty, old, ruinous hovels, that formerly served in its stead, and still were used as outhouses, stables, &c., all broken, and half unthatched. All the fences within sight exhibited the same dilapidated aspect, whilst ash-heaps and other less sightly things lay all around. How different would be the state of almost everything in this colony, were that greatest curse man ever created out of God's good gifts, intoxicating liquor, less easily obtained by those who ought to be the industrious and prosperous, but, alas! too

generally are the idle and worthless, part of the community! Time, money, character, decency, feeling, principle, ambition, and honesty—all are sacrificed to the demoralizing passion for rum, when once it gains the ascendancy; and, to know how often that is, we need only observe and listen to the sad evidence so continually passing around us. I perhaps praise the tidy appearance and good cookery of a friend's servant: "Ah, yes, she is an excellent cook; but we can so seldom keep her sober." The coachman of another seems quite a model for his class, till you hear he is so confirmed a drunkard that his mistress dares not trust him to drive her home alone from a party. Another family have an honest old "major-domo," faithful and good in every other point; may be trusted with "untold gold," but not with a bottle of rum. It is a universal failing; and a really sober servant or mechanic may, consequently, be held as a pearl of great price. Age and sex make no difference: your dainty lady's-maid or pretty young nurse-girl is just as likely to be over-liberal in her libations to Bacchus as your groom or shoeblack; and no threats, no bribes, no punishments, avail to keep the besotted creatures from the dram-bottle, if it be by any means or in any shape accessible. I have known a female servant drink camphorated spirits of wine, and suspect the same individual of consuming a pint of hartshorn which mysteriously disappeared about the same time from my room, its evident strength being, no doubt, too tempting. Eau de Cologne and lavender-water, I know, they drink whenever they are left about, or anything else believed to contain spirit. The universality of this vice is most dreadful to contemplate, and far worse to witness and endure. Almost the only exceptions among the lower classes are the families of English emigrants, who, accustomed to poor living and hard work at home, continue sober and industrious, thankful for the many hitherto unknown comforts and luxuries they can enjoy, and carefully and fearfully abstaining from all excess. Of this class I have known excellent examples, both old and young, male and female; and can only hope that in time their better and wiser course may be appreciated and emulated by other portions of this now numerous population.

The prevailing vice of drunkenness, among the lower orders, is perhaps more resolutely practised at this season than any other. I have heard of a Christmas-day party being assembled, and awaiting the announcement of dinner as long as patience would endure; then ringing the bell, but without reply; and, on the hostess proceeding to the kitchen, finding every servant either gone out or rendered incapable of moving, the intended feast being, meanwhile, burned to ashes. Nor is this by any means a thing of rare occurrence, as the crowded police-office can bear ample testimony.

## Poetry.

### HYMN.

(For the Church of England Magazine.)

"Thieves, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God."

THERE is a land on high  
Of joy untold, unknown,  
Where saints behold the face of him  
That sits upon the throne.  
There spotless spirits dwell,  
The followers of the Lamb,  
They who have not defiled their robes  
With deeds of sin and shame.  
No drunkard entereth there,  
Nor, in that bright abode,  
Drinks of the river that makes glad  
The city of our God.  
O, no; but he must dwell  
Where the worm never dies,  
Where not one cooling drop shall soothe  
His burning agonies.  
Great God, to every soul  
Impart thy mighty grace;  
That we may ever hunger more,  
And thirst, for righteousness.  
So, when we reach our home,  
Our holy home above,  
For ever we shall drink of thee,  
The Fount of life and love.

HENRY DOWNTON.

### REFLECTIONS FOR A CHILD,

ON GEN. III. 8-24.

UNHAPPY pair! does each one fear  
Jehovah's voice and presence near?  
His footsteps do they terror bring,  
And make them feel sin's bitter sting?  
No stormy blast or earthquake wild  
Plac'd God before their troubled mind:  
He walked; and from his presence they  
Fled his offended majesty.  
He walked; nor then in scorching beams,  
To paralyze their trembling limbs,  
With measur'd steps came nature's God,  
While mercy held the chast'ning rod.  
At cool of day, when sweet repose  
O'ershadow'd the luxuriant groves,  
Sovereign pity give a place  
To screen them from his angry face.  
Wrath moved slow and calm along  
The path Omnipotence trod on:  
Himself the harbinger of grace,  
When justice to his love gave place.  
Th' affrighted pair, in agony,  
Hid from his awful majesty:  
His voice reach'd to each trembling one,  
And pierc'd alike each guilty soul.  
"Where art thou, Adam?" struck his ear  
In solemn accents, mild and clear:  
Jehovah's words wrung thro' his heart  
In agitating visions dark.

"I heard thy voice, and was afraid,  
 And fled into the garden's shade:  
 I dare not look upon thy face—  
 And hid me in my nakedness."  
 "Who told thee of thy nakedness?  
 Hast thou my strict command transgress'd?"  
 When Adam, with presumptuous lips,  
 The sin upon his partner fix'd.  
 O, Adam, fallen from thy place,  
 Blest image of thy Maker's face,  
 The griev'd Spirit of thy God  
 For thee has curs'd all earthly sod!  
 The guilty woman here express'd  
 The serpent's power and subtleness:  
 Jehovah then to each address'd  
 The sentence on the fallen race.  
 Most blessed Lord! thy gracious plan,  
 When thou didst form that happy man,  
 Created to adorn the earth,  
 And magnify thy glorious work.  
 Perverted now, and dead are they  
 To all their former purity;  
 Pain and every sad reverse  
 Comes down in that most awful curse.  
 Wreck'd upon sin's darken'd shore,  
 And paradise to view no more,  
 In deep despair they, side by side,  
 Are driven forth on misery's tide.  
 Yet, ere they leave their happy home,  
 Hope dawns on each benighted soul,  
 And rises in a Saviour's love  
 With mediation from above.  
 O, mercy great, and passing all,  
 The feeble, fallen, powers of man!  
 The angels, they desire to see  
 This all-stupendous mystery.  
 Each blessed spirit waits before  
 The majesty they all adore,  
 Joining the myriads in his praise  
 The angelic host their voices raise:  
 Happy beneath his gracious smile,  
 Filling them with love divine,  
 The Almighty's presence in each one  
 Shines forth from his eternal throne.  
 Thus liv'd mankind in regions blest,  
 Pure and created for happiness;  
 They, like the angels of his grace,  
 Beheld their Maker's glorious face.  
 Still, heavenly refuge for the soul,  
 And promis'd hope to anchor on,  
 All hail to God's incarnate Son,  
 Adorable Immanuel!

H. C. BRAMLEY.

### Miscellaneous.

DISPOSITION OF THE CHINESE TO RECEIVE CHRISTIANITY.—Here are some particular facts: First, The most celebrated writers of the dynasties of China have spoken better and more clearly of God, of Providence, of the rewards to good men and the punishment of bad men, of the madness of idolatry, than the wisest of the Greeks and Romans. Secondly, At the end of the last century (the seventeenth) forty *literati* who signed their names, caused to be

printed, with the title of "Tochin," two little volumes, in which they proposed to the whole empire the principal dogmas of the laws of nature, as the true doctrine of the "kings" and of antiquity. Thirdly, Those of them who have attacked the religious writings of the Europeans, have never said any thing contrary to what concerns the Divinity and his infinite perfections; on the contrary, they agreed that they taught China nothing in that respect. Their objections and their pretended jests referred only to our mysteries. Fourthly, The works of Matthew Ricci, and of many other missionaries, have been decorated with beautiful prefaces by the most celebrated *literati*, who praise their doctrine. Fifthly, The emperor Yung-ching, the son of Kang-he, having ordered the missionaries to withdraw, he wished to justify to the whole empire a conduct which appeared a censure on that of his father. For this reason he ordered the Han-lin to refute the books of the Christian holy religion, which he had caused to be sent to them. These doctors examined them carefully, in order to place themselves in a condition to obey the emperor, who had the matter much at heart. The examination lasted six months, and finished by a memorial, in which they humbly represented to him that they could not refute the European books without falling into contradiction with the 'kings,' and exposing themselves to the ridicule of all the *literati*. The matter ended there; and the Portuguese missionaries still have the books which had been borrowed from them, and which were returned to them without any remark. The missionaries did not learn this anecdote till the death of this prince. Sixthly, Many *literati* to whom God had granted grace to be converted, have owned that the doctrine of antiquity, meditated and examined, had very much contributed to dissipate their doubts and their hesitations. The celebrated prince John, who suffered so much for religion, relates of himself, that the conformity of the truths preached by the missionaries had struck him forcibly. In consequence he addresses this as one of the motives of credibility which he proposes to the *literati* to correct them, in a little book which he composed with that view. Seventhly, Every missionary can bear witness that the *literati* never made any difficulties with regard to any thing that precedes the coming of the Messiah. One of the missionaries gave this anecdote: "Since I have been at Pekin, I have baptized a man of letters, whom the grace of God led to the truth through the study of the 'kings.' The more he meditated on the doctrine which they contain, the more uneasy he became. The means of solution which he sought were to consult the *literati*, then to cause himself to be taught by the most learned and able of each sect. Nothing could satisfy him. One of his relations had some business at Pekin: he took it upon himself, and journeyed more than three hundred leagues, in the hope that he would find in the capital what he sought in vain in the provinces. A few days after his arrival, he entered, as it were by accident, into a coffee-house to take refreshment. Two Christian converts were drinking tea, and were conversing near the spot where he had seated himself. He was quite astonished to hear them talk of God as they were doing. He approached them, put several questions to them, and was so satisfied with their answers, that he could not contain himself for joy. It suffices to say, that he caused himself to be instructed, and hastened to return to his family as soon as he was baptized, there to preach Jesus Christ."—*Captain Pildring's Olio*.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



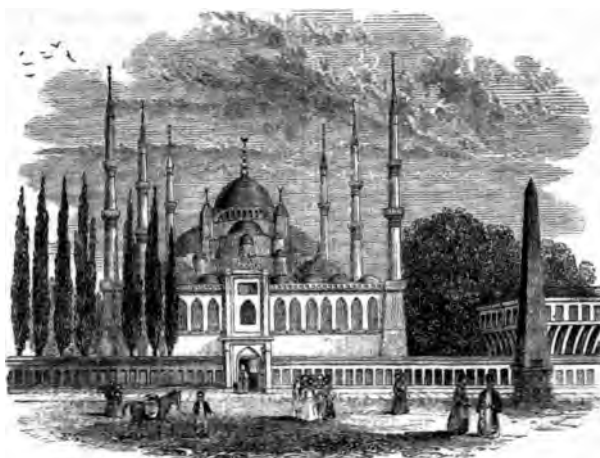
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 514.—MARCH 15, 1845.

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[Mosque of Sultan Achmet at Cairo.]

## MOSQUES.

### No. II.

IN a former number a description of the mosques of Cairo, with an illustration, was given. The following, on the same subject, will not be less interesting. The extract is from Formby's "Visit to the East:"

"I shall venture upon an extract or two descriptive of our visit to the three principal mosques in Constantinople, into which, a few years ago, it was a rare event for any European to enter, though now a common one enough. We had for several days passed by these really beautiful buildings with much longing to see the interior; the utmost of which we could obtain a glimpse being a few glass lamps containing oil, with little tapers swimming in them; a figure or two, seated cross-legged upon matting apparently very clean; but no more. To our great delight, as we were conning over the expenses of a firman, the news spread over the different inns that a

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firman was granted, and that the mosques would be open some time the next morning. The Aia-Sophia being the principal mosque, we accordingly made it our rendezvous at the early hour of six, that we might run not the least risk of being too late; and were rewarded by the pleasure of studying the habits of the passing and loitering population for four hours and a half, during which each of us for the first time made use of the sheesha or water-pipe, and found it a rather cumbersome method of smoking. At last there were symptoms of a bustle; and the party seemed to be busy buying slippers. Some acknowledgment of the sanctity of the mosque was most justly required from us, in the manner customary with them, namely, the taking off our shoes; but, a Frank dress hardly permitting this, the substitute of covering them with the inner leather slipper was allowed instead. This custom of acknowledging the house and temple of God by putting off the shoe is one from very early times. Moses and Joshua were commanded—'Put off thy shoes from off thy feet; for the place whereon thou

standest is holy ground.' It is the invariable practice among eastern religions.

"We entered St. Sophia, and found ourselves within a large, spacious dome, from whence were suspended innumerable lights, or rather glasses for oil, not unlike those which are used in Europe for the bed-rooms of invalids and nervous people, as a protection against the terrors of darkness. I cannot give you a full description: I was too much perplexed by the novelty of the scene. The high altar (the altar where St. Chrysostom once stood\*) is clean gone: it faced the main entrance from the west. There is still a small pulpit, to which a straight row of stairs leads, whence an harangue is made every Friday. We wandered about for some time; but the three French officers, to whom the firman had been granted, apparently anxious to have done with the business, hurried us to the cloisters, as I shall term them from want of knowing better, up some stone steps, and from thence to the outside, where we were at last able to climb to the top, and to enter a little gallery surrounding the interior of the dome, that resembles the whispering-gallery of St. Paul's cathedral in London, and commands an admirable view of all that is going on below. The depredations which travellers and others have here made upon the mosaic-work of the ceiling of the dome are but too plain. In some places the mosaic is stripped off for several feet; and such appears to be the ravenous collectorship of the Frank visitors, that even the little boys in the streets are assiduously on the watch for their opportunity clandestinely to offer for sale the plunder of this ancient edifice, wrapped up in pieces of paper; and, now and then, positive fragments of the plaster, with the mosaic work imbedded in it. The material consists of square bits of glass, with a gold enamel over the surface exposed to view. The roof is so blackened, that it is not possible to see clearly what the design is, which appears, as far as one can judge, to be that of the dove descending. The ground-plan of the church resembles a Greek cross. The length of the nave, from east to west, is about 270 feet; its breadth, 160; from the floor to the span of the dome, about 185 feet. There is something remarkable in the extreme flatness of the dome, which has barely more than a concavity of twenty-two feet from its span.

"There is a peculiarity remarked by architects in these buildings, which belong to a school termed the Byzantine, almost extinct as a form of modern architecture; that the principal dome, which is their leading characteristic, unlike that of St. Paul's, or St. Peter's at Rome, is supported by four huge columns. Those in this church are said to have been part of the temple of the sun at Baalbec. They are of porphyry; but the fact of their coming from Baalbec rests upon no very good authority, as you will hereafter see; and hence, when the circular wall is raised upon the pillar that has to bear the dome, its tendency is to bulge outwards. This has been corrected in the dome of St. Paul's, by several strata of chains imbedded into the work. In St. Sophia the architect has been compelled to raise immense solid buttresses on the outside, which grievously disfigure its external symmetry. Indeed, the simple

truth must be confessed, that its exterior is extremely plain, ugly, and shapeless. The emperor Justinian is said to have caused a picture of king Solomon to be painted and placed on an adjoining fountain, looking in an attitude of deep astonishment towards the church of St. Sophia. On the consecration of the church, as if in rivalry of Solomon, 1,000 oxen, 1,800 sheep, 600 deer, 1,000 pigs, 10,000 fowls, were slaughtered for the poor, 30,000 measures of corn distributed, and several hundred-weight of gold divided amongst them. It is also said that, during the consecration service, as the emperor stood before the high altar, and repeated the words, 'I thank thee, God, that thou hast permitted me to complete this work,' hardly were the words uttered than, almost in the same breath, he added, 'Solomon, I have outdone thee\*!'

"Leaving this ancient venerable building, now, for the sins of its former people, a mosque of the same God, but in servitude to a spurious law and revelation, we come to the mosque of sultan Achmet, which is really beautiful. It has been built, as indeed have all the Turkish mosques, after the form and pattern of St. Sophia, but with a design suited to the beautiful minarets, which here are true and natural parts of the building, and not forcible additions contrary to the spirit and character of the design, as in the case of St. Sophia. The exceeding cleanliness, elegance, simplicity, and beauty of its interior corresponded with the fascinating symmetry of its many domes and minarets peeping out from the trees. This mosque looks down upon the Atmeidan, or Hippodrome; and in its presence was accomplished that romantic tragedy of Ottoman history, the murder of the young sultan Osman, by an insurrection of the well-known lawless Janissaries. How little did they foresee that the blood of their prince was to be the signal forerunner of their own, at the hands of a lineal descendant of their murdered monarch! This very hippodrome was literally strewed with the limbs and corpses of massacred Janissaries, in the savage, but necessary (?) extermination of them, in 1826, by sultan Mahmoud.

"The Suleimanieh was but a repetition of the preceding. To an architect there may have been many interesting points of difference; but its general appearance is much the same. The eye, and I may say the heart, sadly misses the high altar of the Christian church in these oriental temples. The mihrab, or Mahometan altar, is but a niche, on which to preserve the Koran, in such part of the edifice where it may be nearest Mecca: it is a mere mark or magnet indicating Mecca, wherever it is found. On the walls are written in gold letters, on blue ground, several sentences of the Koran, and other expressions of piety. They are for the most part unexceptionable, as may be seen from the full description J. Von Hammer's work contains; as, for instance that, in the Suleimanieh—'I have lifted up my eyes to him who sustaineth heaven and earth.' Indeed, on this, and, I may now add, on many subsequent occasions, how much have I been impressed with the truth, that no Christian can or ought to return from among a Mahometan people without the deepest humiliation at having witnessed how

\* Did the altar survive the church? for certainly the church of Chrysostom's age was destroyed.—ED.

\* Professor Schubert's 'Reise in das Morgenland,' vol. I. p. 178.

greatly they surpass himself in fear and reverence for the name, the house, the worship, and the laws of almighty God. Were we not too proud, we have, as a Christian people, the opportunity of taking a lesson in the honour due to our Christian faith and profession from observing the devotion of the Mahometans."

## ON THE HYSSOP OF SCRIPTURE.

## No. II.

BY J. FORBES ROYLE, M.D., F.R.S., &amp;c.

*Professor of Materia Medica and Therapeutics,  
King's College, London.*

[HAVING in a former number given an account, from Dr. Royle's paper, of the plants which have been supposed to be the hyssop of scripture, we proceed to give his reasons for concluding that the common caper plant is the hyssop:]

The caper plant, *capparis spinosa* of Linnæus and of all modern botanists, is well known to be abundant in the south of Europe, where it appears to be indigenous. It is found also in the islands of the Mediterranean, and generally on the coasts of that sea, the Mediterranean region of botanists. It is specially mentioned as being found in Lower Egypt, and by Forskal, as growing wild in the neighbourhood of Alexandria, and called *kabbar* by the Arabs.

The description of the *ascef* by Burkhartd, which strike most botanists as a characteristic description of the common caper bush, indigenous in those regions, and which I was aware had an Arabic name, in sound something like *ascef*. The caper plant is one of those which, in the copious language of the Arabs, has more than one name. It is well known that its most common name is *kibbar* or *kubar*. From this the Greek and the Latin *capparis* appears to have been derived. In referring to one of the Persian works on *materia medica*, *ussul ul kubir* and *ussul al asuf* are both translated "root of the caper-bush." We learn also, from other sources, that *asuf* is one of the names of the caper-bush. *Alasif* is also given as an Arabic name of *capparis*. It appears to be a corruption of this that Forskal heard applied to the caper plant which he found at Taas, near Mocha, as a shrub growing out of a wall; as the mere junction of the letters would convert it into *lasuf*, a mistake which might easily have been made even by the celebrated Niebuhr, as he published the work from Forskal's notes after his death. In my own M.S. *materia medica*, *asuf* is given as a synonyme of *kibbur*, with *kifarus*, as the Yoonanee or Greek name, which is evidently intended for *capparis*, as the letter *p* is wanting in the Arabic alphabet.

The similarity in sound between the *asuf* of the Arabs and the *esof* of the Hebrews cannot fail to strike every one; and this similarity would extend equally to the writing of the two names in the language of the other. This might certainly be accidental; but it cannot be an accidental similarity that the plant called *asuf* by the Arabs answers to every particular which is required for the due elucidation, not of one, but of every passage of the bible in which *esof* is mentioned.

In the deserts and tract of country in which the Israelites wandered, the caper-plant, or some of the species of *capparis* resembling it in general

appearance, are, no doubt, found in many places. The notices of it, however, are few; but the localities are so widely separated, that we are warranted in considering that it might be found in many intermediate situations; and it would be so by competent travellers, that is, by those having some knowledge of natural history.

From the description of Burkhartd, in which he saw the *ascef* in the Sinai peninsula, springing from the fissures of rocks, with its crooked stem creeping up the mountain-side like a parasitical plant, with a white bark and the branches thickly covered with small thorns and heart-shaped leaves, there can be little doubt of this being a species of *capparis*, and probably the caper-plant. It is interesting to observe that he mentions it as a plant which he had already seen in several other wadys. We have, however, very definite information respecting the caper-plant in this situation, as M. Bove, in his "Relation d'un Voyage Botanique en Egypte, dans les trois Arabies, en Palestine et en Syrie," says, "Le mont Sainte Catherine est au sud-sud-ouest du mont Sinai. Dans les déserts qui environnent ces montagnes j'ai trouvé *capparis spinosa*," &c. If we trace it to the southward, we have already mentioned that Forskal found it as a small shrub growing out of a wall near Taas, in the neighbourhood of Mocha. Dr. Falconer, late superintendent of the East India Company's botanical garden at Saharunpore, has informed me that, when at Aden, on his way home, he saw the rocks there covered with a species of *capparis*, which appeared very like the common caper. A species very similar to it is also among the plants collected by lieutenant Wellsted, in the island of Socotra. M. Aucher-Eloy mentions a species of *capparis* (*C. effusa*) in the neighbourhood of Mount Tabor; and Dr. Clarke found "*capparis spinosa* (common caper-tree) at Cyprus, and in the Holy Land (Jaffa)." M. Bove, entering Palestine from Egypt, mentions, on his arriving at Gaza, finding "*capparis spinosa*." Again, on his arrival at Jerusalem, he says, "Dans les ruines croissent les *Rhus coriaria*, l'*Hyoscyamus coriaria*, le *Mormodica Elaterium*, et le *capparis spinosa*." Belon had previously mentioned finding the caper-plant in the vicinity of Jerusalem.

Thus we have ample proofs of the caper-plant, or *asuf*, being found in all the situations where the *esof* is mentioned in the bible. That it grows out of the fissures of rocks and the ruins of buildings is evident from some of the above extracts.

Pliny, who exhausted all the sources of information to give us, in his "Natural History," a view of the knowledge of his times, has a curious observation, on the utility of the root of caper in a disease closely allied to leprosy, the complaint in which *esof* was employed by the Israelites.

Capers formed one of the five lesser aperient roots of the ancients; as caper, dandelion, eryngo, madder, and restharrow. It still holds a place in some of the German pharmacopoeie, as well as in the Spanish; and continues to be employed throughout eastern countries, where old remedies still enjoy their pristine repute. In Europe it is now almost universally known as a condiment, its unexpanded flower-buds being preserved in vinegar.

It remains only to consider whether the caper-plant is suitable to the passage of the New Testament in which the hyssop is mentioned; and it



appears to the author that it is as well so as any other that has been proposed.

The passage in which hyssop is mentioned has been much commented on, in consequence of the difficulty which commentators have experienced in finding a plant which should answer in all points to what is required. Thus it is said, "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop" ("fixing it on a hyssop stalk" of some), "and put it to his mouth" (John xix. 29). One difficulty has arisen from the evangelists Matthew and Mark, in describing the same occurrence, making no mention of the hyssop. Thus Matthew describes one as bringing a sponge; "And he filled it with vinegar, and put it on a reed, and gave him to drink" (xxvii. 48). Mark, in like manner, writes: "And one, filling a sponge with vinegar, and placing it about a reed, gave him to drink" (xv. 36). In all the three accounts we have the sponge filled with vinegar, and given to our Saviour to drink; Matthew and Mark stating it as being raised on a reed, while John omits all mention of the reed, but describes the sponge as being put on or about hyssop. By some commentators it has been supposed that the sponge and hyssop were fixed to a reed or stick, and that one evangelist has omitted all notice of the latter, and the two other evangelists of the hyssop. Other commentators argue that, in the relation of the same circumstances by these witnesses, it is evident that the reed or stick must be the same as a stick of hyssop. As John is the more particular in his description, and usually supplies what has been omitted in the other accounts of our Saviour, and, as he expressly states, "And he that saw it bare record; and his record is true" (xix. 35), so are we bound to make our explanation suit his description.

The difficulty has been to find a plant fitted for the purpose, and to which the name hyssop was applied; for it is acknowledged on all hands that the common hyssop is too short and too slender to be used as a stick. Some commentators, therefore, have suggested alterations in the text.

Celsius is of opinion that the sponge was filled with vinegar, and that to it was tied a bundle of hyssop, which might thus be contained in its middle when it was reached up to our Saviour. He further adduces Casaubon and others as agreeing with this explanation, as well as with the Ethiopic version.

But all these explanations and interpretations are variations from the plain and obvious meaning of the passage of St. John, in which the sponge filled with vinegar is described as being put upon hyssop—that is, a stick of hyssop—and raised to our Saviour on the cross. The difficulties experienced have arisen from the common hyssop, which is generally supposed to be the plant alluded to, not being suited for the purpose. But we have already seen that the common hyssop does not answer in any respect to what is required. The caper-plant, which we have seen exactly appropriate to so many of the passages, seems also well suited to the present, as it will yield a stick large enough for the purpose. And this is required by some of the versions; as the old Italian, "Un basto e d'hyssopo;" likewise in the Spanish, and in the French edition of Montensi, "Au bout d'un baton d'hyssope." So also

in that of many celebrated men. Some also of the ancient statements refer evidently to a larger plant than the common hyssop. It is more than probable that the *asuf*, or caper-plant, is the *esob* or *esof* referred to in these passages; Winer says, "Truly, it cannot be concealed that the talmudists distinguish the hyssop of the Greeks and Romans from the *esobh* of the law" ("Biblisches Real Wörterbuch").

The height of a shrub which would be fitted for such a purpose as this may be easily judged of by what must have been the fact, that the mouth of our Saviour on the cross could not have been higher than what any man of moderate stature might, with an ordinary stick and his arm stretched out, easily reach. It is evident that the cross, to be of sufficient strength, and yet carried by a man, could not also be very lofty. For such a purpose it is evident that no large tree is required, because a shrub of moderate dimensions would easily yield a stick of three or four feet in length; and such any of the old caper-bushes—or trees, as they are sometimes called—growing in the congenial climate of Palestine, would be able to supply. The prickly nature of the stem, moreover, would better fit it for the purpose of having the sponge affixed to it. The caper-plant was not only a plant growing wild on the rocks and walls of Jerusalem, no doubt, in ancient times, as at the present time, but one which seems from the earliest times to have been valued as a medicine, and its flower-buds employed as an article of diet, or rather as a condiment. If it was allowed to hazard a conjecture, we might say that a notched stick, or a cleft reed, might have been employed in gathering the caper-buds from off the extremities of the branches; and to this the name of hyssop-stick might correctly be applied. This employment of capers is further interesting as explaining in some measure the presence of the vessel full of vinegar. The word which is translated "vinegar" in the English version, and *acetum* in the Latin, is sometimes translated "sour wine;" and is supposed to have been there for the refreshment of the soldiers. It may have been so; but it is curious that vinegar (which was also called *oxos* by the Greeks, as we may see in a nearly contemporary author—that is, Dioscorides) should have been required for preserving different parts of the caper-plant in those days, as at the present time.

The caper-plant is, however, supposed by many to be mentioned in scripture by the name *abiyonah* (in Eccles. xii. 5), which, in the septuagint and vulgate, has been translated *capparis*. This is not admitted by others; as in the authorized English version, where *abiyonah* has been translated "desire;" "When the almond-tree shall flourish, and the grasshopper shall be a burden, and desire" (*abiyonah*) "shall fail." As the name *abionoth* was applied to the small fruits of trees and to berries, so it has been thought to be the same word as *abiyonah*, and to indicate the caper-bush. This plant may have had two names in the Hebrew language, as, indeed, it has in the Arabic; and we may suppose it to be particularly adduced as growing especially on old walls and tombs. Further, if we suppose, as is natural, that the figurative language employed by Solomon is carried on throughout the sentence, it appears to me appropriate; for the caper-plant,

like most of its tribe, is conspicuous for its long flower-stalks, which are erect when the plant is in flower and the fruit young, but which bend and hang down as the fruit ripens. "As the flowering of the almond-tree has been supposed to refer to the whitening of the hair, so the drooping of the ripe fruit of a plant, which is conspicuous on the walls of buildings and on tombs may be supposed to typify the hanging down the head before 'man goeth to his long home'" ("Cycl. of Biblical Lit.," art. "*Abiyonah*").

The caper-plant is too well known to require a description, especially as so many details have already been given respecting its habit. We have seen, in the first place, that it has a name (*azuf*) in Arabic sufficiently similar to the Hebrew *esof* or *esobh*. It is found in Lower Egypt, in the deserts of Sinai, and in Palestine. Thus it is found in all the places where the *esobh* must have been indigenous, for the Israelites to have been able to obtain it for their religious ceremonies. Its habit is to grow upon the most barren soil or rocky precipice, or the side of a wall; and this is also essential; for it is said that Solomon knew all plants, from the cedar of Lebanon to the hyssop that groweth on the wall. It has, moreover, always been supposed to be possessed of cleansing properties: hence, probably, its selection in the ceremonies of purification; or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper-plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances—and some of them, apparently, too improbable to be united in one plant—I cannot believe to be accidental; and therefore consider myself entitled to infer what I hope I have now succeeded in proving to the satisfaction of others—that the caper-plant is the hyssop of scripture\*.

#### SABBATH MEDITATIONS.

No. XXXVIII.

MARCH 16.—SIXTH SUNDAY IN LENT.

Morning Lessons: Exod. ix.; Matt. xxvi.

Evening Lessons: Exod. x.; Heb. v. 1-11.

##### MORNING.

"And he went out, and wept bitterly."—MATT. xxvi. 75.

*Meditation.*—"Men puffed up through a proud opinion of their own sanctity and holiness receive a benefit at the hand of God, and are assisted with his grace, when with his grace they are (not assisted but) permitted, and that grievously, to transgress. \* \* Ask the very soul of St. Peter, and it shall undoubtedly make you, itself, this answer: 'My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness were bewailed, have procured my endless joy: my strength hath been my ruin, and my fall my stay' (Hooker).

*Prayer.*—O most merciful and loving Father, whose love is infinite and whose mercy endureth

for ever, we, thy sinful creatures, trusting in thine unspeakable love and goodness towards us, appear this morning before thy divine majesty, most humbly confessing our manifold sins, and our innumerable transgressions of thy commandments and fatherly will. Against thee, against thee only, O Lord, have we sinned. We acknowledge our offences: we accuse ourselves unto thee, O merciful Father, and will not hide our unrighteousness. We find in ourselves nothing but ignorance of thy will, disobedience, want of faith, contempt of spiritual things, self-love, confidence in our own arm, and fervent lusting after the carnal things of this world; and we confess that this tree of our corrupt nature bringeth forth continually in us none other fruit but rotten and unsavoury works of the flesh, in thought, word, and work, unto condemnation. Wherefore, we humbly beseech thy fatherly goodness, even for thy Son Jesu Christ's sake, whom thou hast sent forth to purchase mercy unto us through faith in his blood, make our hearts clean within us: O take away our stony hearts, and fashion them unto newness of life, giving us a true and lively faith whereby we may be wrought unto unfeigned repentance, and amendment of the life we have lived to ourselves, in sinfulness and all disobedience. Have mercy upon us, most merciful Lord God; have mercy upon us, and forgive us our iniquities, for thy dear Son's sake; and comfort our souls with the assurance that they are remitted, and blotted out from the book of thy remembrance. Comfort them by thy Holy Spirit; by whose saving influence, we beseech thee, so mortify in us the old man, that we, continually dying unto sin, may walk in newness of life to the glory of thy holy name, and be found acceptable before thy divine majesty, through Jesus Christ, our Saviour. Amen (adapted from Bull's Prayers, 1566).

##### EVENING.

"Being made perfect, he became the author of eternal salvation unto all them that obey him."—HEB. v. 9.

##### Meditation.—

"What transport then shall fill my heart,  
When thou my worthless name wilt own;  
When I shall see thee face to face,  
And know as I myself am known!  
From sin and fear and sorrow free,  
My soul shall find its rest in thee."

"Neither angel in heaven, nor man on earth, nor any work that we do, seemeth it never so holy, perfect, and righteous, can save us, but the Lord Christ alone, which is called Jesus. Whosoever, therefore, seeketh salvation at the hand of any other, deceiveth himself, and, as much as in him is, robbeth Christ both of his name and glory" (Becon).

*Prayer.*—Thanks be to thee, O God our Father, that thou hast given us the surety of a better covenant. All thanks be to thee, that we need no longer a high-priest taken from among ourselves to offer sacrifices and gifts for our sins; and not only for ours, but, as compassed with infirmity, for his own sins also. All thanks and praise and glory be to thee, that thou no more callest on Aaron, the creature of thine own hand, to the office; but hast once and for ever ordained thine only-begotten Son to be a high-priest for ever, even a merciful and faithful high-priest in the better things pertaining unto our eternal salvation; a Redeemer who, by his one oblation once offered, hath assured unto every believer an entrance into

\* It is a curious fact that St. Augustine, while illustrating the advantage of an acquaintance with science for the understanding of scripture, takes occasion to describe the hyssop. See August. Op. Par. 1679-1700. De Doct. Christ. Lib. II. 24, 62. Tom. III. Par. cols. 29, 48.—E.E.

the holy of holies; a Prince of Peace, who hath borne the chastisement of his people's peace; the Apostle of our profession, through the offering of whose body they are sanctified; the blessed Mediator of a new covenant, having better promises; the ransom, the Redeemer, the justifier of all that accept him for their all in all. Thanks and honour and praise and glory be unto thee, O most merciful Father, for this thy boundless love and inestimable compassions. And unto thee, Lord Jesus, consecrated for ever the priest of the most high God, what shall our once lost but redeemed souls render for all thy unspeakable benefits? What offerings shall we bring thee, the minister of the true tabernacle and the new sanctuary, for all the poured-out prayers and supplications, the strong crying and tears, the agony and passion and bloody sweat—for all the stripes and sufferings by which thou becamest the Captain of our salvation, and wast made perfect in the days of thy flesh? How shall our lips shew forth thy praise and extol thy great name, who, being from all eternity the well-beloved Son of the living God, "the brightness of his glory, and the express image of his person," hast by thy spotless obedience become the Son over thy Father's house; which house are we, if we be partakers of thee, and be enabled to hold fast our confidence, and rejoice in the glorious hope set before us, stedfast unto the end? O thou holy Lord Christ, blessed for evermore, do thou establish and finish our faith; for how shall we escape if, hearing, and obeying thee not, we neglect thy great, thine eternal salvation? Fill us, we meekly, earnestly, instantly pray thee, fill us and replenish us with such grace, by the strength and indwelling of thy Holy Spirit, that we come not short of the glory and honour which is the crown of thy suffering. Bow down thine ear, and hear us, O Lord Christ, that at thy second coming thou mayest call us thine, and present us unto thy Father, saying, "Behold, I and the children, O God, thou hast given me. They have looked for me; and I appear for them without sin unto salvation." Amen, and amen. So be it. S. K. C.

#### MARCH 21.—GOOD FRIDAY.

Morning Lessons: Gen. xlii.; John xv.  
Evening Lessons: Isa. liii.; 1 Pet. ii.

"Surely he hath borne our griefs and carried our sorrows."—Isa. liii. 4.

**Meditation.**—"Plee to him we did not; nor could we, first. He sought us out, found, overtook us fleeing from him. In that deplorable condition, 'the good Samaritan had compassion on us,' weltering in our blood, in our sins that required his blood; rebound up our wounds and healed our bruises, and loved us freely; for freely it must have been, or not at all. For us, in this dejected, depraved condition, Christ undertook, Christ suffered. \* \* The blood of the new and everlasting covenant, large and diffusive as it is, will aggravate our condemnation, unless we not only accept and apprehend it by faith, but embrace and cherish it with a 'living faith;' a faith that moves and works." (Sprat).

**Prayer.**—Was there ever sorrow like to that which thou, my Lord and my God, enduredst for me? Was there ever love like to that which thou, my Lord and my God, hast shewn to me? O my Saviour, with all my heart I love and adore thine infinite love and benignity to sinners; with all my heart I lament and abhor the outrage and hatred of sinners to thee. Instill, O my God,

penitential love into my soul, that I may grieve for my sins, which so grieved thee; that I may love thee for so suffering for us sinners, who occasioned all thy griefs. O, may I love thee; O, may I never grieve thee more. By the love of thy cross, O Jesus, I live; in that alone will I glory; that, above all things will I study; that above all riches will I value. By the love of thy cross will I take up my cross daily, and follow thee; yea, I will persecute, torture, and crucify my sinful affections and lusts, which persecuted, tortured, and crucified thee; and, if thy love calls me to it, I will suffer on the cross for thee, as thou hast suffered for me. How illustrious and lovely were thy graces amidst all thy sufferings, O thou afflicted Jesus! I love and adore thy profound humility, thine unwearied patience, thy lamb-like meekness, thine immaculate innocence, thine invincible courage, thine absolute resignation, thy compassionate love of souls, thy perfect charity towards thine enemies. Give me grace, merciful Redeemer, to tread in thy footsteps, and conform me to thy divine image; that, the more I grow like thee, the more I may love thee, and the more I may be loved by thee. Amen, Lord Jesus, amen (adapted from bishop Ken).

#### THE BRITISH HOSPITAL, DAMASCUS\*.

It affords me much gratification not only to be enabled to direct the attention of my readers to another evidence of the Christian zeal and benevolence of our fellow-countrymen in the east, but to entertain a lively hope that, by God's blessing, the successful effort now in its infancy at Damascus may prove the pioneer of religious, no less than scientific, advancement among the benighted followers of the false prophet in that quarter of the globe. From the following information, kindly furnished to me by Dr. Holt Yates, many years of whose useful life have been spent in the Levant, I can come but to one conclusion—that the attempt, to which that information refers, is every way deserving of public encouragement and support.

I must premise, that the writer of the letters from which my extracts are made, Dr. James B. Thompson, was sent out last summer by the "Syrian Medical Aid Association," of London, to open a dispensary in the ancient city of Damascus, where there is a population of 120,000 individuals utterly destitute of medical aid. It seems that, the funds of the society not being adequate to the expenses of a hospital, Dr. Thompson himself, impressed with the importance of providing in-door accommodation for the treatment of particular cases, has generously furnished it at his own cost; and with what happy result will be learned in the sequel. And a good Providence has not left him without helpers; for some Christian-minded females in London, considering that so truly benevolent a work ought not to be suffered to languish for want of pecuniary support, have formed themselves into a committee, under the patronage of the dowager duchess of Beaufort, have founded a society to assist in promoting this excellent enterprise, and have already been enabled to remit sufficient funds to supply the requisite fittings and furniture for twenty beds.

\* From a correspondent.

And, now, Dr. Thompson's communications may best speak for themselves. They are addressed to the committee of the association.

"*Damascus, Nov. 8.*

"Since my last report to Dr. Hodgkin I have been busily engaged in trying electricity in a large number of cases, and, I am happy to add, with very considerable success in cases of epilepsy in male and female patients, in affections of the eye, partial paralysis, and many nervous affections, totally beyond the influence of medicine. We have all sects visiting us, and some of the chief moslem families, the true descendants of the prophet. We have even gone so far as to get them to look at dried preparations and anatomical plates. No person, knowing the prejudices of the country on these matters a few years ago, could suppose we should have brought about such a change, as to cause them to feel and express an interest concerning them in so short a time. The number relieved up to my last report was 2,500. We are at present comparatively healthy, the weather during this and past month being very mild and delightful. I still continue to visit the two leper asylums, for they are in a truly deplorable state. I have endeavoured to interest some persons on behalf of their wretched inmates; and have latterly sent them some money to buy some bread, and some mutton to make soup with. But I cannot do much myself, if not aided by others. Besides, there is not a house that I visit where I would not feel a desire to supply some nutriment as well as medicine; but all this would be beyond my means to provide for the poor and destitute objects I visit and see daily. I have been latterly called upon to attend some females in their accouchement; and I am now making such arrangements as will secure a female attendant in each of the three quarters of the city, namely the Christian, Jew, and Mahomedan districts, and select one of their own persuasion in each, who will receive proper instructions and an allowance from us; the person will be visited and prescribed for, and further directions given to the nurse who attends her, till out of all danger.

"I am sanguine that by such means as these we can soon break through the prejudices of the people, and convince them of the advantage of professional aid in these cases, and that we shall be instrumental in saving some hundreds of lives in the year; for in this city there is a great mortality during this very anxious period of female life. We have already saved some from a premature grave, by preventing the injudicious interference of ignorant female practitioners; and hope that we have convinced many of the older females of the superiority of British medical knowledge in this department.

"Were the benevolently disposed people of England to witness half what I see in my daily visits, I am sure we should not long lack funds sufficient to enable me to render more substantial relief to the poor than I can at present attempt or expect to do. I am now occasionally engaged in giving medical instruction to some of the native doctors. I have got a young lad with me as a resident pupil: he is beginning to speak English, and acts occasionally as my interpreter. I cannot prevail as yet on the people to come into the house, though I have offered to take some cases in till recovered from the requisite operations:

they have a horror of the knife as yet; but I expect next year to be able to disabuse their minds on this subject, as well as on others, which we find we are gradually overcoming.

"We witnessed the departure of the pilgrims for Mecca, amongst whom were many Persians; we were not in the least molested, though others in Frank costume were pelted with stones. We are well known, and I believe should have protection from all parties and sects, even among the Bedouins, many of whom visit us from the remotest part of the desert of Arabia. The rev. Mr. Brockman is here at present, as a medical student, preparing himself to pick up Arabic and a little medical knowledge, to enable him to act as doctor in the interior of the country, which he is about to visit, partly on a geographical tour, and on general scientific pursuits. We are affording him all the aid and time in our power; and hope to dispatch him charged with a useful stock of knowledge to himself and his fellow creatures in the deserts through which he is about to pass."

"*Dec. 8.*

"I am sure it will afford you pleasure to hear that, since I last had the honour of conveying through you, to the ladies association committee, the result of my labours in this city, our numbers are daily and hourly increasing. The numbers relieved up to the date of this letter is 3,450 of all classes, sects, and colours; a large majority of the whole being females, in every grade in society. Since my last letter I have had the honour of prescribing for the queen dowager of Persia, a very old lady; and I could only see the tongue and feel the pulse of my royal patient, so closely and scrupulously was her majesty veiled from my view. And still more strange, this privilege was only allowed me through her bedroom-doorway, she sitting, or rather in the semi-erect position, attended by her waiting-maid, or lady of the bed-chamber. However, under these many disadvantages, I am happy to say my royal patient is now better. The ladies in the harems latterly unveil themselves to me, and ask me sometimes to sit down and partake of coffee and a pipe with them, which request, of course, however inconvenient at the time, is tantamount to a command, coming from such a quarter. I am now the medical adviser of the kahia bey, the governor of the city; and he is so pleased with the great improvement in his own person since I have attended him, that he has honoured me with a visit, and brought all his suite with him, about twenty-five in number. They were all astounded at our electrical machine, a shock from which they experienced. They partook freely of wine, which is quite an innovation upon strict moslem tenets. Since then the kahia bey has so far recovered, and is so grateful for his restoration to health, having been a great sufferer for many years, that he has sent me a present of a young Arab horse. This of course made a great stir: it was talked about in all directions; and I conceive has done more to establish me in the confidence of the people than a whole year's hard work would have done. In writing to Dr. Hodgkin I have alluded to this; and said that I proposed to have this horse's price appropriated, with any other moneys which I may receive, to any purpose that the two societies may suggest. At present I give some small sums of money to the most deserving objects I see, when

visiting the sick at their own homes. I have been this day called upon to visit the pacha of Damascus, a fine, venerable and intelligent old man, about seventy years of age. I found him suffering from a severe cold and cough.

"We have prayers every day; and my young interpreter reads us a chapter of the Greek testament, at breakfast, every morning. He is a lad of about thirteen years of age, and has been with me for a few months: he is beginning to speak English, and has a great desire to visit England. His father is a clergyman of the Greek church at Beyrout. We are comparatively healthy at present; yet our daily numbers are very seldom less than fifty or sixty. The rains have set in since the 2nd inst.; but the past two months were delightful. This is a delicious climate for invalids to whom sudden transitions in temperature are disagreeable and dangerous."

#### THE COMMENDATION OF GOD'S LOVE TO THE SINNER:

##### A Sermon

(For Good Friday),

By THE REV. THOMAS BISSLAND, M.A.,

Rector of Hartley Maudydt, Hants, and Chaplain to Lord Bezeley.

ROMANS v. 7, 8.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

THE principle of holy affection, by which the members of the Saviour's mystical body should be bound to each other in one communion and fellowship, was beautifully manifested by those early disciples, who, by their mutual readiness to administer to each other's necessities, called forth the admiration even of their heathen enemies: "See how these Christians love one another." To a heathen, indeed, such devotedness of attachment, extending through the whole flock of Christ's disciples, must have been wholly unaccountable. It was a devotedness which the wisest and best of the philosophers had never taught; nay, which they could not imagine to exist. It was a principle, in fact, unknown even to the Jews; for, when our Lord exhorted his disciples to "love one another," he declared it to be a new commandment.

The gospel of Jesus, indeed, strongly inculcates the cultivation of this holy feeling. It addresses men not as solitary individuals, who, wrapt up in a cold spirit of selfishness, are to live merely for their own happiness, reckless of the circumstances of others, but it addresses them as members of one great family, as children of one common Parent, created by the same Power, protected by the same Providence, redeemed by the same blood, called to the inheritance of the same kingdom of glory, and therefore to be mutually inter-

ested in each other's welfare. The individual, in whose soul the gospel has become a vital principle, will testify the extent of his love for the Saviour by his willingness to benefit his brethren. Delightful it is, indeed, to review the content of those who, counting not their lives dear unto themselves, scrupled not to fulfil the high commission with which they were invested, and, undaunted by the fear of the oppressor, went forth to proclaim to those sitting in darkness the light of gospel truth, and who scrupled not to lay down their lives in seeking the salvation of their brethren. Delightful is it to review the holy ardour of those who, even in our own day, have left all the endearments of social life, all that could bind them to the land of their fathers, in the hope of becoming instrumental in emancipating from the captivity of Satan, and exalting to the glorious liberty of the children of God, those who had long been enthralled in the most galling chains. Such instances of disinterested anxiety for the salvation of their brethren, are splendid evidences of the constraining influence of Christ's gospel on the heart. They incontestibly prove that the religion of Jesus is, indeed, a religion of the very purest benevolence, and that he can have experienced but little of its power who cherishes irascible, hostile, implacable feelings.

The love of man, however, towards his brother man, pure, disinterested, and devoted as it may be, sinks into insignificance when compared with the love of God towards his creatures. Such is the position on which the apostle founds his argument in the text; and it may be well for us, further meditating on the passage, to consider—

I. In what manner the love of God towards his creatures is chiefly manifested.

II. What are the peculiar circumstances of those creatures which prove most powerfully the extent of the divine compassion.

And may our imperfect meditations be blessed by the divine Spirit, that we may experimentally feel the love of God in the gift of his Son, constraining us to live henceforth no longer to ourselves, but unto him who died for us, and rose again.

I. When we say that God is a being of infinite benevolence, we affirm a truth which few, even who are not inclined to bow with submission to his authority, dare to call in question; a truth, on the contemplation of which his faithful servants have ever delighted to dwell. "Bless the Lord, O our souls; and all that is within us, bless his holy name; who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our lives from destruction; and crowneth us with lovingkindness and tender mercies."

This love of God is beautifully manifested in the beneficent arrangements of the universe, in the multitude of temporal comforts bestowed on man, in the rich and varied sources of enjoyment opened for the increase of his happiness. And, though, unquestionably, afflictions are to be expected in our journey through life, many unlooked-for disappointments, heart-rending reverses; although the fig tree does not always blossom, neither is there fruit ever to be found on the vine, yet is there nothing in these to impeach the divine benevolence, or militates against the position that "God is love;" nothing which should give rise to the bitter murmur of complaint, or which can warrant our cherishing thoughts unworthy of his character as that of a kind and beneficent Parent, interested in the promotion of his children's happiness, and devising such means for their promotion as his infinite wisdom points out, "making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust."

But, undeniable as are the proofs of the infinite goodness of the Lord Jehovah, which are presented in the world around us, and experienced at every step of our journey, it is in the volume of his word that his love is more prominently displayed; for it is that volume which proclaims the glad news of redeeming mercy, and assures us that God's love to men was such, that he "spared not his own Son, but freely delivered him up for us all;" that he sent "his Son into the world, that whosoever believeth on him should not perish, but have everlasting life." "Herein is love," says the apostle; "not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins."

It is on this most glorious truth, which forms the sum and substance of the gospel revelation, which renders that gospel of infinite value, as the message of mercy to a fallen world; its doctrines, of all others, the most important to be known. It is this which raises even the most insignificant disciple to a rank which the most enlightened philosophers could never attain, which imparts to him a knowledge infinitely beyond their reach. How inexpressibly great, indeed, must have been that love, which induced the Father to deliver up the Son; that Son, the brightness of his glory, and the express image of his person, who upheld all things by the word of his power! It was in this, indeed, that he commended his love towards us. How inconceivably great that love, which induced the Son, "who was in the form of God, and thought it not robbery to be equal with God," to lay down a life which no man could take

from him, to stay from going down to the pit when a ransom could not be found elsewhere! How astonishing the incontrovertible truth, that Jesus took man's nature upon him; that, pitying us in our low and lost estate, he should take on him, not the nature of angels, but the seed of Abraham, though rich, for our sakes should become poor, should humble himself not merely to become partaker of man's nature, but to a death cruel and ignominious; that he should not merely relinquish the throne of his glory, but become practically acquainted with human suffering, even under the most agonizing circumstances!

Who can reflect on the events attendant on the crucifixion of the Lord of Glory, when it pleased his Father to bruise him; who can reflect that the pains which he endured were on man's account, and endured that man might be saved from eternal destruction, and not feel compelled to admit that the love of the divine Saviour passeth human comprehension, that there is in it a length and breadth and height and depth which man's limited understanding cannot fathom?

"Jesus died for us!" What are we to understand by this expression? He died, not merely to seal the truth of the doctrines which he taught, truths a knowledge of which is essentially requisite for man's true happiness; he died, not merely to prove his perfect obedience to his Father's will, an obedience displayed throughout the whole of his eventful ministry; he died, not merely to set before his followers a beautiful example of patient resignation, and to animate them to a devoted attachment to his cause; but, "he died for us," that he might bring us to God; that, as "a merciful High Priest," he might "make reconciliation for the sins of the people;" that by his blood we might be cleansed from all defilement; that we might obtain remission of all our sins; that every barrier which interposed between God and our souls might be removed; that God might still be just, and yet the justifier of him that believeth in Jesus. Such views of the efficacy and purpose of the Saviour's crucifixion are essentially requisite to our claim to the title of Christians. They are essentially requisite to our entertaining any rational, well-grounded hope of acceptance with God. "He that hath the Son hath life: he that hath not the Son hath not life; but the wrath of God abideth on him."

The great doctrine of the atonement, I need hardly inform you, is a fundamental doctrine of our holy religion. It is that of which "the prophets inquired and searched diligently, who prophesied of the grace that

should come unto us; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It forms a prominent article of that faith for which the Christian is to contend. It is that doctrine which can alone administer comfort to the weary and heavy-laden mourner, convinced of his guilt and wretchedness; for, while he is led to acknowledge his own unworthiness, the impossibility of cancelling the heavy bond that is against him, the convinced sinner rejoices to find that there is redemption through the blood of Jesus, even the forgiveness of sins. It is that doctrine which most powerfully manifests the glory of the divine Being, while it calls forth the most lively feelings of gratitude on the part of man. And there can be no view of scripture truth more derogatory to the Saviour's dignity, more paralyzing in its effects on the heart of man, than that which reduces the Lord to the level of a created being, and which leads us to regard his death as in no way meritorious further than it was indeed praiseworthy as setting forth an example of the most perfect obedience. There can be no view of scripture doctrine more pernicious in its consequences than that which, so far from humbling the sinner and exalting the Saviour, teaches man to build his hope of acceptance on the sandy foundation of his own deservings; which leads him to regard the gospel in any other light than as a message of unmerited compassion, the revelation of the divine purpose of mercy, through the Lord Jesus, to man ruined and undone, and totally destitute of any right to heaven's glories.

II. But we may remark, secondly, that the apostle, in the text, argues the extent of the love of God, in sending his Son to die for us, from the consideration that it was while we were yet sinners that this love was testified towards us. "Scarcely," says he, "for a righteous man will one die; yet peradventure for a good man some would even dare to die." Human affection generally springs from some admiration of the object for whom it is felt, some admiration of the good qualities possessed by that object; and any willingness which has ever been testified by one man to lay down his life for another must have arisen from some feeling of the most devoted attachment, of the most ardent gratitude, the deepest affection, the greatest love. And even such are of rare occurrence: the apostle speaks of them as such—"scarcely," "peradventure." But reflect, with profoundest humiliation, that there were no such amiable qualities on the part of man, to require such a merciful interposition; no such

love to God, to call forth such love in return; no desire to seek him, that he should condescend to seek us. It was "while we were yet sinners that Christ died for us;" that, in due time, he bowed his head upon Calvary. It was while there was nothing in man to claim the divine favour—for there was nothing but obstinate perverseness and wilful rebellion—that the counsel of peace was revealed, and that the Lord laid upon Jesus the iniquity of us all. While we were yet sinners! What a humiliating picture of the human race! "Sinners;" sinners, without one solitary exception; sinners, all gone out of the way, alienated from God, devising only evil continually; sinners, not one of whom could stand the secret searching of that God who is "of purer eyes than to behold iniquity."

As, on the one hand, it is necessary that we should believe that the Saviour who died for us was indeed divine, so, on the other, is it essential to our forming any thing approaching to adequate notions of God's love that we should admit the fact here insisted on, a fact not stated in one or two isolated passages, but interwoven throughout the whole texture of scripture. And yet, perhaps, there is none more unwillingly admitted; for there is none which militates more against man's natural pride, self-righteousness, and self-sufficiency. We may be assured, however, brethren, that it is essentially requisite, for our own cordial reception of the offers of mercy so freely made in the gospel, that we should be led to the humiliating conviction of our sinfulness, that we should feel that we are wholly unworthy of the interposition of God in our behalf. If there be any self-justification, any unwillingness to admit the fact that we deserve nothing but the displeasure of the divine Being, any vain supposition that, when weighed in the balances, we shall not be found wanting, that we have many claims, as having done all that we were required, to the divine favour and regard, then there will be no cordial reception of the great doctrine of the atonement. There may be a decent and laudable observance of the ceremonials of religion, a spurious profession of faith on the lips, and there may be a cold acknowledgment of the divinity of the Son of God, and there may be a formal assent to the doctrines of the gospel; but the stupendous love of the Lord Jesus will not act as an operative principle, leading to the performance of all Christian duties. There may be the form of godliness, without one atom of its power. There may be the name to live, while the soul is dead in trespasses and in sins. There may be the outward show of churchmanship, whilst there is the most lamentable ignorance of



the church's doctrines. There may be a clear orthodoxy of the head, and dark heterodoxy of the heart. There may be a zealous energy for the scrupulous adherence to ritual observances, and a total paralysis of spiritual activity. There may be a formal observance of such holy seasons as the present, while, in fact, they are felt to be a weariness. And there is no error from which we should more earnestly pray to be delivered than that of resting contented with a mere speculative knowledge of divine truth, a mere partisanship in religious profession, while our natures are unchanged, our souls unenlightened, our hearts unsanctified, our wills and affections not brought under entire submission to the gospel of Christ. There can be no delusion more pernicious in its effects than that which leads a man to regard himself as sure of heaven, while there is no rational evidence that, being spiritually born again, he is savingly united to that Saviour through whom alone an admission to heaven is to be obtained, and who regards as his true disciples those alone who implicitly look to him for salvation, and testify that they are his by being transformed into his image, imbued with his spirit, and following his example.

As a subject at all times deeply interesting, I have thus imperfectly directed your thoughts to that most stupendous event, wherein God did chiefly commend his love towards us. Reflect on the intenseness of the Saviour's sufferings, the death, even the death of the cross; on the character of those for whom he suffered, "sinners;" on the blessings resulting from this sacrifice—present peace and future glory. Reflect with humility, gratitude, and earnest anxiety to improve for your spiritual and eternal benefit the truths which have been advanced. The more thoroughly you admire the greatness of the Saviour's compassion in giving his life a ransom for your souls, the more powerfully will you feel yourselves constrained to glorify him "in your bodies and in your spirits, which are his," and the more thoroughly will you deplore your utter inability to render any adequate return for that wondrous love which led him to pour out his soul an offering for sin, the more fully will you admit that, as his professed disciples, you are bound to make an entire surrender of yourselves, your souls and bodies, to his service. And reflect, moreover, on the unspeakable privileges of those who believe on the Lord Jesus Christ, and receive him as their only Saviour; the privileges of present peace and of future glory; the privilege of viewing God as a reconciled Father in time, and the sure and certain hope of dwelling with God

through eternity. "He that liveth and believeth on him shall never die." And surely you would not barter these for all that the world can bestow.

But it may be that this subject, in all its important bearings, may not hitherto have affected your hearts. Immersed in the business or pleasures of the world, other subjects than that of "Jesus Christ and him crucified" may have engaged your attention; and you may be fast hastening to an eternal world, without one solemn thought as to the medium by which you are to be presented, without spot or wrinkle, before the throne of that Jehovah in whose sight the very heavens are not clean. Some vague notion of the divine mercy, some delusive hope that, on the whole, you are not justly amenable to the divine displeasure, some indefinite purpose of giving more earnest heed to subjects connected with salvation before you die; these have a tendency to whisper a soul-destroying peace, to suffer you to remain at ease in a state of spiritual insensibility. But, if there be one way alone of obtaining admission to glory, one fountain only where the stain of guilt can be washed away, if there be none other foundation on which the sinner can build with safety than that which is laid for us in Zion, none other name given among men whereby we must be saved, but the name of Jesus, can there be folly to be compared to that which may justly be laid to their charge whose lot has been cast in a Christian land, to whom the saving truths of the gospel are preached in all their freeness and all their fulness, and who yet will not come to the Saviour, that they may have life, to whom the volume of God's inspired word is a sealed book? If such there be present here to-day, O let me expostulate with them, with all the earnestness which the most affectionate desire for the welfare of their souls can impart. Let me beg of them to read with humility and prayer the volume of God's revealed word. Let me assure them that salvation is a matter of far too great importance to be neglected or to be bartered for the fleeting objects of earth, and that it is only to be secured by the cordial reception of that Saviour whose glory shall be the song of the unceasing adoration of the redeemed, when they shall "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created," and by whose meritorious death upon the cross, "even while we were yet sinners, God commended his love towards us."





[Weeping Willow.]

## TREES AND SHRUBS.

## No. XV.

## THE WILLOW.

(Salix).

THE varieties of this tree amount to upwards of thirty, or, according to some writers, to seventy. The principal are the common white, the crack, the weeping, the sallow, and the common osier, &c. It grows with great rapidity, and it is on this account that of true believers it is said, "And they shall spring up among the grass, as willows by the water courses." It may be observed, also, that at the feast of tabernacles they were carried with other branches, while the people sang, "Hosannah, save, I beseech thee."

The common white willow (*Salix alba*), has the leaves lance-shaped and serrated; both sides covered with silky hairs, imparting a whitish colour. It is considered the finest of the species, and grows large. It is met with in moist woods and hedges, and on the sides of brooks and rivers, marking out their course. The wood is very white, though not durable; but its cleanly appearance adapts it for milk pails and similar articles, where peculiar cleanliness is desirable. It is readily propagated by cuttings. The best are the shoots of one or two years old, from one to two feet long, though older wood will root. Branches from six to eight feet long, and from two to three inches in diameter, will root readily; but the smaller cuttings produce the finest trees.

This species is often found as a hedge-row tree, particularly in low and sheltered districts. While young, or growing as coppice-wood, it is formed into hoops, light handles for hay-rakes, &c.

The crack willow (*Salix fragilis*) has the leaves oval and smooth, with toothed glandular footstalks. The leaves are wider than the last-mentioned variety, but it is in many respects similar: it becomes a tolerably tall tree, and called "crack," from the brittleness of its small branches, which, if struck sharply, break off at the year's shoot. Its leaves are long, and of a shining green on each side. The wood is of a pink or salmon colour, and it is sometimes called the red-wood willow.

The weeping willow (*Salix Babylonica*) is the most elegant and ornamental of the whole willow tribe. The leaves are narrow, spear-shaped,

smooth, and serrated. From the pendulous nature of its branches it derives its name; which also makes it an excellent ornament to a still, retired piece of water. Drops of water distil from the extremities of its branches in misty weather, and justify its appellation. It is of comparatively recent introduction into this country. It grows to a large size, and attains a considerable age. Pope with his own hand planted one in his garden at Twickenham; but it was cut down some years ago: it is said to have been the first planted in this country. "This, however, cannot be correct," says Mr. Loudon, "as it is included in a catalogue of British trees, published in 1692." Pope is said to have been with lady Suffolk, when she received a present from Spain, or Turkey, and, observing some of the osiers bound round it about to vegetate, planted them with success.

Napoleon's weeping willow has obtained some celebrity. It was not indigenous to St. Helena, but introduced there among other trees, when general Beatson was governor. Under one of the species he had a seat placed, where he often sat. A storm, in 1821, about the time of his death, shattered it; when madame Bertrand planted several cuttings of it around his grave.

Another is the duke of Bedford's willow (*Salix Russelliana*). The foliage resembles that of the crack willow. It grows to a great size. The wood is equal, if not superior, to that of any of the willow species: it is tough, and possesses strong lateral adhesion. At Woburn abbey are five noble specimens. Dr. Johnson's, at Litchfield, was a special favourite, which he invariably visited when in that city. It was blown down in 1829, but a small branch of it was planted with great ceremony, and has become a fine tree.

The goat willow, or large-leaved sallow (*Salix caprea*) may be distinguished from all others by its large ovate or orbicular leaves, which are pointed as well as serrated: underneath they are of a pale glaucous colour, but are dark green above. It has numerous and nearly sessile catkins, which expand much earlier than the foliage. It sometimes attains the height of thirty or forty feet. It will grow in almost any soil, but prefers dry loam. Its boughs are still used on the Sunday before Easter, a remnant of popish superstition, in lieu of palm branches, as commemorative of our Lord's entry into Jerusalem; hence that day

is termed Palm Sunday. On this Sunday there still is, in popish countries, a procession to the church, with tapers and palm branches. Stowe says, that in the week before Easter "had ye great shows made for the fetching in of a twisted tree, or withe, as they termed it, out of the woods into the king's house, and the like into every man's house of honour and worship."

The following are lady Calcott's remarks on the willow :—

"The white willow is pre-eminently the willow of the brook ; and its large branches are well adapted for the purpose enjoined in Leviticus, where, along with the boughs of other thick trees, the Israelites are commanded to make of them tabernacles, in which they were to celebrate one of their most solemn feasts.

"The children of Israel still present willows annually in their synagogues, bound up with palm and myrtle, and accompanied with a citron. And it is a curious fact that, during the commonwealth of England\*, when Cromwell, like a wise politician, allowed them to settle in London and to have synagogues, the Jews came hither in sufficient numbers to celebrate the feast of tabernacles in booths among the willows on the borders of the Thames. The disturbance of their comfort, from the innumerable spectators, chiefly London apprentices, called for some protection from the local magistrates. Not that any insult was offered to their persons ; but a natural curiosity, excited by so new and extraordinary a spectacle, induced many to press too closely round their camp, and perhaps intrude upon their privacy. This public celebration of the feast of tabernacles has never been renewed ; and, in our time, the London Jews of rank and education content themselves with their own houses ; while the Jews who hold more to the letter of the law construct a tabernacle either in a garden or court-yard, or on a house-top, with planks covered with trellis, so as not to shut out the stars, and decorated with boughs of willows of the brook and other thick trees, to which are hung citrons, apples, pears, and other dried fruits, gilt over and intermixed with artificial flowers. Those who have no space to erect a tabernacle are generally invited by some hospitable neighbour to eat, at least once during the feast, in an open dwelling.

"Of the willows on the banks of the Jordan a singular use has been, and still is, made. A divining rod was in ancient times a necessary implement of both priest and physician, nay, of every head of a house ; and these rods were generally of willow.

"It is difficult to say at what period the custom began among the Jews ; whether they carried it with them from the land of Canaan, or whether they adopted it in Egypt †. The present customs of those Jews who profess to adhere the most closely to their ancient traditions show the willow-staff to have been a divining-wand in truth. At the feast of tabernacles each person has a bundle

of willow branches in full leaf, one of which he strikes against some part of the house, so as to shake off the leaves. If they all, or nearly all, fall at once, he augurs that his sins are forgiven : if not, he lives in fear of misfortunes, or even death, until another year brings a fresh divining season. Some use the willows to inquire whether such or such an event as they wish shall come to pass ; and some preserve them carefully, and by the falling off of the leaves divine concerning the duration of the lives of those who are dear to them. In the preface to Sale's Koran some curious facts are stated concerning the customs of the Arabs, who, like the Jews, cut willows with which they divined, and which they kept for a year, drawing various prognostics from the state in which the rods continued. This practice is spoken of in the apocryphal gospels ; where we are told that, when the virgins brought up in the temple were marriageable, the unmarried men of the tribe they belonged to were commanded to bring their willows to the high priest, and lay them on the altar, where a prayer of consecration was said over them, and the rod which appeared freshest after the prayer entitled the owner to the principal virgin. Now, when the Virgin Mary was of age, and the rods of the young men of the tribe of Judah had been offered, that of Joseph, the most advanced in years, appeared to have budded and broken into leaf, upon which the priest performed the ceremony of marriage ; and Joseph received Mary, while the other men of the tribe broke their rods for spite and envy \*.

"The *salix viminalis*, or osier, is most probably the willow of the book of Job, wherewith he says Behemoth is compassed about. The osier, as well as the white willow, is common on the banks of Jordan ; and it must have been of considerable importance, while the offerings of first-fruits were yearly carried to the temple, because the lawful vessels for such offerings were baskets (Deut. xvi. 2), which the people generally wove of peeled osiers, while the rich and ostentatious conveyed their offerings in baskets of silver.

"The beautiful *salix Babylonica*, or weeping willow, was surely that on which the people of the captivity hanged their harps, as the psalmist sings in the most touching elegy that was ever indited ‡.

"As to the *salsaf* †, it is mentioned as common in Syria and Palestine, by Bruce and other travellers, particularly Hasselquist, who says that, like our *sallows*, it grows in dry and sandy places, as well as by the water.

"Maundrel says that the flat ground on both sides of Jordan, which probably formed the ancient bed of the river, is so covered with thickets of oleander, tamarisk, and willow, that you do not discover the river itself until close upon it. Pocock and Hasselquist also talk of the willows of Jordan, and mention that, at the annual pilgrimage made to the banks of the Jordan, the pilgrims cut staffs of them.

"Two places on the river are yearly visited,

\* The old act of banishment passed in the reign of Edward I. was still in force, though it would be easy to show that there were Jews in England under both Tudors and Stuarts.

† The rods of Moses and Aaron, and of the Egyptian soothsayers, were certainly divining-rods ; and, as traditional customs are apt to outlive even written history, the divining-rods wherewith the miners of France and Cornwall detect the existence of metals under ground, and the German adept finds out the water-springs in the barren field, are indisputably descended from the divining-rods of Egypt and Arabia.

\* Christian painters, down to the time of Raffael, attended to this point of what we may call costume. In his beautiful early picture of the marriage of the Virgin, a young man is breaking his staff over his knee.

† We believe there is no foundation for this idea.—Ed.

‡ Ezekiel xvii. 5. The word translated willow is *tristitia*.

§ *Salix caprea*. The modern English Jews prefer the willow to all other willows, for their ceremonies.

one by the Latin, the other by the Greek, Christians; both caravans being protected by Mahomedan soldiers. The Latin Christians have pitched upon a spot as being that where St. John baptized Christ, where the river is so rapid that those who bathe in it are obliged to hold fast by the willows, that they may not be carried away; while the weaker sort content themselves with standing on the bank, and procuring pitchers of water to be poured over their heads.

"The Greeks have chosen a place four or five miles nearer the Dead Sea, where the river is less rapid, and a good deal wider. Both parties are accompanied by numbers of Jews, who gladly avail themselves of the opportunity to visit Jordan in safety; and it is curious that Jews, Christians, and Mahomedans, are alike eager to provide themselves with staffs from the willows of the holy river.

"The willow, in all countries and in all times, has been most useful to man. Its tough yet pliable nature renders it fit for wattling the hut of the savage. Baskets to carry and contain his food and other possessions were indispensable. The ancient people on the banks of the Tigris and Euphrates framed wicker boats, and covered them with skins. Such are even now occasionally found at the ferries on those rivers; and such were the first boats employed by our own ancestors, whose coracles (for so these boats were named) are now and then occasionally dug up from the mud at the bottoms of our rivers, and show one of the ingenious uses to which our forefathers applied the willow.

"The bark of the willow contains a good deal of tannin, and is used in dressing some kinds of leather. The delicate white wood is invaluable to the cabinet-maker, not only in its natural state, but dyed. It takes any artificial colouring; and is much used, where ebony would be too expensive, for inlaying. The charcoal of willow is said to be the best to employ in making gunpowder; and the whole plant yields a salt called salicine, which is said to be equally efficacious with quinine for the cure of fevers and agues.

"But it is not only for its domestic uses that this beautiful tree has been celebrated. The poets in all times and nations have done it honour. It appeared among the coronals of the heathen deities; and with us it garlands the despairing lover. So Shakspeare's Desdemona died singing of it; and so the willow growing "across the brook" helped on poor Ophelia's fate.

### The Cabinet.

CHRISTIANITY, THE HOPE OF THE WORLD\*.—Christianity is the "hope of the world," the only anchorage on which we can rely for safety, amidst the political storms by which the world is shaken. There never was an epoch when its saving, its tranquillizing influence was more needed. Various causes have, during the last century, worked together to produce an impulse, an excitement which is likely to continue to agitate mankind; whether for good or evil, time will show. This, our own country, partakes fully in

\* From "Hints towards the Formation of Character, with reference chiefly to Social Duties; by a plain-spoken English Woman," 12mo. 1848.

the excitement. Who, that watches the course of events, perceives not, among other signs, that the thinking faculties of a large class of people, formerly not much given to thought, are aroused? They are, moreover, tormented by desires which, in time gone by, they never knew; desires engendered by comparison of their own lot with the lot of the great and opulent, so ostentatiously paraded before their eyes, and in which they partake not now, even reflectively, as did the retainers of the great of old. All classes are alike seeking eagerly, though, in most instances, vainly, that undefined good which is to render happiness complete. With some, it is riches; with others, rank or fame; with almost all, it is something worldly. The restless spirit of the present age manifests itself too distinctly to escape the notice of any but the most unobservant. "There is no peace, no repose." Society, as has already been stated, is broken into separate parts, acknowledging no common interest: political factions prevail with violence. Religious sects are not less hostile, less bitter towards each other; disputing about immaterial points of faith and practice; losing, as it were, the substance, while grasping at the shadow. Were any great political convulsion to ensue, it is to be feared that such would exhibit a virulence unprecedented in English history. Religion then, the religion of Christ, is our sole hope. Like oil poured upon the troubled waters, religion has power to give peace in the most distracted times. Let those who have the care of youth labour incessantly to instil into the yet unformed mind the pure precepts contained in the bible; and not merely instil, but enforce them by their own example, taking occasion continually to make application of them to the concerns of life.

THE CHRISTIAN MORE THAN CONQUEROR.—"It is appointed unto men once to die:" there is no escaping it; but then, thank God, it is but once. Over every child in Christ's redeemed and pardoned family "the second death hath no power." Once pass the narrow valley, and it shall open into a wide expanse of never-ending glory. Fear not, then, the approach of man's last enemy; but O, see that you be ready for him—see that you have not to conflict with him alone. "None but Christ, none but Christ" can help you then: without him the best-spent life will make a shield that will drop into powder before the assault. You must be clothed in celestial armour, to meet uninjured the unearthly attack. You must be "one with Christ and Christ with you, to pass unharmed through the dark valley," to stem "the swellings of Jordan, to enter within the gates into the city." But, if you are thus "one with Christ," though you may be the weakest man or the most timid woman or the feeblest child, you shall be made more than conqueror over Satan, sin, and death, and over every enemy between time and eternity.—*Blunt's Life of Elisha*.

INFANT-SCHOOL TEACHER.—Let him be some man of God, whose heart, warm with the consciousness of God's forgiving love, delights to dwell on his Redeemer's goodness, and prompts him, with the genuine warmth of actual experience, to be telling of his salvation from day to day. Let him be one who will not tire of that theme, because it is the truth he lives on

himself, and which he feels to be fruitful of peace and joy. Orthodoxy of opinion, though necessary, is not sufficient: there must be a breathing vitality about his religion, an animating energy about his piety, that shall make him, with God's blessing, the spiritual father of a numerous race. He must be a man of prayer. No human power can accomplish the work before him: he must look, and stedfastly look, to those everlasting hills, from whence cometh his help. With prayer must he gird himself for his work: in the spirit of prayer must he carry it on: in the incense of prayer must the offering of his day's exertion ascend before the throne. He must be a man mighty in the scriptures: line must be upon line, precept upon precept: the word of God must be in his mouth, in all its varied fitness; a word of instruction, a word of reproof, a word of warning, a word of encouragement. Does some difficulty arise? ever must he interrogate himself, What saith the scripture? Is some truth to be proposed? still must he preface it with, Thus saith the Lord! He must be a man in whom is the mind of Christ: looking to Jesus every step he takes, he must learn of him, who was meek and lowly of heart. He was the teacher sent from God; and all men must be taught of him, before the work of the Lord can prosper in their hands. He did not strive nor cry, neither did any man hear his voice in the streets: the bruised reed he did not break, the smoking flax he did not quench. Would the earthly teacher walk in his steps? let these words be graven on his heart: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—*Rev. Dr. Mayo.*

**GOD THE HEALER.**—"Heal me, O Lord, and I shall be healed" (Jer. xvii. 14): "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord" (Jer. xxx. 17): He hath sent me to heal the broken-hearted" (Luke iv. 18). God heals sins, first, by a gracious pardon, burying, covering, not imputing them unto us. So it seems to be expounded, psalm ciii. 3; and that which is called healing in one place is called forgiveness in another, if we compare Matt. xiii. 15 with Mark iv. 12. Secondly, by a spiritual and effectual reformation, purging the conscience from dead works, making it strong and able to serve God in new obedience; for that which health is to the body holiness is to the soul. Therefore the Sun of Righteousness is said to arise with healing in his wings; whereby we are to understand the gracious influence of the Holy Spirit, conveying the virtue of the blood of Christ to the conscience, even as the beams of the sun do the heat and influence thereof to the earth, thereby calling out the herbs and flowers, and healing those deformities which winter had brought upon it.—*Bishop Reynolds.*

**CEREMONIES.**—Ceremonies do but clothe the covenant of grace. There are men who cannot see the body for the clothing, the signification of the Spirit for the letter, the sword for the sheath, the kernel for the shell. They cannot see Christ but in the outward bark and rind of ritual observances and ceremonies, in the shell of them; and so they become unprofitable servants.—*Preston.*

## Poetry.

### THE COMPLAINT OF A CHRISTIAN ON THE CONTRARIETIES WHICH HE FINDS WITHIN HIMSELF\*.

(ROM. vii.)

(For the Church of England Magazine.)

MY God! how fearful is the fight  
Within my heart two spirits wage:  
One seeks alone thy heavenly light,  
And every thought with thee t' engage;  
The other scorns thy sovereign will,  
And dares revolt against it still.

One with celestial beauty fair  
Would fain to heaven devote each hour,  
And yearns eternal gifts to share,  
Scorning the world's brief pomp and power;  
The other with a fearful chain  
Would still to earth my thoughts retain.

Alas! while in my bosom's shrine  
Contention dwells, where may I find  
The gentle sway of peace divine,  
To guide my path, and soothe my mind?  
I cannot do the good I love,  
And evil all my actions prove.

O, grace! O, ray of love benign!  
Shed o'er my heart the balm of peace;  
With thy benignant power divine  
From thy dark foe my soul release,  
And make this slave of death to be  
A voluntary slave to thee.

M. C. L.

Llangynynd Vicarage,

## HYMN.

(For the Church of England Magazine.)

"Set your affections on things above, not on things on the earth."—COL. iii. 2.

STRANGERS and pilgrims on the earth,  
In sadness, yet in hope, we roam:  
We spurn the worldling's fleeting mirth,  
And look for our enduring home.

O, pure its living waters roll,  
And glorious shine its crystal towers,  
And worthy of the deathless soul,  
Of all its love and all its powers.

But earth to our dull sight is near;  
And pleasure lures with tempting hand;  
And distant far, and dim, appear  
The golden gates of that bright land.

Our flesh is weak, and strong our foes,  
And prone our hearts to earthly ties;  
And, wearied, oft we seek repose,  
All heedless of the heavenly prize.

O Holy Ghost, our wills constrain:  
With holy love our hearts inspire:  
Come down with power, and yet again  
Our guilty souls baptize with fire.

\* Translated from Racine's "Cantiques Spirituels;" which were composed in 1694, and are said to be the last poetical production of the author.

Yea, purge us, search us; save us, Lord;  
 From all our idols set us free:  
 Alone be thy great name adored,  
 And our affections fixed on thee!

HENRY DOWNTON.

### Miscellaneous.

**ANGLO-SAXON REVERENCE FOR THE SABBATH.**—The Anglo-Saxon lord had power of life and death over his "theow," or bondman: though he was capable of holding personal property, he was exposed to his master's caprice, violences, and extortion. In one case alone the law seems to have stepped in between the proprietor and his theow, which was when the latter worked on Sunday; for, according to the law of king Ina, of Wessex (A.D. 688-726), if he worked on the Sunday by his lord's command, the lord lost all right over him, and he became free; but, if he did it without his master's knowledge, he was to "suffer in his hide;" that is, he was to be flogged. From his lord the theow received much the same kind of protection as would have been given to a horse or a dog. By the same laws of Ina, if a freeman worked a Sunday by his own will and impulse, he forfeited his freedom, or was fined sixty shillings. A man deprived of his liberty in this manner was termed a "wite-theow," or penal serf.

**BUENOS AYRES.**—The province of Buenos Ayres is one vast pampa or plain, with but little to vary the scene. In the vicinity of the city the quintas form an agreeable variety; and to the extent of from five to seven leagues you meet with small towns or villages. For instance, to the north you have the villages of San Isidro and La Punta, on the banks of the river; to the west, the village of San Jose de Flores; to the south, about fifteen leagues, the town of Charcomune, and so on: but beyond these, human habitations are few and far between. At some 20 or 30 miles distance, on the route to any town, you find post-houses, whose obligation is to furnish travellers with horses and a guide to the next post, paying at the rate of (sixpence or) a real per horse; but these cannot be obtained without first showing your licence and your passport. If travelling out of the road of post-houses, it is the custom to take a flock of horses (according to the length of your journey), and drive them before you, changing as the horse you are riding tires. For this you engage a peon, who has charge of the animals, and serves as a guide; and it is not a little surprising to see the dexterity with which he manages to keep the animals together, and make them go onward in the proper track. Your course is generally one uncultivated plain, interspersed occasionally with a forest of thistles, which grow from five to six feet in height, through which you have to thread the way as their avenues present themselves. This is the most dangerous part of your journey, for two reasons: robbers hide themselves sufficiently from your sight, yet see you advancing, and, before it is possible to be aware of it, a lasso is thrown round you, and you are dragged off your horse. Another danger is a "quemason," or burning of the thistles, occasioned by any careless fellow throwing a cigar among them. I have

known cases where these fires have extended four leagues, destroying all the ranchas and cattle within their compass; and the inhabitants only saving themselves by hiding in their wells. During the summer, the thistles, being dried by the excessive heat of the sun, become very combustible; and when once on fire, the only chance of stopping its progress is by cutting away a space, or if by good fortune there comes a change of the wind; but, so rapid is the progress generally, where no means can be effected to avert its fury, that men on horseback have been overtaken and burned to death.—*From a letter in the Literary Gazette.*

**FREEDOM.**—The following is derived from Aelfric's "Colloquium," composed in the eleventh century. A teacher examines a ploughman on the subject of his occupation. "What sayest thou, ploughman; how dost thou perform thy work?" "O, my lord," he answers, "I labour excessively: I go out at dawn of day, driving my oxen to the field, and yoke them to the plough: there is no weather so severe that I dare rest at home, for fear of my lord; but, having yoked my oxen, and fastened the share and coulter to the plough, every day I must plough a whole field (acre?) or more." The teacher again asks, "Hast thou any companion?" "I have a boy, who urges the oxen with a goad, and who is now hoarse with cold and shouting." "What more dost thou in the day?" "Truly, I do more yet. I must fill the oxen's mangers with hay, and water them, and carry away their dung." "O, it is a sore vexation!" "Yea, it is great vexation; because I am not free."

**THE GIVING OF FREEDOM AN ATONEMENT FOR ALL SINS.**—The Anglo-Saxon clergy encouraged the manumission of theows gratuitously, as an action of merit in the eyes of the church. Among the early benefactors of the abbey of Ramsey, it is recorded that Athelstan Mannesone manumitted thirteen men in every thirty, "for the salvation of his soul," taking them as the lot fell upon them, and "placing them in the open road, so that they were at liberty to go where they would." Many, indeed, were freed, from feelings of piety. Thus it appears from the celebrated "Exeter book" in the cathedral, that, at Exeter, on the day when they removed the bodies of bishops Osbern and Leofric from the old minster to the new one, William, bishop of Exeter, "proclaimed Wulfree Pig free and sackless of the land at Teigtune," and "freed him for the love of God and of St. Marie, and of all Christ's saints, and for the redemption of the bishops' souls and his own." Sometimes a man, who had no theow of his own, bought one of another person, in order to emancipate him, "for the love of God and the redemption of his soul." Such were the fruits that ripened from Roman teaching in the olden time!—*Archæologia, Vol. XXX., 1844.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 515.—MARCH 22, 1845.



## HOLYROOD HOUSE.

"Old Holyrood! Edina's pride,  
When erst, in regal state array'd,  
The mitred abbots told their beads,  
And chanted 'neath their hallow'd shade,

"And nobles in thy palace courts  
Revel and dance and pageant led,  
And trump to tilt and tourney call'd,  
And royal hands the banquet spread.

"A lingering beauty still is thine,  
Though age on age have o'er thee roll'd  
Since good king David rear'd thy walls,  
With turrets proud and tracery bold.

"And still the Norman's pointed arch  
Its interlacing blends sublime  
With gothic column's clustered strength,  
Where foliage starts and roses climb."

MRS. SIGOURNEY.

HOLYROOD (*Domus Sanctæ Crucis*) was a religious establishment long before it became a royal  
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residence\*. It was founded by David I., as splendidly endowed by him. The name was derived from a silver rood or cross said to have been put into his hands by an angel, as he was hunting on the spot where the abbey was afterwards erected. The very belief in such a pretended circumstance shews the credulity of the dark ages; but it may as well be recorded here.

"At this time there was about the castle of Edinburgh a forest full of harts and hinds. Now was the rood-day coming, called 'The exaltation of the cross.' After the masses, appeared before him many young and insolent barons of Scotland, desirous to have some pleasure and solace by chase of hounds in the said forest. At this time

\* There were five cells or priories depending on this abbey: St. Mary's Isle, in Galloway; Biantyre, in Clydesdale; Bowdill, in the isle of Harris; and Crossay, and Oronsay.

was with the king a man of singular and devout life, named Alkwine, canon of the order of St. Augustine, long confessor to king David in England, the time that he was earl of Huntingdon and Northumberland. Alkwine used many arguments to dissuade the king from going to the hunt. 'Nevertheless, his dissuasion little availed, for the king was finally so provoked, by inopportune solicitation of his barons, that he passed, notwithstanding the solemnity of the day, to his hounds.' As the king was coming through the vale to the east from the castle, subsequently named the Canongate, the stag passed through the wood with such din of bugles and horses and braying of dogs, that 'all the beasts were raised from their dens. Now was the king coming to the foot of the crag, and all his nobles severed, here and there, from him, at their game and solace, when suddenly appeared to his sight the fairest hart that ever was seen before with living creature.' There seems to have been something mysterious about this hart which frightened king David's horse past control, so that it ran away followed by the strange hart 'so fast, that it threw both the king and his horse to the ground. Then the king cast back his hands between the horns of this hart, to have saved him from the stroke thereof,' when a miraculous holy cross slid into his hands, and remained, while the hart fled away with great violence. This occurred 'in the place where now springs the Rood-well.' The hunters, affrighted, now gathered about the king, and fell on their knees, devoutly adoring the holy cross, a heavenly piece of workmanship. Soon after the king returned to his castle, and in the night was admonished by a vision to build an abbey of canons regular in the same place where he had been saved by the cross. Alkwine, his confessor, by no means 'suspended his good mind;' and the king sent his trusty servants to France and Flanders, who 'brought right crafty masons to build this abbey,' dedicated 'in the honour of this holy cross' (see "Old England"). Can it be believed that the ages of such "foolish" superstition, nay more than foolish, can be lauded as testifying a holy regard to divine interposition? And yet such is marvellously the case.

The cross remained for more than two centuries in the monastery; but, when [David II. set out on his expedition against the English, he took the cross with him; and, when taken prisoner at the battle of Neville's Cross, the cross shared his fate. It subsequently became an appendage of Durham cathedral.

The abbey was fearfully injured by the English under the earl of Hertford, A.D. 1544, when the whole of the church was burned, with the exception of the nave. The large brazen font was carried away by sir Richard Lea, captain of the English pioneers, and presented by him to the abbey of St. Alban's.

'It was determined by the sayde lorde-lieutenant, vtterly to ruynate and destroye the sayde towne with fyre; which, for that the nyghte drewe faste on, we omytted thoroughly to execute on that daye; but settinge fyre in thre or iiij. partes of the towne, we repayred for that nyghte vnto our campe. And the nexte mornynge very erly we began where we left, and continued burnynge all that daye, and the two dayes next ensuiue contynually, so that neyther within

the wawles, nor in the suburbes, was lefte anyone house vnbrnt, besydes the innumerable botyes [booties], spoyles, and pyllages, that our souldiours brought from thence, notwithstandinge habundance which was consumed by fyre. Also, we brent the abbey called Holy-Rode-house, and the pallice adioynynge to the same. In the meane tyme, there came vnto vs iiij. x. of our lyghte horsemen from the borders by the kynges maiestie's appoyntement, who dyd suche exploitcs in ryding and deuastyng the cuntrye, that within vii. myles every waye of Edenborough, they left neyther pyle [castle], village, nor house standynge vnbrnte, nor stakes [stacks] of corne, besydes great nombres of cattyles which they brought dayley into the armye, &c."

The church was subsequently made the chapel royal, and splendidly fitted up with an organ, and stalls for the knights of the thistle; but the people, scandalized at mass being performed during the reign of James II., destroyed it at the revolution. The graves were stripped, and, among the rest, Darnley's remains were exposed, and his skull purloined. His thigh-bones were of such size as to confirm the truth of the statements as to his stature, seven feet\*. For long the state of the chapel and the most offensive exposure of the remains of the dead, was a thorough disgrace to all who had any authority within the precincts of Holyrood.

The earliest notice we have of a palace at Holyrood is in the beginning of the sixteenth century. In 1528, James V. made great additions, or rather rebuilt the whole. A great part was burnt by the English A.D. 1544; but a new palace was erected on a more extensive scale. A large portion of this, however, was burned by Cromwell's soldiers, and lay in ruins till about A.D. 1670, when, by direction of Charles II. the present structure was commenced, after a design of sir William Bruce.

The present palace surrounds a square, each side measuring about 230 feet. The four ranges of buildings are flanked by towers. An arcade, supported by pillars, goes round the interior. The north-west portion is all that remains of the palace erected by James V. Here are the state-room and the bedchamber used by queen Mary, with the furniture remaining, much of which is said to have been worked by herself. It was in this bed-room that she was sitting at supper, with her half-sister, the countess of Argyll, when Darnley and his fellow-conspirators rushed in, and, dragging forth Rizzio, slew him at the door. The trap-door by which they ascended is still shewn, as well as dark stains on the floor, stated to be the marks of Rizzio's blood. Charles Edward took possession of these apartments when in Edinburgh, in 1745, and slept, it is said, in what had been queen Mary's bed, which still occupies its place, and received, a few months afterwards, the duke of Cumberland. Holyrood has twice served as an asylum to exiled princes of France. Charles X., when count d'Artois, resided here from 1795 till 1799, with his sons, the dukes d'Angoulême and de Berri; and a second time found refuge, with his family, after his dethronement, within the same walls.

When George IV. visited Scotland in 1822, the state apartments were splendidly fitted up. It

\* See Mag. No. 473.



was also intended that her present majesty should use them on her first visit to Scotland; but accident prevented this. The largest is adorned with 111 imaginary portraits of Scottish kings, painted by a Flemish artist, de Witt, brought over by James VII. It is in this chamber the election of the sixteen peers of Scotland takes place. Great improvements are, at the present time, taking place at the palace and its vicinity; and it will, ere long, become, instead of a neglected, an important object of attraction.

The following account of Holyrood is from Mrs. Sigourney's "Pleasant Memories of Pleasant Lands":—

"The first view of Holyrood is in strong contrast with the splendid buildings and classic columns of the Calton Hill. After admiring the monuments of Dugald Stuart and Nelson, and the fine edifice for the High School, you look down at the extremity of the Canongate upon the old palace, that, seated at the feet of Salisbury Crag, nurses, in comparative desolation, the memories of the past. Its chapel, floored with tomb-stones, and open to the winds of heaven, admonishes human power and pride of their alliance with vanity.

"Through an iron gate we saw, in a damp, miserable vault, the bones of some of the kings of Scotland; among them those of Henry Darnley, without even the covering of that "little charity of earth" which the homeless beggar fluds. In another part of the royal chapel, unmarked by any inscription, are the remains of the lovely young queen Magdalen, daughter of Francis the First, of France, who survived but a short time her marriage with James the Fifth. In the same vicinity sleep two infant princes, by the name of Arthur; one the son of him who fell at Flodden-field, the other a brother of Mary of Scotland. Scarcely a single monument, deserving of notice as a work of art, is to be found at Holyrood, except that of viscount Belhaven, a privy-councillor of Charles the First, who died in 1639. He is commemorated by a statue of Parian marble, which is in singular contrast with the rough, black walls of the ruinous tower where it is placed. It has a diffuse and elaborate inscription, setting forth that 'Nature supplied his mind by wisdom for what was wanting in his education; that he would easily get angry, and as easily, even while speaking, grow calm; and that he enjoyed the sweetest society in his only wife, Nicholas Murray, daughter of the baron of Abercainey, who died in eighteen months after her marriage.'

"The grave of Rizzio is pointed out under one of the passages to a piazza, covered with a flat stone. Over the mantel-piece of the narrow closet, where from his last fatal supper he was torn forth by the conspirators, is a portrait, said to be of him. Its authenticity is exceedingly doubtful; yet it has been honoured by one of the beautiful effusions of Mrs. Hemans, written during her visit to Holyrood in 1829:—

"They haunt me still, those calm, pure, holy eyes!  
Their piercing sweetness wanders through my dreams:  
The soul of music, that within them lies,  
Comes o'er my soul in soft and sudden gleams.  
Life, spirit, life immortal and divine,  
Is there; and yet how dark a death was thine!"

"In the gallery at Holyrood, which is 150 feet long, and plain even to meanness, are the portraits of 111 Scottish monarchs, the greater part of which must, of course, be creations of fancy. Some of the more distinguished chieftains are interspersed with them. In the line of the Stuarts we remarked the smallness and delicacy of the hands, which historians have mentioned as a marked feature of that unfortunate house. The only female among this formidable assemblage of crowned heads is Mary of Scotland. This, her ancestral palace, teems with her relics; and,

however questionable is the identity of some of them, they are usually examined with interest by visitors. The antique cicerone to whom this department appertained, and whose voice had grown hoarse and hollow by painful recitations in these damp apartments, still threw herself into an oratorical attitude, and bestowed an extra emphasis, when any favourite article was to be exhibited, such as 'queen Mary's work-box?' 'Queen Mary's candelabra!' The latter utensil, it seems, she brought with her from France. Probably some tender associations, known only to herself, clustered around it; for she was observed often to fix her eyes mournfully upon it, as a relic of happier days. In her apartments we were shown the stone on which she knelt at her coronation; the embroidered double chair, or throne, on which she and Darnley sat after their marriage; the state-bed, ready to perish, and despoiled of many a mouldering fragment by antiquarian voracity; her dressing-case, marvellously destitute of necessary materials; and the round, flat basket in which the first suit of clothes for her only infant was laid. These articles, and many others of a similar nature, brought her palpably before us, and awakened our sympathies. There was a rudeness—an absolute want of comfort about all her appointments, which touched us with pity, and led us back to the turbulent and half civilized men by whom she was surrounded, and from whom she had little reason to expect forbearance as a woman or obedience as a queen. The closet, to which we were shown the secret staircase where the assassins entered, seems scarcely of sufficient dimensions to allow the persons, who are said to have been assembled there, the simplest accommodations for a repast; especially if Darnley was of so gigantic proportions as the armour still preserved there, and asserted to be his, testifies. Poor Mary, notwithstanding her errors, and the mistakes into which she was driven by the fierce spirit of her evil times, is now remembered throughout her realm with a sympathy and warmth of appreciation which failed to cheer her sufferings during life. Almost constantly you meet with memorials of her. In the castle of Edinburgh you have pointed out to you a miserable, dark room, about eight feet square, where her son, James the Sixth, was born: in the Parthenon, among the gatherings of the Antiquarian Society, you are shown the cup from which she used to feed her infant prince, and the long white kid gloves, strongly embroidered with black, which she was said to have worn upon the scaffold; and in the dining-hall at Abbotsford, you start at a most distressing portrait of her—a head in a charger—taken the day after her execution. Near the cathedral of Peterborough, where her body was interred, the following striking inscription was once put up in Latin. It was almost immediately removed, and the writer never discovered; and we are indebted to Camden for its preservation:—

"Mary, queen of Scots, daughter of a king, kinswoman and next heir to the queen of England, adorned with royal virtues and a noble spirit, having often, but in vain, implored to have the rights of a prince done unto her, is, by a barbarous and tyrannical cruelty, cut off. And by one and the same infamous judgment, both Mary of Scotland is punished with death, and all kings now living are made liable to the same. A strange and uncouth kind of grave is this, wherein the living are included with the dead; for we know that with her ashes the majesty of all kings and princes lies here depressed and violated. But because this regal secret doth admonish all kings of their duty, traveller, I shall say no more."

"In the modern portion of Holyrood is a pleasant suite of apartments, which were occupied by Charles the Tenth of France, when he found refuge in Scotland from his misfortunes at home. They have ornamented ceilings, and are hung with tapestries.



"The duke of Hamilton, who is keeper of the palace, has apartments there, as has also the marquis of Breadalbane. The latter has a large collection of family portraits, among which is a fine one, by Vandyke, of lady Isabella Rich, holding a lute, on which instrument, we are informed by the poet Waller, she had attained great excellence.

"We found ourselves attracted to make repeated visits to Holyrood, and never on those occasions omitted its roofless chapel, so rich in recollections. It required, however, a strong effort of imagination to array it in the royal splendour with which the nuptials of queen Mary were there solemnized, and, seventy years afterwards, the coronation of her grandson, Charles the First. The processions, the ringing of bells, the gay tapestry streaming from the windows of the city, the rich costumes of the barons, bishops, and other nobility, the king, in his robes of crimson velvet, attending devoutly to the sacred services of the day, receiving the oaths of allegiance, or scattering, through his almoner, broad pieces of gold among the people, are detailed with minuteness and delight by the Scottish chronicles of that period. 'Because this was the most glorious and magnifque coronation that ever was seine in this kingdom,' says sir James Balfour, 'and the first king of Greate Britain that ever was crowned in Scotland, to behold these triumphs and ceremonies many strangers of grate quality resorted hither from divers countries.'

"Who can muse at Holyrood without retracing the disastrous fortunes of the house of Stuart, whose images seem to glide from among the ruined arches where they once held dominion? James the First was a prisoner through the whole of his early life, and died under the assassin's steel. James the Second was destroyed by the bursting of one of his own cannon at the siege of Roxburgh. James the Third was defeated in battle by rebels headed by his own son, and afterwards assassinated. James the Fourth fell with the flower of his army at Flodden-field, and failed even of the rites of sepulture. James the Fifth died of grief, in the prime of life, at the moment of the birth of his daughter, who, after twenty years of imprisonment in England, was condemned to the scaffold. James the First of England, though apparently more fortunate than his ancestors, was menaced by conspiracy, suffered the loss of his eldest son, and saw his daughter a crownless queen. Charles the First had his head struck off in front of his own palace. Charles the Second was compelled to fly from his country, and, after twelve years' banishment, returned to an inglorious reign. James the Second abdicated his throne, lost three kingdoms, died an exile, and was the last of his race who inhabited the palace of Holyrood."

#### BRIEF COMMENTS ON CERTAIN PASSAGES OF SCRIPTURE.

BY RICHARD HUIE, M.D.

##### No. IV.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—*MATTHEW* xii. 41-44.

THE treasury here mentioned was a receptacle placed at the entrance of the temple, for the purpose of receiving the voluntary offerings of the worshippers; and these appear to have been applied to the purchase of wood for the altar, salt, and other necessities, not provided for in any other way.

Of the form of the receptacle we know nothing. We are informed, indeed, that "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord" (*2 Kings* xii. 9). But, as the money collected in that manner was applied to a special purpose, the "repairing of the breaches of the house," it is probable that the arrangement was but temporary; and, as it is stated, in the verses at present under consideration, that "Jesus beheld how the people cast money into the treasury," it is fair to conclude that the receptacle was an open one, and such as allowed the various offerings deposited in it to be seen by those who stood by. It is, no doubt, true, that our blessed Lord, by reason of his divine omniscience, could himself have known how much each person was casting in; but, as he called his disciples to him, and directed their attention to the offering of the widow, without mentioning its amount, it follows, we think, that they also must have seen what she had given.

The manner in which he, who is the Searcher of hearts, commends the conduct of this pious female, and the distinct intimation which he thus gives, that it is not the amount of the money contributed to maintain his worship or to extend his kingdom that he regards, but the motive which dictates the contribution, and the proportion which it bears to our means, are an unspeakable encouragement to the poor of his people in every age, to give what they can afford with a willing mind; and even out of their poverty to devote a little to the furtherance of his cause in the world around them.

It has from time immemorial been the custom, in the northern part of our island, to place some receptacle—usually a large brass plate or basin—at the church-door, for receiving the free-will offerings of the people; and in the established church of Scotland, at least, these contributions are almost exclusively applied to the maintenance of the poor. The custom derives its origin from the practice of the primitive times; and it is to be hoped that there are not a few amongst our brethren and sisters in the Lord, who still esteem it a Christian duty, and even privilege, thus to contribute to the support of their indigent neighbours. From the smallness of the allowance, however, usually given to the parish pauper in Scotland, and the frequency with which even that pittance is withheld, on the plea that there are no funds in the hands of the kirk session, there is reason to fear that a very considerable number allow themselves to forget that he, who once looked on with the eye of man while the people cast money into the treasury of the temple, still looks on with the eye of omniscience while we deposit our gifts at the entrance of the sanctuary, and sees how much, or rather how little, we bestow on the necessitous around us. Were it otherwise, I am satisfied that the weekly collections for the poor would be incomparably more liberal than they are, and would exhibit something like a proportion to the several circumstances of the donors. At present, the man who has an income of fifty pounds a year gives a penny at the church door on the sabbath, and the man who has five hundred a year very seldom gives more. Nay,

I fear that in many instances the contributions of the humbler classes are not only relatively, but absolutely, more liberal than those of the wealthy. I have often stood at the church-door on the sabbath, and on such occasions I have seen a fine lady drive up in her own coach, with her liveried coachman before, and her liveried footman behind; I have seen her descend from the carriage in great state, rustling with silks and flaunting with ribands, and sail majestically into the church, depositing a penny in the plate as she passed. And I have seen a meek and modest female, to all appearance a widow, whose rusty black gown, and cotton shawl of the same colour, sufficiently indicated that her circumstances were far from affluent, follow immediately after, and lay down a sixpence by the side of the lady's penny. It is not difficult, I think, to guess which of these two individuals cherished the livelier sense of her obligation, as a professing Christian, to contribute towards the support of the indigent members of Christ's body, or made the more practical application of the text, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. xix. 17).

A similar parsimony and inconsideration too extensively prevail throughout all parts of the kingdom, in connection with our contributions to our public charities, and more especially to our bible and missionary societies. We seem to have arrived at a tacit understanding amongst ourselves, that no one shall give more than his neighbour; and, in consequence, some of the noblest institutions in our land are crippled in their operations through lack of funds. Comparatively few think it necessary to give more than a guinea a year to a society, the operations of which, perhaps, embrace the whole human race: very many contribute but half that sum; and, within the last few years, many hundreds of persons, whose circumstances are far above mediocrity, have contented themselves with subscribing a crown. Here, too, the liberality of the lower orders, as they are called, puts that of their wealthier brethren to shame. The pious labourer, who contributes his penny a week to send the gospel to the heathen, gives just eight-pence less than the merchant and the squire, whose income is twenty times greater than his own. I am aware that the number of societies to which an individual is expected to subscribe is a current apology with professing Christians for giving but little to each; and yet, were the aggregate of all their contributions known, I fear that it would bear but a small proportion to their income, or—I blush while I write it—to the offerings of the heathen at the shrine of his idol. Let it be granted, that a professing Christian, who has an annual income of five hundred pounds, contributes to twenty different charitable and religious institutions—and this, I suspect, is more than the majority will be found to do—and let it be granted that he contributes half a guinea to each, what proportion, after all, does the aggregate bear to his income, or to his other expenses? Why, I have known an individual who had precisely that amount of income, and who was really a pious man, spend as much every year on snuff! To be sure, he was a connoisseur in the article, and could use none but the very best.

I have said that the passage of scripture now under consideration affords the greatest encouragement to the poor of God's people to contribute a little, even out of their penury, towards the relief of human sufferings, or the extension of Christ's kingdom. I am not, however, without my fears that it is sometimes abused, and made a cloak for parsimony, by persons whose outward circumstances bear no resemblance whatever to those of the pious female so much commended by our Lord. They imagine that, because her small offering was accepted, their scanty gift will be equally honoured, although involving no sacrifice whatever on their part. The following anecdote will illustrate my meaning, as well as administer the needful reproof to any of my readers who may thus have been deceiving themselves. A lady in moderate, but still genteel circumstances, when presenting her clergyman with a small sum for a charitable object, remarked that he might "put it down as the widow's mite." "Not so, my friend," said the worthy pastor. "I beg you will," earnestly rejoined the lady: "it is but a trifle." "I am aware of that, madam," replied the clergyman, calmly; "but it is not all your living."

It may, perhaps, be objected that the case of the poor widow, in the verses before us, was an extreme one; that her faith in the kind providence of God was of an unusually elevated character; and that parallel instances are not to be looked for in the present day. The narrative, however, which I am about to subjoin, will prove that this is a mistake; and that, cold-hearted and selfish as too many of us confessedly are, there may yet be found individuals, even amongst us, whose reliance on the divine bounty and grace fully equal that of the widow in our text. It was related to me by a dear Christian friend, who six years ago exchanged earth for heaven, and whose own character was a beautiful commentary on the words, "The simplicity that is in Christ" (2 Cor. xi. 3).

There lived within the last eight years, in the town of Linlithgow, an aged and indigent female, whose only means of subsistence were the scanty produce of her own industry, when she could find employment suited to her waning strength, and the occasional aid of the benevolent. Poor as she was, however, in this world's goods, she was rich in faith and in good works; and, having been accustomed from her earliest years to deposit her offering at the door of the sanctuary on the sabbath, she continued, amidst all her penury, thus regularly to contribute towards the relief of those who were still poorer than herself. It happened one Saturday—and it was the Saturday preceding the communion sabbath—that, after she had breakfasted, she had no food whatever remaining in the house, while all her store of money consisted in a single penny. Upon this she was, for aught she knew, to subsist until the Monday; for she had no means and no expectation of obtaining more. But she was going to church in the afternoon: she had never yet passed the plate without putting in something; and, straitened as she might be, she resolved that she would not even on that occasion do so. Accordingly, she bought a half-penny roll for her dinner, which she ate as usual with a thankful heart; and then, proceeding to church, deposited her last halfpenny in the plate, as she entered. Here, I repeat, was a case pre-

cisely similar to that of the poor widow commended by our Lord: "She of her want did cast in all she had, even all her living." And did she lose or suffer by the sacrifice? No, indeed. Who ever lent unto the Lord, and lacked repayment with interest? If the faith of God's people be the same in every age, so also are his providence and grace. "But I could put tippence in the plate upon the sabbath," added the subject of our narrative, in the broad vernacular of her country, when she related the circumstance; and holy joy and gratitude lighted up her wrinkled features as she said so.

Yes, reader, that very evening, before she had time to feel hungry, she had a shilling sent to her from a quarter whence she had no reason to expect it; and, mindful of the call usually made on such occasions, that the congregation would "enlarge their charity to the poor," she out of that shilling made a cheerful offering of twopence at the church door the next morning.

Christian reader, dost thou feel that this little history is fitted to humble thee? "Suffer the word of exhortation" (Heb. xiii. 22) from one who felt humbled himself when he heard it; and, in proportion as God has blessed thee with the means, "go, and do thou likewise" (Luke x. 37).

#### THE ENGLISH FLOCK AND THE ARMENIANS AT NICOMEDIA\*.

THE long and zealous exertions of the protestant missionaries in this country have resulted in a very remarkable religious movement among the Armenians of the Gregorian church; and I am assured that the number of converts to the pure faith of Christ is very considerable. There is, indeed, an humble-mindedness, combined with a steadfastness of purpose and sobriety of demeanour, in the character of the converts, which witnesses to the deep-rootedness of this conviction. Let this spirit be but rightly nurtured; and I venture to predict that the fire which now smoulders will ere long involve a considerable portion of the east in the burning light of gospel truth.

The awakening of the Armenian mind in Nicomedia has been gradually spreading for some years: persecution has had the effect of accelerating it. Two of the Armenian clergy in that place have made a good confession, and are devoting all the influence they possess to sow the seed of life among their late co-religionists. They have already reaped abundantly from what they have scattered abroad; many, however, are too timid as yet to make an open profession of what they believe in their hearts. They are babes in Christ. But he is with them; and let us bide his time and season.

The Turkish government having resolved upon setting manufactories, foundries, and factories for machinery on foot in Nicomedia, the parties who have undertaken to establish them—our own fellow-countrymen—have imported workmen from England, whom they have selected for their excellent character as well as skill. They form a little flock in the place. Many are Christians in their conduct, not merely by name; and not one among them disgraces that name by an immoral

life: they observe the Sabbath conscientiously, and attend the services of a minister who came over with them. Their Armenian neighbours assemble in numbers in front of the place of worship, listening in silence and admiring the melody of their psalm-singing. It is now become a common remark among them, "What is this that we see? We conceived that all protestants were freemasons (an expression tantamount to 'infidels'). But these people work hard the whole week, avoid every kind of excess, and, when Sunday comes, we hear them praying and singing. It were well if we were as godly persons as they are." Nay, this impression is spreading fast among the very individuals who have long distinguished themselves by the fierceness with which they persecuted such of their brethren as had been turned from darkness to light.

The reverend Mr. Dwight went among them this spring, and, upon landing from the steam-boat which took him there, was greeted by a multitude of Armenians, who had waited his arrival on the strand, and were not afraid of shaking him by the hand and entering into conversation with him: even one of their priests was desirous that he should take up his abode with him, but he preferred to lodge with an Englishman. He remained there eight days, and officiated every evening before a numerous congregation, to whom he preached the gospel. A missionary society was formed in the place while he was with them. A further arrival of English workmen is expected, which will increase the colony to two hundred.

An interesting occurrence took place while Mr. Dwight was at Nicomedia. An athletic young man, of rude appearance, was presented to him, who was described as one of the most zealous among the recent converts to protestantism. The tale of his conversion is remarkable. I must premise that, in more evil days, the Armenian protestants were compelled, in order to avoid creating a tumult, to follow their minister to a far off, sequestered spot, where they prayed with him and "searched the scriptures" under the canopy of heaven. Their adversaries, having discovered the place of their resort, armed themselves with club-sticks one Sunday morning, in the summer of 1843, and placed themselves under the command of the youth in question. They then sallied out to the spot, where the converts were engaged in their religious services, with a determination to disperse them by open force; nay, so fanatic were some of the party, that they swore not to come away without killing as many as they could. The protestants saw their enemies approaching, and awaited them quietly. The leader advanced towards them with oaths and imprecations; while the priest went forward to meet him with his bible in his hand, and bespoke him in these words: "Brother John, have you the heart to affirm that any wicked word or doctrine is taught in these pages? Say on!" The young man stopped short, turned pale, and trembled. He went back to his band of followers, and, motioning them with his hand, they departed in peace from the spot where men were offering prayer and praise. But their leader became a new man: he, and several of his bosom friends, came forth from a corrupt church, and entered into communion with God's people, among whom he has ever since approved himself a devoted disciple.

\* From the rev. F. Major, chaplain of the Prussian embassy at Constantinople.

## SKETCHES FROM NATURAL HISTORY.

No. XXIV.

## ANTELOPES.—2.

"THE antelopes, considered as a family, may be distinguished from all others by their uniting the light and graceful forms of deer with the permanent horns of goats, excepting that in general their horns are round, annulated, and marked with striæ, slender, and variously inflected, according to the subdivision or group they belong to. They have usually large, soft, and beautiful eyes, tear-pits beneath them, and round tails. They are often provided with tufts of hair, or brushes, to protect the fore-knees from injury: they have inguinal pores, and are distinguished by very great powers of speed. Among the first of the subordinate groups is the subgenus *oryx*, consisting of five or six species, whereof we have to notice at least three.

"The *jachmur* (Deut. xiv. 5; 1 Kings iv. 23) is not, as in our authorized version, 'the fallow deer,' but the *oryx leucoryx* of the moderns, the true *oryx* of the ancients, and of Niebuhr, who quotes R. Jona, and points out the Chaldaic *jachmura* and Persian *kutzhohi* (probably a mistake for *maskandos*), and describes it as

(The Jachmur. *Oryx leucoryx*.)

a great goat. The eastern Arabs still use the name *jazmur*, although, according to the usage of oriental nomenclature respecting these animals, the terms *abu* (father) and *bahr* (desert, valley) are generally made parts of generic appellations, which, in the case of the larger antelopes, are commonly associated with *gau* or *bu* (cow or ox), forming the terms *gau-bahrein*, *bekr-el-wush*, *el-wabrus*, *el-bukrus*, *abu-harb*, *abu-bahr*; and, particularly west of the Nile, *mahatz*, *targea*; while collectively, *kuggera-el-almoor* is used. Most of these denominations, albeit they are laxly applied by the Arabs, show that the animals so named are considered to be more nearly allied to the bovine species than to the gazelles of the country; and the fact of their universal application to the great antelopes, from the Ganges to Morocco, is sufficient to establish the general conclusion, that, in the earliest ages, similar notions led the Hebrews to adopt similar terms.

"The *Oryges* are all about the size of the stag of Europe, or larger, with long, annulated, slender horns, rising in continuation of the plane of the

forehead, slightly divergent, regularly but not greatly curved, entirely straight or lyrated, and from three feet to three feet eight inches in length. The head is rather clumsy, and more or less pied with black and white; the neck ewed, or arched, like that of the camel; the carcass bulky, compared with the legs, which are slender, firm, and capable of sustaining great action. The tail extends only to the heel, or hough. The hair on the shoulders and neck is invariably directed forwards; thus, no doubt, keeping the animal cool in flight.

"The *leucoryx*, as the name implies, is white, having a black mark down the nose, black cheeks and jowl; the legs, from the elbow and heel to the pastern joints, black; and the lower half of the thighs usually, and often the lower flank, bright rufous; hence the epithet *kommar* (*rubere*, to reddens). The species now resides in pairs, in small families, and not unfrequently singly, on the mountain-ranges along the sandy districts, in the desert of eastern Arabia, and on the banks of the lower Euphrates, and may extend as far eastward as the west bank of the Indus; feeding on shrubby acacias, such as *tortilis* and *ehrenbergi*. It was, no doubt, formerly, if not at present, found in Arabia Petrea, and in the eastern territories of the people of Israel; and, from the circumstance of the generical name of wild cow or bull being common to this, as to other allied species, it was equally caught with nets and with the noose, and styled *tao*, *to*, *theo*. To this species may be referred more particularly some of the notions respecting unicorns, since the forehead being narrow, and the horns long and slender, if one be broken off near the root, the remaining one stands so nearly on the medial line, that, taken in connexion with its white-coloured hair, to uncritical inspection, a single-horned animal might appear to be really present. By nature vicious and menacing, from what may be observed in the Egyptian paintings of the industry which imposture exercised, we may conclude that human art, even in early ages, may have contributed to make artificial unicorns; and most probably those seen by some of the earlier European travellers were of this kind.

*Oryx tao*, or Nubian *oryx*.)

"The Nubian oryx (*oryx tao*) is either a species or a distinct variety of *leucoryx*. The male, being

nearly four feet high at the shoulder, is taller than that of the leucoryx; the horns are longer, the body comparatively lighter, and every limb indicative of vigour and elasticity: on the forehead there is a white spot, distinctly marked by the particular direction of the hair turning downwards, before the inner angle of the eye to near the mouth, leaving the nose rufous, and forming a kind of letter A. Under the eye, towards the cheek, there is a darkish spot, not very distinct. The limbs, belly, and tail are white; the body mixed white and red, most reddish about the neck and lower hams. It is possible that the name *tao* or *teo* is connected with the white spot on the chaffron. This species resides chiefly in the desert west of the Nile, but is most likely not unknown in Arabia; certain it is, that both are figured on Egyptian monuments, the leucoryx being distinguished by horns less curved, and by some indication of black in the face."

Such is the account given in "Kitto's Cyclopaedia." In "Knight's Animated Nature," the leucoryx is thus described:

"Antelope leucoryx. This species is the oryx of the ancients, a term now given to an allied South African species, but which of right belongs to the *abu-harb*, which lives in large herds in Sennar and Kordofan, feeding principally on the leaves of various species of acacia. It is represented in abundance on the monuments of Egypt and Nubia, and in particular in the inner chamber of the great pyramid at Memphis, where a whole group of these antelopes is represented, some driven forward, others dragged along by the horns, or by a cord around their neck, apparently as trophies brought from a conquered country, or a tribute or present from some subjugated nation.

"This animal nearly equals the addax in size. The horns are long and slender, arched gently backwards, annulated at the base, and very sharp at the points. The tail is long, and tufted at the extremity with black and grey hairs mixed together. The hair on the head, body, and extremities is universally short, and lies smoothly along the hide, except upon the ridge of the back, where it is rather longer and reversed, or turned towards the head in a direction contrary to that on the other parts of the body, and forming a short reversed mane from the middle of the back to the occiput. The head is white, with a brown mark descending perpendicularly from each orbit, and expanding over the cheek, and a similar stripe passing down the centre of the face from the horns to the muzzle: the whole neck also, on the throat as well as on the upper part, is of a uniform rusty brown colour; but, with these exceptions, all the rest of the body, as well as the legs and tail, are milk white."

#### LOVE TO GOD, ITS SOURCE AND CHARACTER:

##### A Sermon,

BY THE REV. CHARLES B. TAYLER,  
*St. Peter's, Chester.*

PSALM cxvi. 1.

"I love the Lord, because he hath heard my voice and my supplications."

"WE love him," writes the beloved apostle, "because he first loved us." But, alas!

how many there are, that do not really love him who paid the ransom of his own blood to redeem them from everlasting destruction! How many there are, of whose religion it cannot be said, it is a religion of love! Fear of some vague and undefined danger, or constraint from the checks of natural conscience, or the desire of a good name in society; is not one or other of these the sum and substance of the religion of many? And what is the consequence, but the heartless and unspiritual observance of some empty forms? Is the language of such persons, "I love the Lord?" Do they who can scarcely be said to know the Lord—do they love him as the true disciple of Christ Jesus loves his blessed Master? Here the questions arise, how is it that we are brought to know him? what are the means which, in his love, he uses to draw us out of a state of alienation from him, and to make us acquainted with our God?

I see before me, in some quiet chamber, a mourner sitting in loneliness and sorrow. The spell of worldly joy is evidently broken, and a dark and dreary desolation—the desolation of the heart—remains. The countenance of that mourner is pale with much weeping, and the eyes are dim and downcast; but the hand is upon the holy bible, turning almost mechanically the sacred pages, scarcely knowing where to look, where to find the consolation which he hopes and thinks must be found *there*, if any where. But, with regard to that mourner, it is, alas, the fact that the bible, and the God of the bible, both are unknown. The consolation of that inspired word is unknown, for the plainest reason in the world—because it has been hitherto seldom opened, seldom read; it has never yet been searched for its hidden treasure. It has never been the book even of the mind, much less of the heart. And now, perhaps, in that gloomy chamber, the book of Job is opened; for Job was one of the most afflicted of men, and this at least that poor dejected mourner is aware of. And then he turns to the psalms; for he has heard that every human heart may find there some wondrous echo of its own sad complainings, some sweet and soothing assurance, some rich promise or some word of cheerful encouragement. The mourner does not search in vain: none ever searched in that rich mine in vain. Many a passage is found speaking in tenderness and kindness to that poor, sorrowful heart, and bringing with it a cordial to his sinking spirit; and he kneels down to pray, and to thank his God for the sweet words which seem so exactly suited to his case, and so he says, "I love the Lord, because he hath heard my voice and my supplications." It is for comfort given in his mourning and affliction that he cries,

"I love the Lord." This is the first step the Lord takes with him; and thus it is, brethren, with our God. He is so gracious that, when we turn to him, after having long forgotten him, long slighted his calls and despised his love, when we go to him from no better motive than this—that we are wretched, and have nowhere else to go—he pities our distress, he listens to our prayer, and speaks comfort to us in his word.

And now a more subdued and softened spirit has come over that mourner: the voice of conscience takes advantage of his present state, to speak of time misspent, opportunities gone, warnings disregarded, an account to be given, a soul unprepared for its summons, and the thought that the time of that summons may be frightfully near. Again, therefore, the holy bible is opened, and a desire is now awakened to find a Saviour, and to learn the way of salvation through him; and so it happens that some sermon now heard, some book now opened, some remark made in conversation, now for the first time brings with it a kind of awakening to his spirit. He begins to read his bible with more devout attention: he prays more anxiously; and, as he reads, and as he prays, Christ Jesus and his gospel, his cross and his intercession and his glory, begin to shine out full before him from the darkness of this fallen world. He desires to know how a sinner may be accounted righteous, or justified before God, and how that same sinner may be sanctified and prepared for glory. He searches, he prays, he inquires; and he is taught. And now he is no longer a mourner; for he has joyfully accepted the free offer of God's reconciliation in the gospel of his dear Son; and, while he muses on these things, and thinks how graciously his prayers have been answered, again he utters the language of his heart in saying, "I love the Lord, for he hath heard my voice and my supplications."

Here, then, is another step in his heavenward course. The Lord has graciously led him thus far, and encouraged him in the beginning of his Christian course. He is in downright earnest to know more of these wonderful truths, more of the character and attributes of the eternal God, more of the love and offices of Christ. His desires go up to God in prayer, without any reservations; and his prayer is answered. He is taught of God: he begins to know much more of his will and his ways under the teaching of his word and his Spirit. A flood of light streams, as it were, from above, upon the pages of inspiration; but his spirit sinks within him; for, at the same time, it reveals to him more and more of his own heart, now laid bare to

that heavenly light; and now, so greatly is he shocked, so deeply is he pained by the sight of himself, the evil of his own sin, the plague of his own heart, that it seems to him not as if he knew more of God and of his word (which in fact he does), not as if he were growing in grace (which in fact he is), but only that he has become more guilty, more weak, more vile, more wretched.

Brethren, it is always thus. They that are without experimental religion, they that possess a mere superficial knowledge of the word of God and of their own hearts, may speak of the goodness of the human heart: they are wise in their own eyes, and prudent in their own sight. The language of the children of God is altogether different; and thus, it is not from a guilty, unholy character, but from a divinely-inspired prophet of the Lord Jehovah, that we have the awful declaration: "The heart is deceitful above all things, and desperately wicked." Thus, it is the holy Job who exclaims, "Now mine eye seeth thee; wherefore, I abhor myself, and repent in dust and ashes." Thus, it is the great apostle Paul who writes, "Christ Jesus came into the world to save sinners; of whom I am chief." And thus, as the man grows in grace (the holiness of God appearing more and more fully manifested before him), he becomes more and more deeply humbled in his own eyes, more and more distrustful of his own heart. He is, perhaps, now tried by the fiery trial, and led to know by actual experience the weakness and sinfulness of his own heart; his patience and his faith are indeed sorely tried. He had been before even as one whose eyes had received but a partial anointing: now, the Lord so anoints them that he knows his natural state to be that of one who is guilty, lost, undone, poor and miserable and blind and naked. He is now passing through deep waters; for he desires to be led by the Spirit; and he finds the flesh lusting against the spirit; and, though he has begun to delight in the law of God after the inward man, he sees another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members. In this state, if he is led to lift up his voice in many a deep complaint, to pour forth his supplication from his whole soul, praying for the very life of his soul, sin, his own bosom sin, becomes the deep grief from which he desires to be delivered. "O, wretched man that I am," is his piteous cry; "who shall deliver me from the body of this death?"

Again his prayer is heard. The same hand which has probed the wound, now applies the healing balm: the same voice which has commanded the warfare, declares him to be more than a conqueror: the same love that reveals

to him the depth of his own iniquity, brings comfort and peace to his troubled spirit; and, if he now takes up the words of the psalmist, "I love the Lord, because he hath heard my voice and my supplications," it is because he thanks God that he is delivered not from sorrow—no, not now from mere sorrow—but from sin: that is the real grief; and his joy is that he has received the atonement of "God manifest in the flesh," who offered up his life in the flesh as the sacrifice, oblation, and satisfaction for his sins, and that by grace and through faith in him, even in Jesus the Christ of God, his iniquity is pardoned, his faith is accepted, his soul is saved. When he praises God, his heart is full almost to bursting with that holy and chastened joy which is experienced under a sense of sin forgiven, sin forsaken by repentance, and sin overcome. Even his own sin has now become the subject of his prayer, the theme of his praise; and it is now with reference not to worldly sorrow, but to sin, that he exclaims, "I love the Lord, because he hath heard my voice and my supplications."

And thus the whole character of his existence is changed. He has learned to rejoice, nay, to glory in tribulations, even in that affliction which seemed, when it came, almost to break his heart, which brought him to his chamber (as I said at first) so deep and desolate a mourner. Perhaps that affliction was the loss of one who was the dearest object to him on earth. Ah, he now sees that it was the message of God to his soul: it was the Lord Jesus taking him into the wilderness, to comfort him there; and he feels that in him has been indeed realized the words of the prophet: "Therefore, behold, I will allure her and bring her into the wilderness, and speak comfortably unto her" (Hos. ii. 14). It is, in this way, the Lord replies; "I answer prayer for grace and faith—

"These inward trials I employ  
From self and pride to set thee free,  
And break thy schemes of earthly joy,  
That thou may'st seek thy all in me."

And now the love of God is shed abroad in his heart by the Holy Ghost, which is given him. He marvels, and yet he marvels not, at his former blindness: he has learnt that no power but that of the Holy Spirit could have wrought so marvellous a change in him. He looks back also with perfect astonishment to his former course, his unsound principles, his many absurd prejudices, his most deplorable ignorance, his wretched worldliness, his miserable pride, his heartless, formal religion, and, above all, his selfishness, pervading every thought, every word, and every action of his past life, self the aim and end of all, self the centre of

his system, around which revolved all his desires and all his hopes. He sees how, by the name of Christian, which he had borne since his baptism, he was all along pledged to live to Christ, and follow Christ; and he remembers perhaps how he was once secure and confident of a state of safety because he had been baptized in his infancy, and how he and others had taken offence because the minister of the gospel had insisted on the actual corruption of their nature, and had supposed that, though baptized, many of his hearers were still unregenerate, having only a name to live, but being all the while dead before God.

Thus he is led by the Spirit, and walks in the Spirit, learning to deem it his privilege even to suffer opposition and ridicule for his Master's dear name, and to count all things which were once gain to him but loss, that he might win Christ, and be found in him, not having his "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 9). And so he understands the secret life of the Christian, the lovely paradox or apparent contradiction of his state while on earth. "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He understands and realizes that true description "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things;" for to him it is given to say, "I can do all things through Christ that strengtheneth me." He is a Christian now, and he understands the real ground of all true love to God, that is, God's love to us. Thus, when he says, "I love the Lord, because he has heard my voice and my supplications," he almost checks himself to say in deep and humble adoration, "I love the Lord, because he has first loved me. I could have made no supplications to him, had he not graciously inclined my heart. I should never have sought him, if he had not first sought me. O, how I love that affliction which was once my heaviest grief! it was indeed the cords of love by which he drew me to him. He taught me to pray: he almost forced the prayer for relief and comfort from my troubled mind; and then he heard me, and gently led me step by step."

Ah, brethren, you may indeed welcome that sorrow, that suffering, which is blessed in bringing you to God. Whatever, indeed, is made the means of bringing us to be acquainted with God, is a blessed event to us. Yes; affliction, in itself a trouble, is in its intention and its effect a blessed event to us.



May you be enabled to believe this. May you, like the psalmist, be brought to exclaim, while you bless his holy name, "He hath delivered my soul from death, mine eyes from tears, and my feet from falling."

And now he has new duties, new occupations, new enjoyments. He lives no longer to himself, no longer to idols, no longer to the world. He lives to God, he lives in Christ, he walks by the Spirit, and he lives to do his Father's will on earth: he lives also for his fellow creatures; and his is the missionary spirit of anxious love, of ardent faith, of earnest prayer, of unwearied exertion for all who are still without hope and without God, because without Christ, in the world. In his own household circle he is a changed man. Surely no one is so gentle, and yet so firm; so sweet tempered, and yet so decided; so pure and upright and temperate in himself, and yet so forgiving and forbearing with others. But not only within the quiet range of that home circle is his influence felt: for every good work he is ready. He is foremost for the poor and the ignorant and the sinful at home, for God's ancient and once favoured people in their present dispersed and degraded state, for the filthy and blood-stained idolater of heathen lands. His enlarged heart, his liberal hand are open to all. But, above all things, he now lives in daily looking for Christ, and longing for and loving his appearing. This hope gives its heaven-tinted colouring to his whole existence. Though in the world, he is evidently not of the world. He is ever going forward, ever looking upward; and, when that great and joyful day shall come, he will be found already holding aloft his burning lamp, already standing with his loins girded, waiting only for the Master's voice: "Enter thou into the joy of thy Lord." And till that glorious time he is a pilgrim, a stranger, a soldier, and a watchman here. His rest is not here: his home is where Christ is: his path, in a word, is the path of faith, faith "the substance of things hoped for, the evidence of things not seen." In this path he goes forward rejoicing, for his heart is full of love. O, with what abundant consolations is he refreshed! with what abounding joy he can exclaim, "I love the Lord for all the benefits that he has done unto me!"

Brethren, what say you to these things? are there any who have recognised in my description some lines of a portraiture like unto themselves? If such be the case, they are blessed indeed; only let them keep their place among the watchers, and keep themselves unspotted from the world, keep their garments that they be not defiled. And, if any should say, "Doth he not speak para-

bles?" let them bear in mind that such is the language of the natural man; and let them pray, in the use of all the means of grace around them, that he, whose work of salvation to the soul is always accompanied by the work of a new creation in the heart, may quicken them by his holy Spirit, and save them by the blood of Christ.

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REV. JOHN NEWTON\*.

I WISH Mrs. C—— to consider that a simple desire to please God, to walk by the rule of his word, and to do all to his glory, like the feigned philosopher's stone, turns all to gold, consecrates the actions of common life, and makes every thing that belongs to our situation and duty in civil and domestic life a part of our religion. When she is making or mending the children's clothes, or teaching them, and when her maid (if serious) is cleaning the kitchen or a saucepan, they may be as well employed as when they are upon their knees or at the Lord's table. It is an unpleasant mistake to think all the time as lost which is not spent in reading or hearing sermons or prayer. These are properly called *means* of grace: they should be attended to in their proper season; but the *fruits* of grace are to appear in our common daily course of conduct. It would be wrong to neglect the house of God: it would be equally wrong to neglect the prudent management of her own house. It is chiefly as a mother and a mistress of a family that she can let her light shine to his praise. I would not have her think that she could serve the Lord better in any other station than in that in which his providence has placed her. I know that family cares are apt to encroach too much; but perhaps we should be worse off without them. The poet says—

"Life's cares are comforts, such by heaven designed:  
He that has none must make them, or be wretched."

At the best, if a contemplative life is more quiet, an active life is most honourable and useful. We have no right to live to ourselves. I do not think our Lord blamed Martha for providing a dinner for himself and his twelve apostles; but I suppose she was too solicitous to have things set off very nicely, and perhaps lost her temper. Methinks I see her breaking in upon him, with her face red with heat and passion, to huff her sister. This was her fault: had she sent the dinner in quietly, and with a smiling face, I believe he would not have rebuked her for being busy in the kitchen while he was talking in the parlour. We like to have our own will; but submission to his is the great point. Religion does not consist in doing great things, for which few of us have frequent opportunities; but in doing the little necessary things of daily occurrence with a cheerful spirit, *as to the Lord*. Servants, in the apostles' times, were slaves: they could have but little time at their own command: books were scarce; and few of them could read. The servants of heathen masters had, doubtless, much to suffer; yet the apostle expects that these poor slaves would adorn the

\* From "Sixty-eight Letters from the rev. John Newton to a Clergyman and his Family." London. Simpkin and Co. Launceston: Maddox. 1845. A very interesting book, containing letters not heretofore published. The venerable writer is too highly valued to need our commendation.—Ed.



doctrine of God their Saviour, and follow his example in all things. He says, "Art thou called, being a slave? Care not for it. If Christ has made you free, the trials of your slavery are scarcely worth your notice. The time is short. You that are now slaves shall soon be equal to angels. And at present you may hope for strength according to your day, and a peace passing understanding, such as the world can neither give nor take away." How much is our situation preferable to that of a slave! The Lord's mercies and favours to us are renewed every morning. Only he appoints us a daily cross. Shall we not thankfully and patiently bear it for his sake, who bore a dreadful cross for us?

As it is not that which goeth into a man defileth him, but that which cometh out; so our peace and spiritual progress depends, not upon our outward circumstances, but the inward frame of our minds. If the heart be set right, submissive to the will of God, devoted to please him, and depending on his faithful word, we may be happy in a prison; and, otherwise, we must be unhappy in a palace. I suppose Eden did not lose all its beauty and verdure the moment when Adam ate the forbidden fruit; but it was no longer Eden to him. He was changed, though the place remained the same: he had lost all relish for it. It matters not whether we live at L— or in Coleman-street, so that we are where the Lord would have us to be, and simply yield ourselves to him.

The woman in Mark xiv. had done no very great thing: she had not built or endowed a church or an infirmary, but she had done *what she could*; and our Lord accepted it, not according to her *ability*, but her *intention*. He that gives a cup of cold water to a prophet for the Lord's sake, if it be all he can do, shall receive a prophet's reward. The evils of the heart of which you complain are not peculiar to you, but common to all who are alive to God. We may be humbled for them and abhor them, and we ought; but they are inseparable from our present state; and we can no more escape from them than from our skins. But, if they are our cross, they shall not be our bane. We have an advocate with the Father, who knows our frame: his blood cleanseth from all sin. May the blessing of the Lord rest upon you and yours.—Very affectionately yours,

JOHN NEWTON.

#### MISSIONARY RECORDS.

##### No. III.

"O, what scenes will open to the faithful pastor's view, when he stands before the great Shepherd of the sheep, and presents to them those precious souls who have been granted to his prayers and tears, and says, 'Behold, I send the children whom thou hast given me!' Ah, what will our light afflictions be then thought of? What a speck upon the horizon of the past will the darkest clouds which beset our earthly path appear when, above the brightness of the firmament, those that turn many to righteousness shall shine as the stars for ever!"—REV. H. WOODWARD.

**RESTORATION OF THE JEWS.**—"Every attempt to colonize the Jews in other countries has failed: their eye has steadily rested on their beloved Jerusalem; and they have said, 'The time will come: the promise will be fulfilled.' The Jews are in a most favourable position to repossess themselves of the promised land, and or-

ganize a free and liberal government. In Poland, Moldavia, Wallachia, on the Rhine and Danube, and wherever the illiberality of the government has not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment. The land is now desolate, according to the prediction of the prophets; but it is full of hope and promise. The soil is rich, loamy, and everywhere indicates fruitfulness; and the magnificent cedars of Lebanon show the strength of the soil on the highest elevations. The climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Every thing is produced in the greatest variety, &c.

.... In a circumference within twenty days' travel of the holy city two millions of Jews reside. Of the two and a-half tribes which removed east of the trans-Jordanic cities—Judah and Benjamin, and half Manasseh—I compute the number in every part of the world to exceed six millions. Of the missing nine and a-half tribes, part of which are in Turkey, China, Hindostan, and this continent (North and South America) it is impossible to ascertain their numerical force\*. Many only retain the strict observance of the Mosaic laws, rejecting the Talmud and commentaries: others, in Syria, Egypt, and Turkey, are rigid observers of the ceremonies. Reforms are in progress which coincide with the enlightened spirit of the age, without invading any of the cardinal principles of religion. The whole sect are, therefore, in a position, as far as intelligence, education, industry, undivided enterprise, variety of pursuits, science, and love of the arts, political economy, and wealth could desire, to adopt the initiatory steps for the organization of a free government in Syria, by and with the consent and under the protection of the Christian powers." (The lecturer having previously anticipated the approaching emancipation of Judea from the Mahomedan yoke, by the dissolution of the Turkish empire). "I propose, therefore, for all the Christian societies, who take an interest in the fate of Israel, to assist in their restoration, by aiding to colonize the Jews in Judea: the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it; and in time it may flourish and produce fruit of hope and blessing. In the meanwhile, the first step is to solicit from the sultan permission for the Jews to purchase and hold land, to build houses, and to follow any occupation they may desire. . . . The moment the sultan issues his 'hatti-sherif,' granting this permission, subject to the same laws and limitations which govern muselmans, the whole territory surrounding Jerusalem, including the villages of Hebron, Safat, Tyre, Beyrout, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews; the valleys of the Jordan will be filled by agriculturists from Germany, Poland, and Russia; merchants will occupy the sea-ports; and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren."—(Judge Noah's Lecture at New York, in October last).

**LORETTO.**—"On the third day after leaving Rome, we arrived at Loretto. This place is famous for one of the 'lying wonders' of popery.

\* We quote this as forwarded to us; but it is evident that there is confusion and error in these computations.—ED.

It is said that the angels lifted up the house of the virgin Mary at Nazareth, and flew with it to Loreto, where it now stands in the inside of a church. Soon after our arrival we went to visit this church. It is much resorted to by pilgrims from all quarters, who go there to worship 'the mother of God,' as they unscripturally call her. The interior of the church is rather handsome; but the great object of attraction is a small square building within it, called the 'virgin's house.' The outside of it is decorated with sculptured figures of the prophets and a white marble pavement; which latter is much worn by the poor deluded worshippers, whose practice is to go round it on their knees. On entering the house, which is guarded by a soldier, you get into a small apartment, from which the light of heaven is excluded, and a few lamps shed a dim light around—a fit emblem of this false religion. In this stands a figure of the virgin, as large as life, dressed up, and ornamented with sparkling jewels; and the lamps are so arranged as to throw a bright light upon this figure, while every other object is in shade. We were much struck with the resemblance of this image to that of Diana of Ephesus, which we had seen at the capitol. On seeing this idol, I could not help asking myself, 'Am I in Europe, and in the nineteenth century?' Yes; in this enlightened age, thousands of devotees come to pay their homage to this dressed idol."—(Visit to my Fatherland).

**MISSIONARY QUALIFICATIONS.**—"Our Jewish landlord (at Tiberias) was suffering severely from the common disease of the country, opthalmia. On the evening we arrived, I administered some simple remedies to him; and in the morning he was so much better, that he knew not how to express his gratitude. He kissed my hand many times, and thanked me in the most fervent manner. This led me to see how desirable it is, since the gift of healing has ceased in the Christian church, that every missionary station should have a medical man attached to it, that those who come to introduce the religion of Jesus may imitate him so far as they can in going about healing all manner of diseases. Where the two can be united in one person, it is better still, as the medical missionary can obtain access where the visits of another missionary would not be received. It is very melancholy to see the ravages of disease in Syria, in cases where there is every reason to believe timely medical aid would effect a cure. I was much struck in Damascus to see so many persons, in the prime of life, totally blind. In that large city there is not a single medical man."—(Visit to my Fatherland).

**NORTH WEST AMERICA, RED RIVER.**—"The bishop of Montreal's task of visiting this mission was an arduous one. The Red River is about 2,000 miles from Quebec, and 'for 1,800 miles of this distance the bishop's only conveyance was a birch-bark canoe, his couch the lap of mother-earth, and his only shelter a tent. In this way, after traversing Lake Superior from its eastern to its western extremity, he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey.' Such is the description of the journey given in the address presented to the bishop by the clergy of the mission. 'The persevering industry and the self-denying zeal which stimulated and which accom-

plished this pious, noble, and arduous enterprise, entitle his lordship to our warmest acknowledgments.' At the 'Indian settlement,' a deputation of twelve Indians, headed by the old chief, presented an address, of which the following translation was afterwards read:—"To our chief praying father from Montreal.—We, the Cree and Ojibbeway Indians, members of the church of England, wish to say a few words to our chief praying father. We thank you, father, for having come this long way to visit us. Our praying father (Mr. Smethurst) told us that you intended to come, but that you were taken very sick, and could not. Our hearts are very glad that you have come at last, and we thank God for sending you. We shall, with the assistance of the Holy Spirit, try to do what you tell us. We thank the English people in English country, across the great water, for sending us a praying father, and for paying a teacher to teach our children. You see, father, that nearly all our young people can read the word of God. We now live very comfortably, and we owe all this to the good people in English country. If they had not pitied us, we should have been still heathens. We pray every day for our great mother, the lady chief, Victoria, and for her relations; and also for our chief praying fathers (the bishops), and for our praying fathers (the ministers). We hope God will take you safe back to your own home; and we pray him to bless you for the sake of Jesus Christ our Lord. Signed in behalf of the Indians, by me, Henry Prince, acting for my father Pigwys, chief of the Red River Indians.' On the morning of the bishop's departure, the Indians took up a great deal of time by bringing to his lordship little presents. Upon his return to Quebec, the bishop wrote as follows to the secretaries of the society:—"It is impossible that I can write to you after my visit, without paying at least a passing tribute to the invaluable labours of those faithful men whom the society has employed in the field of its extensive operations; and the opportunity which was afforded me of contrasting the condition of the Indians who are under their training and direction, with that of the unhappy Indians with whom I came in contact upon the route, signally enabled me to appreciate the blessings of which the society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the gospel of Christ."—(Transactions of the Church Missionary Society).

**BELGIUM.**—The native "Society for Propagating the Gospel" employ six ministers, five teachers, and one distributor. The ministers have each a district throughout which they preach the gospel, their central station being Basse-Wavie, Labouverie, near Mons, Tainfiguies, near Tournay, Liege, Louvain, Charleroi, and Dampremi, near Charleroi. It has opened schools in Brussels and Labouverie; and during the year 1843 circulated 70,000 tracts, the majority of which were sold by a distributor who went from house to house. In that year the receipts amounted to 1,452*l.*, and the expenditure to 1,349*l.*

**SPREAD OF PROTESTANTISM IN FRANCE.**—"Under the blessing of the Almighty, 'pure religion and undefiled' continues to spread in a most remarkable manner. M. Roussel, who may well be styled 'the apostle of the new converts,' has not only gathered a numerous flock of Christians

who have renounced Romanist corruptions, but has laid the foundations of a protestant church at Limoges, over which the Society for Propagating the Gospel at Paris have undertaken to appoint a minister at their own expense. Having accomplished this work at Limoges, he has proceeded to Rancon, 'whither,' he observes, 'I was invited by a letter bearing the signatures of eighty heads of families. I knew the local authorities would not molest us, as eleven members of the municipal council had signed the letter. . . On the contrary, and let us praise God for his mercy, there was no struggle; nay, the sub-prefect declared that he would offer no opposition if all passed off peaceably. I will tell you what occurred. A large storehouse was hastily fitted up: we had a congregation of 250 inside, and more than that number outside, the doors being thrown open that they might listen. Our auditory, therefore, consisted of 500 inhabitants, out of a population of 2,000. And I had requested our brethren in Villefavard and Balledent not to attend, in order that we might not be overcrowded. This is a most important event. Other districts are calling for me to come among them; but I must be pardoned for not designating them at present. I cannot quit my post here until I am replaced by a successor. Never has the door been opened more widely. . . In such a crisis none but the unfaithful can stand idle and not aid us in our need. All are not pastors; but to those who are not, I will relate what was said by a female who, upon being asked yesterday, as she left our humble place of worship, what she had heard and seen, replied, 'It would have been all well with us had we been in a church.' What she said conveyed the mind of the whole population. . . Now, the cost of a church here would not exceed 120*l*. Thanks to the society, Villefavard has a minister and a teacher; Balledent has the same; Limoges has a minister; and this place is to be provided by the same society with both a minister and a teacher.' (Rancon, near Marcerolles, Dec. 23, 1844).

MADRAS.—"It will call forth no common thankfulness in the mind of the committee, and of all who love the Lord Jesus Christ, to receive the simple assurance that some hundred persons have recently given up their idols and temples, and recently placed themselves under instruction in the Nazareth district. They are represented to me as highly respectable and influential persons of their class, who have hitherto been most violently opposed to the gospel, but are now constrained to acknowledge its divine power, and to confess that God is with us of a truth. Indeed, this feeling appears to be growing with such rapidity, that it is impossible to contemplate the results which may be expected, if only corresponding means are zealously and faithfully applied, in humble believing dependence on the blessing of our covenant God and Father in Christ Jesus. The temples and idols which have been given up on this occasion are of a superior kind, I am led to believe, to any which have been surrendered by this class of persons hitherto. Some of the latter have been reserved, and are drawn up in front of the mission bungalow."—(From the rev. V. Shortland to the Madras committee of the Society for the Propagation of the Gospel, Nov. 21, 1844).

S. K. C.

## SABBATH MEDITATIONS.

No. XXXIX.

MARCH 23.—EASTER DAY.

Morning Lessons: Exod. xii.; Rom. vi.  
Evening Lessons: Exod. xiv.; Acts ii. 22-47.

### MORNING.

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4.

#### Meditation.—

"The Lord is risen!" but, if we seek  
Where he is gone to go,  
We must, like him, be pure and meek,  
And bear his yoke below.

"If, by his love and power upborne,  
On him in faith we stay,  
The worldling's dread—the judgment morn—  
Shall be our Easter day."

"Jesus Christ, made of the seed of David, was raised again from the dead" (2 Tim. ii.). This is the foundation, the beginning, and the ending of religion: 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because the Spirit dwelleth in you' (Rom. viii. 11).—Br. JEWELL.

Prayer.—"Blessed be the holy and undivided Trinity, now and for evermore. And thrice blessed be the great and glorious Majesty of heaven, who hath preserved me the night past, and saved me from the sleep of death. It is of thy mercies, O Lord God Almighty, that we are not consumed; even because thy compassions fail not, for they are new every morning.

"O holy Jesus, the morning star, the day-spring from on high, who came down to visit us, to give light to them that sit in darkness and in the shadow of death. O Sun of Righteousness, arise upon my darkened soul with healing in thy wings. Make me a child of the light and of the day. Show me the way in which I should walk; for unto thee, O Lord, do I lift up my soul.

"Merciful Saviour, who, early in the morning, didst raise up thyself from death to life for me, raise me up, I meekly beseech thee, from the death of sin unto the life of righteousness. Grant me, by the power of thy death and the virtue of thy resurrection, early and betimes, even to-day, while it is called to-day, to arise out of worldly vanities into newness and holiness of life; that, whenever the day of eternity shall dawn, I may be raised up out of the grave of death, to live and reign with thee for ever."—R. SHERLOCK.

### EVENING.

"This Jesus hath God raised up."—Acts ii. 32.

Meditation.—"Now is Christ risen from the dead, and become the first-fruits of them that slept." The first-fruits are presented by the great High Priest. 'The morning after the Sabbath, he waved them before Jehovah.' Then the heavens were bowed, and the earth shook. And meet it was, when the sheaf of Joseph then arose and stood upright, that every sheaf in the field should make obeisance, 'that every knee should bow, of things in heaven and things on earth, and every tongue confess that Jesus is Lord;' that he is the first-fruits, foreshowing, sanctifying, and insuring that future harvest which will be at the end of the world; that he is the first-fruits of them that slept, and, therefore, that they who are in the

grave 'are not dead, but sleep;' and, 'if they sleep in him, they shall do well.' For, yet a little, and he will call from heaven to his people, saying, in the words of his prophets, 'Awake, and sing, ye that dwell in the dust; and let the voice of melody be heard through all the chambers of the grave. Awake up, my glory!'—**BR. HORNE.**

*Prayer.*—"O holy Jesu, who camest down from heaven, and wast pleased to pay that dear ransom on the cross for me, to the intent that thou mightest redeem me from all iniquity, and purify unto thyself a peculiar people zealous of good works, I beseech thee to write thy law in my heart, that most excellent divine law of thine, that I may see and obey it. Grant me to know thee and the power of thy resurrection, and show forth my knowledge by turning my feet from mine iniquities. Let me no longer flatter and deceive myself with a formal external serving of thee, nor with being a hearer of thy word, a partaker of thy sacraments, a professor of thy truth, and a knower and teacher of thy will; but fulfil me with thy grace, that I may labour to join to these a uniform and faithful obedience to thy whole gospel, and a ready, cheerful subjection to thy kingdom, that thou mayest rule and reign in my heart by faith; and that I, being dead unto sin, and living unto righteousness, may have my fruit unto holiness, and may grow in grace and in the saving, practical knowledge of thee, my Lord and Saviour, Jesus Christ. So that, at the last, persevering unto the end, thy good Spirit may enable me to attain unto the glorious reward of my faith, the fruit of my labour, the perfection of my charity, and the crown of all my hopes, even an everlasting, blessed life of love and holiness with thee, O Father of mercies! O God of all consolation! O holy and sanctifying Spirit! O blessed Trinity, co-eternal! To which one infinite majesty I must humbly ascribe the honour, glory, power, might, and dominion, which, through all ages of the world, have been given to him, which sitteth on the throne, and to the Holy Ghost, and to the Lamb, for ever. Amen."—**HAMMOND.**

### The Cabinet.

*FIRST STEP IN PRAYER.*—He that makes but one step up a stair, though he be not much nearer to the top of the house, yet he has stepped from the ground, and is delivered from the foulness and dampness of that. So, in this first step of prayer—O Lord, be merciful unto me—though a man be not established in heaven, yet he has stepped from the world and the miserable comforters thereof.—*Donne.*

*THE SCRIPTURES.*—It is the glory of our church that the most illiterate of her sons are in the possession of the scriptures in their mother tongue. It is their duty to make the most of so great a blessing, by employing as much time as they can spare from the necessary business of their several callings, in the diligent study of the written word. It is the duty of their teachers to give them all possible assistance and encouragement in this necessary work. The will of God is, that "all men should be saved;" and to that end it is his will that all men, all descriptions of men, great and small, rich and poor, learned and ignorant, should come to the knowledge of the truth.—*Bishop Horsley.*

### Poetry.

#### HYMN.

(For the Lord's Supper.)

(For the Church of England Magazine.)

"THIS is my body; take, and eat."  
So spake the Son of God:  
He blessed the sacred cup, and said,  
"Drink ye of this my blood."

"And oft of this cup drink again,  
And often break this bread,  
And know, my flesh was given for you,  
For you my blood was shed!"

How solemn was that holy hour!  
The calm of heavenly peace  
Fell sweetly on their troubled souls,  
And bade their sorrows cease.

While he, who gave that blessed balm  
To soothe his followers' grief,  
He was exceeding sorrowful,  
And knew of no relief.

We meet, fulfilling thy commands,  
O thou that once wast slain;  
Meet, to record thy dying love,  
Thou that art risen again.

O, melt our souls to thankfulness,  
And raise them unto thee,  
That where thou art in glory now  
Hereafter we may be.

HENRY DOWNTON.

### THE CITY OF THE SKIES.

BY THE REV. GEORGE BRYAN, M.A.

(For the Church of England Magazine.)

REV. X. 21.

I SAW the city of the skies;  
And oft, by faith-light, gaze  
From earth toward the great sunrise  
Of everlasting days,  
And ponder 'mid the glittering domes  
And spires of our eternal homes.

It seemed as if on mountain-height  
I walked, attent to view  
Jerusalem, spread out in light,  
And made in all things new  
And holy, for the pure in heart  
To dwell in, and no more depart.

Far off, up in a silvery clime,  
The sainted city lay,  
Blazing in bright worlds not in time,  
And not to pass away  
Like earth and its revolving spheres,  
Corroded, and grown dim with years.  
'Twas founded deep in sacred ground,  
And walled with jasper high,  
To shine on heaven's remotest bound,  
And down the steepy sky  
To earth, where man may see the ray,  
And traverse back its glorious way.

'Twas not alternate day and night.  
 No hands a temple rear:  
 The Lamb is the perpetual light  
 And temple everywhere;  
 And the archangel's path were dim  
 That sees not, and adores, in him.  
 And crowds have passed the pearly gate,  
 Who walked our earth before;  
 One with the great Immaculate,  
 And in his arms borne o'er  
 Destruction, through the misty skies  
 And foes in strife, to Paradise.  
 And millions yet, from many lands,  
 Shall brave the stormy strait,  
 Press on with suppliant hearts and hands,  
 And meet at Zion's gate,  
 'Mid angel-groups, come forth to greet  
 Them, safe on heaven's pure, golden street.  
 And ne'er within the jasper wall,  
 While endless ages roll,  
 Shall foe assail, or shadow fall  
 On body, spirit, soul;  
 All rapt in the divine employ  
 And promise of those worlds of joy.

*Hatfield, Jan. 1, 1845.*

\* Eph. ii. 2.

### Miscellaneous.

**TRIUMPH OF CHRISTIANITY OVER THE JESUIT PRIESTS.**—In the year 1705, Ravenel, Catinat, and some others of the Huguenot chiefs, concerted a plan for an attempt to extort religious liberty from the French government by force. Their principal conference was held at the house of the sear Boëton, between Nîmes and Montpellier. Boëton and his son, quite a youth, had both been confined, in fetters, in the prison of Puilaurens, on false accusations. The scars upon his body were not yet effaced, still less the deep impressions which they had made upon his mind. He engaged, therefore, with heart and soul in the cause. The plan came to the knowledge of Baville and the duke of Berwick, the successor of Villars as military commander of the province: the persons concerned in it were seized, and numerous executions followed. Boëton was apprehended by a company of soldiers, under the baron de St. Chattes (who was married to a cousin of his), conducted in triumph to Nîmes, and thence to the citadel of Montpellier. He was condemned to the wheel, and to undergo the torture, ordinary and extraordinary. He endured it with a firmness which exasperated Baville, who hoped to extort from him useful information on points relating to the defence of the province, which he expected every moment to be invaded by the allies. The intendant had the meanness to insult him; whereupon Boëton, raising his eyes towards heaven, exclaimed, "How long, O Lord, wilt thou suffer the wicked to triumph? How long wilt thou permit him to spill innocent blood? That blood cries to thee for vengeance: how long wilt thou delay to do it justice? Let thine ancient jealousy awake, and remember thy compassions." When led forth to execution, he never ceased to raise his voice above the rolling of the drums,

to exhort the spectators, and especially such as he saw dissolved in tears, to "continue to remain firm in the communion of Jesus Christ." Incessantly importuned by two priests who accompanied him, and who offered him pardon in the name of the king, if he would abjure his religion and repent of his faults, he was seen to lift his eyes towards heaven, as if praying for strength to withstand the suggestions of those ecclesiastics, whom he regarded as angels of darkness sent to seduce him, and for fortitude to endure the attacks of death, like a faithful soldier fighting in the cause of God. One of his friends, who chanced to be out, and perceived him approaching, was so deeply pained by this touching sight, that he stepped hastily and in tears into a shop, to avoid meeting him. Boëton, having observed him, asked permission to say a word to his friend. It was granted, and he desired that he might be called out. "What!" said he, "do you shun me because you see me clothed in the livery of Christ? Why should you weep, when he grants me the favour to call me to himself, and to seal the defence of his cause with my blood?" Sobs choked the utterance of his friend, who was going to embrace him, when the archers made Boëton walk on. As soon as he came in sight of the scaffold erected on the esplanade, he exclaimed, "Courage, O my soul! I behold the scene of thy triumph. Soon, released from thy painful bonds, thou wilt be in heaven." He advanced with a serene look and a noble assurance, while all the spectators, protestants and catholics, were dissolved in tears. With heroic firmness, he spoke cheerfully to them all. He laid himself down upon the scaffold with intrepid countenance, and, engaged in fervent prayer to God, he suffered the executioner to perform his office without a murmur. After his bones were broken, he was placed upon the wheel, with his arms and legs doubled under his body, and his head hanging down. In this deplorable and cruel state he was left five hours, singing hymns, addressing ardent prayers to God, or exhortations to the protestants who drew nigh to listen to them. The abbé de Musillon, a witness of this barbarous execution and of the affecting language which he addressed to the spectators, in spite of the noise of the drums, went and told Baville that this spectacle, instead of striking terror into the protestants, only served to strengthen their attachment to their religion; as it was easy to perceive from the tears which they shed, and the praise which they bestowed on the expiring sufferer. The intendant, in consequence, ordered the executioner to finish his work; but an archer, who was on the scaffold, cried out that this Huguenot ought to be left to die on the wheel, since he would not renounce his errors. Boëton made this reply to the cruel wretch: "You think, my friend, that I am in pain: indeed, I am; but learn that he who is with me, and for whom I suffer, gives me strength to endure my sufferings with joy." The executioner now came to complete his task. Boëton made a last effort; raised his head, notwithstanding the horrible state to which he was reduced; and, lifting his voice above the drums, which had never ceased beating during the execution, among the troops drawn up in order of battle around the scaffold, he emphatically pronounced these his last words: "My dearest brethren, let my death be an example to you to maintain the purity of the gospel, and be faithful witnesses how I die in the religion of Jesus Christ and of his holy apostles;" and immediately expired.—*Boston Christian Witness.*

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# THE Church of England Magazine.

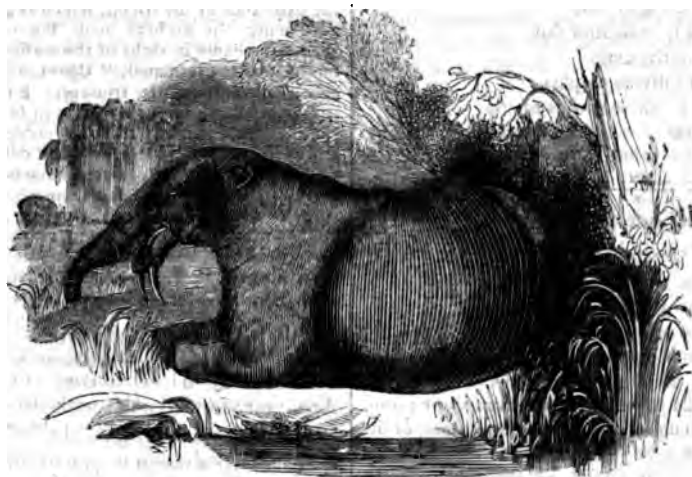
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 516.—MARCH 20, 1845.



## FOSSIL REMAINS.

No. VII.

### THE DINOTHERIUM.

(*D. giganteum*.)

CUVIER, from teeth and isolated fragments, gave, in his work on fossil bones, the title of "Tapir gigantesque" to the huge animal of which they were the only relics, then discovered. Professor Kaup added to our knowledge of the animal by the discovery first of several lower jaws, and subsequently of the skull, found in a stratum of sandstone, at Eppelsheim, near Alzey, about twelve miles south of Mayence, in company with relics of the following, viz.: a second species of *Dinotherium*, making the species 2; *tapirus*, 2, larger than living species; *chalicotherium* (allied to *tapirs*), 2; *rhinoceros*, 2; *tetracaulodon* (allied to *mastodon*), 1; *hippotherium* (allied to horse), 1; *sus*, 3; *felis* (some as large as a lion), 4; *machairodus* (allied to bear, *ursus cultridens*); *gulo* (*glutton*), 1; *agnotherium* (allied to dog, but as large as a lion), 1. These are preserved in the museum at Darmstadt.

Cuvier, before he had completed the last edition of his "Règne Animal," became aware of M. Kaup's discovery of the lower jaw; and in his "Additions," vol. i. p. 581, alludes to this as follows.

VOL. XVIII.

fording data for the separation of the "tapir gigantesque" into a distinct genus. To this genus M. Kaup has given the title *dinotherium*. The skull is more than a yard in length, and the size and situation of the nasal orifice, with the salient portion of the short nasal bones, indicate the probable possession of a proboscis; we say probably, because in the manatee or lamantin, and also the duyong, we have a similar extent and situation of the nasal orifice, militating against the inference that a proboscis necessarily accompanies this conformation of the skull. Indeed, the general aspect of the skull, setting aside the tusks of the lower jaw, and its strange alveolar projection, strongly reminds us of that of the lamantin (*manatus*, Cuv.). The orbits themselves are very small, but the temporal fossæ are very deep, indicating the great mass of the temporal muscle. The lower jaw is armed with two enormous tusks, which, instead of projecting upwards or forwards, sweep downwards and curve gently backwards, having their roots embedded in enormous alveoli. MM. Blainville and Duméril consider the *dinotherium* to have been allied to the lamantins, or "aquatic gravigrades"—to have been, in fact, a duyong with tusk-incisors, and therefore one of the concluding forms of the pachydermata. They consider that it had no proboscis, but a huge

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muzzle and upper lip. Gæger places it with the seals. Dr. Buckland gives the following account of it:—

"It is mechanically impossible that a lower jaw, nearly four feet long, loaded with such heavy tusks at its extremity, could have been otherwise than cumbrous and inconvenient to a quadruped living upon dry land. No such disadvantage would have attended this structure in a large animal destined to live in water; and the aquatic habits of the family of tapirs, to which the *dinotherium* was nearly allied, render it probable that, like them, it was an inhabitant of fresh water lakes and rivers. To an animal of such habits, the weight of the tusks, sustained in water, would have been no source of inconvenience; and if we suppose them to have been employed as instruments for raking and grubbing up by the roots large aquatic vegetables from the bottom, they would, under such service, combine the mechanical powers of the pickaxe with those of the horse-harrow of modern husbandry. The weight of the head placed above these downward tusks, would add to their efficiency for the service here supposed, as the power of the harrow is increased by being loaded with weights.

"The tusks of the *dinotherium* may also have been applied, with mechanical advantage, to hook on the head of the animal to the bank, with the nostrils sustained above the water, so as to breathe securely during sleep, whilst the body remained floating at perfect ease beneath the surface."

In connexion with the *dinotherium*, it may be well to give some account of the tapir, which bears some resemblance in form to a mule. It has a long snout, which it lengthens or contracts at pleasure. The ears are small, long, and pendant. The neck and tail are short; the claws strong and firm, of which it has four on each foot. The skin is thick, covered with brown hair; and the natives of South America make shields of it, which cannot be pierced by an arrow.

Buffon, on the opinion that the animals of South America do not exist in the "Old World," pointed particularly to the tapir as a proof of this principle. Late discoveries, however, have put an end to it; for not only are fossil varieties found in France, Germany, and Italy, but the animal itself is known in Malacca and Sumatra: nor can naturalists detect any essential difference between the Indian and American varieties. The former, indeed, is curiously parti-coloured, being quite black on the proboscis, head, and neck, and as far as the extremity of the fore quarters, when its body becomes suddenly of a light gray, approaching to white, and so continues to about half way across the haunches, when the black hue, without any softening off or mingling of tints, again prevails. A change of colour with increase of age, though the hues they assume are not the same, is common to the animals of both continents. The American tapir, when young, is striped and spotted like a deer; the Indian, at the same period of life, is beautifully mottled with brown and white. All travellers who describe the tapir, of both branches, agree in representing it as the most fond, artless, and docile of creatures\*.

\* See a small volume published by Smith, Elder and Co., and T. Terry: "Goldsmith's History of Man," &c., with notes by E. Reilchambers, esq. The notes are very instructive and interesting.

## NATIONAL EXALTATION:

### A Sermon\*,

BY THE REV. GEORGE JEFFREY MOREHEAD, M.A.,

Rector of Easington, Yorkshire.

PROV. XIV. 34.

"Righteousness exalteth a nation; but sin is a reproach to any people."

Who can fathom the depth of the wisdom contained in the rich treasure of moral and divine precepts revealed to us in the book of Proverbs? Here you find every shade of vice exposed, and every degree of virtue recommended; instruction suited to every relation and condition in life. The king and the subject, the rich and the poor, the parent and the child, the old and the young, all, all are invited to draw from this living fountain words of wisdom, knowledge, and understanding. The inspired writer dwells constantly, earnestly, and forcibly upon the blessings of the righteous and the curses of the wicked. "The labour of the righteous tendeth to life; the fruit of the wicked to sin;" "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation;" "As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death;" "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked;" or, as we read in the text: "Righteousness exalteth a nation; but sin is a reproach to any people." Are you not struck with the force, truth, and beauty of that solemn declaration? Does it not bear internal and convincing evidence of the source from which it sprang? Are you not at once constrained to allow that such wisdom must be from above, even from the Father of lights, the Author and Giver of all virtue and happiness, the high and lofty One whose name is holy, that God who inhabiteth eternity, who is far above all nations, and whose glory is above the heavens? Let us, then, in humble dependence upon his counsel and wisdom, and deeply impressed with the importance of the subject now to be discussed, proceed to inquire into the declaration set forth in the first clause of the text: "Righteousness exalteth a nation."

These words at once reveal to us the great secret in all national improvement, national happiness, national peace and prosperity. Here we are taught what should be the grand object continually to be kept in view in every plan for the amelioration of high and low, rich and poor. Let the nation be established in righteousness. Make this the first and leading step of all reforms which may be

\* Preached in Trinity Chapel, Darlington, on the anniversary of the consecration of the church.

suggested; the beginning, middle, and end of all schemes which may be proposed for spreading contentment, submission, joy, and gladness. Let us not suppose that legislative enactments, criminal laws, courts of justice, and houses of correction, ever can succeed in uprooting vice and implanting virtue, in securing peace and protecting property, in removing sin and exalting the nation. These truly should not be left undone; God forbid: but never for one moment imagine that in themselves they can remedy the evil. These never can change the heart of man; and from it proceed "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." All these things are from within; and, as they defile a man, so do they defile a nation. Where, then, are we to look for that which can purify the heart, sanctify the affections, and elevate the understanding? To the precious gospel, that pearl of great price, which Christ the Saviour has bequeathed to the children of men. It is conformity to it which raises us from the state of degradation to which sin has lowered us. Feeling assured of this, what words can express the gratitude we must feel when we consider the inestimable privilege of dwelling in a land where the light of the gospel shines in all its clearness and fulness? Yea, should we not pour forth our hearts in humble and unfeigned thankfulness before the throne of grace, that we are raised in the scale of nations from having a pure branch of the church of Christ established amongst us? If, as individuals, we would ill like it to be said or thought that we were ashamed of the gospel of Christ, would it not grieve us, could it be said, could it be thought, that, as a nation, we were ashamed of the gospel of Christ, that we shrunk from that holy union of church and state by which we are adorned and exalted?

How desirous must we be to see the saving and ennobling truths which the word of God proclaims spread throughout the length and breadth of these lands; that no district be left fast bound by the chains of sin and ignorance, but that the whole of our daily increasing population should have the doctrines and precepts of the gospel zealously and faithfully urged upon their attention, applied to their hearts, and brought home to their understandings, so that they may be induced to act from gospel motives and gospel principles! O, how glorious would be the result could this grand and heavenly object but be effected! What language could describe the blessed change which soon would appear if all were brought to the saving knowledge of Jesus Christ and him crucified, and so righteous-

ness flowed like a mighty stream throughout the nation; if all became "transformed" by the renewing of their minds, and so proved what is that good, acceptable, and perfect will of God; if all were led to think of whatsoever things are true, honest, just, pure, lovely, and of good report? What national wealth and splendour could outshine this surpassing brightness? What worldly pomp and pagantry could excel this state of heavenly exaltation? Think not that a nation's true, substantial, and lasting greatness consists in power, wealth, noble edifices, princely palaces, extensive cities, warlike achievements, naval victories, commercial enterprise, colonial possessions. Be not dazzled with the glitter and glare of this mere external appearance of greatness. These are all fading and fleeting as the world to which they belong, "wax old like a garment, and as a vesture shall they be changed." But righteousness has an everlasting foundation. It is built upon the rock of ages, gives peace and prosperity here, leads to joy and glory hereafter. Well, then, may we exclaim with the prophet, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together."

I must now proceed to consider the declaration contained in the second clause of the text: "But sin is a reproach to any people." This is a striking contrast, a painful transition. From gazing with rapture upon the exaltation of righteousness, we are now to move on to behold with sorrow the degradation of sin. "Sin is a reproach to any people." The truth of the inspired king of Israel's declaration no one can dare to gainsay. What was it which caused even angels to be cast down to hell, our first parents to be driven from bliss, the old world not to be spared, and the cities of the plain to be condemned with an overthrow? Sin. Read the histories of the ancients; and what was the blot which marred and defaced even the most enlightened of the nations of old? Sin, idolatry, ungodliness, spiritual ignorance: they were "without God in the world." What was it which caused the Almighty to send famines, pestilences, captivities, and finally destruction, upon his own peculiar people, even the children of Israel? Sin. They rebelled against the words of the Lord, and lightly esteemed the counsel of the Most High: they took up the tabernacle of Moloch, and the star of their god Remphan: they made void the commandments of God by the traditions of men: they crucified the Prince of life, the holy and just One, and are now a living monument of the truth of the proverb of Solomon, that "sin is a re-



proach to any people": "I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord God have spoken it."

But, alas! we do not require to search the records of the ancients, traverse the wide ocean, and wander to distant shores, to test the truth of this scriptural declaration. We have ocular demonstration of it amongst our own people, in our hamlets, villages, and towns. For, what is the blemish which is so visible upon all ranks and classes? Sin. What is it which blackens, darkens, and deadens the noblest mansions, alike with the meanest habitations, spreading misery, ignominy, and wretchedness amongst and around us, and, were it not for the goodness and forbearance of God, must long ere this have caused him to execute judgment on us, yea, even on us, "in anger and in fury and in furious rebukes?" Sin. Yes; every evil under the canopy of heaven must be traced to the same unintermitting source; this fountain of woe, bitterness, death, and destruction. And if "sin is a reproach to any people," what, I ask, must it be to the people of this nation, blessed with so many temporal advantages, possessed of so much of this world's wealth, highly favoured above all other nations, yea, adorned with "the unsearchable riches of Christ?"

"Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Does not this striking lamentation of the prophet Isaiah too faithfully depict that prevailing sinfulness, that wide-spreading irreligion, which are indeed a reproach to this nation, and cause the name of God to be blasphemed among the Gentiles? Think we that we shall escape the judgment of God? Or despise we the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God is designed to lead us to repentance; but, after our hardness and impenitence of heart, we treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God? Will not ignorance and un-

godliness overturn any nation, however secure its foundations may be thought, or however lofty its citadels may appear? Once open up the sluices of these devastating and overwhelming torrents; and what barrier can withstand or what corner escape? Bursting forth, gaining strength and rushing forward, raging, foaming, and accumulating, what human power or earthly wisdom can avail? All authority must crash, every institution must fall, and all glory depart.

How is this reproach to be removed? How, as a nation, are we to escape from temporal judgments, and, as individuals, from everlasting punishment? To the consideration of these important inquiries I shall now, in the third place, proceed.

The way is plain before us. Renounce and forsake sin in our own persons. Let us begin by reforming ourselves, and then shall we see more clearly how to reform the nation. Take care that the reproach lieth not at our own doors, darkeneth not our own thresholds, appeareth not in our daily life and conversation. Examine and prove ourselves by the unerring standard of God's holy word. See whether we are duly impressed with the exceeding sinfulness and hatefulness of sin, and have that godly sorrow for past transgression which worketh repentance unto salvation not to be repented of. See whether we have embraced from the heart that precious gospel which has been delivered to us, and are zealous in the performance of those duties and acquirement of those graces which it reveals and enforces; hungering and thirsting after righteousness, and rejoicing in the hope of attaining unto the glory of God; hereby adorning that branch of Christ's church which has brought peace to our hearts and joy to our homes. If this be your blessed and exalted condition, if you be thus quickened and made to sit together in heavenly places in Christ Jesus, if your minds be set on righteousness, O ye congregation, then assuredly will you wish the same blessedness, the same exaltation, to be extended to others. When we once awake to righteousness, and our eyes open to the beauty of holiness, and our souls thirst for God, yea, for the living God, and our thoughts, hopes, and affections become fixed where alone true joys are to be found, then we never can remain satisfied with ourselves unless we use every endeavour, all our influence in the various spheres in which we live, to uproot sin, and implant holiness, knowing that those only are happy and blessed who have Christ for their Saviour, the Lord for their God, and heaven for their inheritance. And the more we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ,"

the more deeply shall we feel the responsibility which rests upon every member of Christ's church to communicate to others, as freely as he has received, the promises and precepts of the gospel. There can be no greater proof of the deadness of our faith, the emptiness of our profession, and the coldness of our religious feelings, than to appear inactive and indifferent in this great, good, and holy cause. Ought we not, then, as conscientious, consistent, fervent, and grateful members of the church established in this kingdom, anxiously to wish and eagerly to strive to strengthen her bulwarks and enlarge her borders? Valuing as we do the authority of her commission, correctness of her constitution, purity of her doctrines, and spirituality of her services, does it not become us to enter heart and soul into the objects and operations and wants of the various societies which have been formed for assisting to remove our reproach and promote our exaltation? Sometimes we are invited to contribute in aid of schools for the instruction of the children of the poor. Is not this a noble object, to try to gather and keep Christ's lambs within the fold, to grapple with sin before it has grown with their growth, waxed strong with their strength, and become nourished and cherished by the evil example of the ungodly around them? At other times we are asked to advance Christian knowledge by distributing bibles, prayer-books, and other religious and valuable publications, or by providing church accommodation and pastoral superintendence. Heaven be praised, you know not the want of a sanctuary in which to worship the God of your fathers in spirit and in truth, to join in one pure and scriptural liturgy, and hear the glad tidings of salvation. You know not the want of a pastor, to instruct the young, visit the rich, comfort the afflicted, admonish the sinner, strengthen the weak, and confirm the wavering, to lead you to the still waters of life and salvation, and point to that "rest which remaineth for the people of God." But there are thousands and tens of thousands of your fellow-countrymen who partake not of this inestimable privilege, are strangers to such heavenly comfort, enjoy not these spiritual blessings. As, on the one hand, then, this should quicken your gratitude to the Author and Giver of all good things, and make you eager to avail yourselves of the advantages so richly bestowed upon you, so on the other should it awaken within your breasts a wish to exert yourselves in extending the kingdom of Christ, and promoting the glory of God.

To-day you are invited to contribute in aid of the Sunday school in connexion with this church. Here you have an immediate out-

let for those feelings of gratitude which must be ever present in your hearts, and ought to be strengthened and refreshed by the services of this holy anniversary. When we consider what an important addition even one short year makes to the age of a child, how many bad impressions may be received and bad habits acquired, how constantly should we bear in mind our blessed Saviour's gracious permission and injunction: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God:" "Feed my lambs." There never was a time when the people of God were more called upon to arise and bestir themselves. If Christ's ministers are busy, Satan's emissaries are no less so. False prophets are abroad, scattering tares here, there, and everywhere. The holy sabbaths are desecrated; the ordinances of religion trodden under foot, set at nought and sneered at. Proud, obstinate, hardened haters of God, they sit down, forsooth, in open judgment, seated in the chair of the scorner, condemning the ways of the righteous, despising the counsel of the Most High, devising plans and schemes for the extension of the kingdom of darkness. Infidel publications, corrupt principles, are spread with a lavish hand, to mislead the young, thoughtless, and inexperienced, the weak, wavering, and ignorant. Is not this "a reproach to any people?" Would that it were not in the range of possibility that these offences could exist in what is called a Christian land! O, how much need is there for zeal, energy, and liberality on the part of such as love the gospel, to counteract the evil machinations of our great energy and deceiver! Is not every member, every true and faithful member of Christ, called upon, by all that is sacred and revered, to awaken to the danger to which we are exposed, to preserve Christ's lambs from those hungry and ravenous wolves who would fain rend and devour them?

Be ye, then, brethren, strong in the Lord and in the power of his might. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil:" "Abstain from all appearance of evil:" "Hold fast that which is good:" "Pray without ceasing:" "Quench not the Spirit:" "Walk as children of light;" yea, "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Remember that "righteousness exalteth a nation; but sin is a reproach to any people."

## SABBATH MEDITATIONS.

No. XL.

MARCH 30.—FIRST SUNDAY AFTER EASTER.

Morning Lessons: Numb. xvi.; John xvii.  
 Evening Lessons: Numb. xxii.; Heb. i.

"They are not of the world even as I am not of the world."—  
 JOHN xvii. 16.

## MORNING.

*Meditation.*—"This world" tells us of another world, which is not 'this.' And, therefore, to renounce this world is not to pass out of fulness into emptiness, out of pleasure into dulness, out of reality into nothingness; it is to pass from mere appearance to substance, from things that cannot satisfy to things that can, from the turbid to the pure, from the intoxicating to the refreshing, from the paltry and the petty to the noble and the lofty, from the vanishing to the enduring, from the temporal to the eternal" (Griffith).

*Prayer.*—O thou good Shepherd, who hast given thy life for the sheep, receive us into thy flock: may we dwell safely within the sanctuary of thy fold, and go in and out, and find pasture. O, suffer us not to conform to the world, and perish; neither let any pluck us out of thy hand; but be thou our merciful advocate with thy heavenly Father, that he may keep us, through his own name, of the blessed number of those whom he hath given thee, because we have believed that he did send thee. Verily, O divine Teacher, thou hast given us the words which thou receivedst from him. Grant us, in thy love for our never-dying souls, also to receive them, and to know surely that thou camest out from him, and believe that he did send thee; that we, through thee, might have everlasting life.

Pray for us, O Intercessor, blessed for ever! pray thou for us, not that thy Father should take us out of the world, but that he should keep us from the evil; and be thou our shield and buckler, when the world hateth us and despitefully entreateth us, because we would be not of the world, even as thou wert not of the world. And send unto us, we beseech thee, the Holy Ghost, the Comforter, the Spirit of Truth, that he may sanctify us by thy truth. Thy word is truth. O, let the dew of his blessing and refreshing grace rest upon us: let his saving counsel guide us, and his heavenly wisdom teach us, and bring all things to our remembrance which thou hast spoken unto us both by thy word and thine example.

Above all things, O thou, the Well-beloved, intercede for us, that we may be one with thee and with him. Pray him that, as he is in thee and thou in him, even so we may be in thee and thou in us; that he may love us with the same love wherewith he hath loved thee. Herein shall we be made perfect in one, and, sleeping in thee, behold thy glory, even the glory of the only-begotten of thy righteous Father. Amen.

S. K. C.

## EVENING.

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand."—NUMB. xxii. 7.

*Meditation.*—

"Leave me, earthly fame and treasure!  
 Come, affliction, scorn, and pain!  
 In thy service, pain is pleasure:  
 With thy favour, loss is gain."

"I have called thee 'Abba, Father!'"

I have set my heart on thee:  
 Storms may howl, and clouds may gather;  
 All shall work for good to me.

GREEK LITANY.

*Prayer.*—Blessed Lord, who hast caused all holy scriptures to be written for our learning, give us, we pray thee, according to thy gracious promise, the same blessed Spirit by whose finger they were written; that we may receive their truths into our hearts in love, and digest them with wisdom unto salvation. May his grace sanctify our souls as well as enlighten our understandings, and prevent us lest, as Balaam, who loved the wages of unrighteousness, we seek to reconcile the worship of Mammon with the fear and confession of thee, the only true God, and, having preached to others, and enjoyed the clearest intimations of thy holy will, we ourselves in the end be cast away. O, may we never forget that "the love of money is the root of all evil," and that they who will be rich fall into the condemnation of the devil; and put far away from us the spirit of covetousness, which became a snare and a stumbling-block unto the son of Beor.

In all dangers and temptations do thou, O Lord, graciously watch over us; do thou vouchsafe us a way to escape; and, when thou sayest, "Thither thou shalt not go," give us strength to abide by the word that is gone out of thy mouth. Let us not say in our heart, "The Lord refuseth to let me go, yet I will not give up; peradventure I may yet prevail with him." O, merciful Father, save us from this great sin by thy mighty Spirit, and enable us to resolve, not in word only, but in deed, "I cannot go beyond the word of the Lord my God, to do more or less than he hath spoken."

O that thou wouldest restrain us from following the devices and desires of our own froward hearts; and, in mercy to our souls, send thy angel to stand as an adversary in our path! O that thy love in Christ Jesus would lay hinderances in the way of all our evil courses, and thy good providence snatch us from our evil courses, and prevent our feet from erring and straying from thy holy ways; so that we may walk before thee in uprightness, and not come short of thy great salvation. Hear us, O Lord, for thy dear Son's sake, our only Mediator and Advocate, Jesus Christ. Amen.

S. H.

## ORIGIN OF MADRAS EDUCATION\*.

HAPPENING, on one of his morning rides, to pass by a Malabar school, Dr. Bell observed the children seated on the ground, and writing with their fingers in sand, which had for that purpose been strewn before them. He hastened home, repeating to himself as he went, *εὑρηκα*, "I have discovered it;" and gave immediate orders to the usher of the lowest classes to teach the alphabet in the same manner, with this difference only from the Malabar mode, that the sand was strewn upon a board. These orders were either disregarded, or so carelessly executed, as if they were thought not worth regarding; and, after frequent admonitions, and repeated trials made without either ex-

\* From "The Life of the Rev. Andrew Bell, D.D., &c. &c." 3 vols. 8vo. London: Murray.

pectation or wish of succeeding, the usher at last declared it was impossible to teach the boys in that way. If he had acted on this occasion in good-will, and with merely common ability, Dr. Bell might never have cried *εὐρηκα* a second time. But he was not a man to be turned from his purpose by the obstinacy of others, nor to be baffled in it by their incapacity: baffled, however, he was now sensible that he must be, if he depended for the execution of his plans on the will and ability of those over whose minds he had no command. He bethought himself of employing a boy, on whose obedience, disposition, and cleverness he could rely, and giving him charge of the alphabet class. The lad's name was John Frisken: he was the son of a private soldier, had learned his letters in the asylum, and was then about eight years old. Dr. Bell laid the strongest injunctions upon him to follow his instructions; saying, he should look to him for the success of the simple and easy method which was to be pursued, and hold him responsible for it. What the usher had pronounced to be impossible, this lad succeeded in effecting without any difficulty. The alphabet was now as much better taught, as till then it had been worse, than any other part of the boy's studies; and Frisken, in consequence, was appointed permanent teacher of that class. Though Dr. Bell did not immediately perceive the whole importance of this successful experiment, he proceeded in the course into which he had been, as it were, compelled. What Frisken had accomplished with the alphabet class might, in like manner, be done with those next in order, by boys selected, as he had been, for their aptitude to learn and to teach. Accordingly, he appointed boys as assistant teachers to some of the lower classes, giving, however, to Frisken the charge of superintending both the assistants and their classes, because of his experience and the readiness with which he apprehended and executed whatever was required from him. This talent, indeed, the lad possessed in such perfection, that Dr. Bell did not hesitate to throw upon him the entire responsibility of this part of the school. The same improvement was now manifested in these classes as had taken place in teaching the alphabet. This he attributed to the diligence and fidelity with which his little friends, as he used to call them, performed his orders. To them a smile of approbation was no mean reward, and a look of displeasure a sufficient punishment. Even in this stage he felt confident that nothing more was wanting, to bring the school into such a state as he had always proposed to himself, than to carry through the whole of the plan upon which he was now proceeding. And this, accordingly, was done. The experiment which, from necessity, had been tried at first with one class, was systematically extended to all the others in progression; and, what is most important with scholastic improvement, moral improvement, not less, in consequence of the system, is said to have kept pace. For the assistant teachers, being invested with authority not because of their standing in the school, retained their influence at all times; and it was their business to interpose whenever their interference was necessary: such interference prevented all that tyranny and ill-usage from which so much of the evil connected with boarding-schools arises; and all that mischief in which

some boys are engaged by a mischievous disposition, more by mere wantonness, and a still greater number by the example of their companions. The boys were thus rendered inoffensive toward others, and among themselves; and this gentle preventive discipline made them, in its sure consequences, contented and happy. A boy was appointed over each class to marshal them when they went to church or walked out, and to see that they duly performed the operations of combing and washing themselves. Ten boys were appointed daily to clean the school-rooms, and wait upon the others at their meals. Twice a week during the hot season, and once a week during the monsoon season, they were marched by an usher to the tank, and there they bathed by classes.

### Poetry.

#### THE CORAL AND BELLS.

TO MY GODSON, H. C., WITH A PRESENT OF THE SAME.

BY THE REV. T. A. HOLLAND.

(For the Church of England Magazine.)

ACCEPT, my dear babe, this slight earnest of truth  
From one who stands pledged for the faith of thy youth.

'Tis a glittering trinket of silver and coral,  
Framed for play and for use, fraught with mirth and a moral.

Here's a whistle, shrill pitch-pipe of nursery glee;  
Jingling bells, too, for infantile minstrelsie;  
And the smooth, taper stem, with its deep crimson glow,

To beguile thy first pangs of corporeal woe.  
But, when infancy merges in boyhood's glad prime,  
Thou shalt yield to the younger the whistle and chime,

And the coral, bright coral! yet not without thought,  
For the marvel-born lessons thou then wouldst be taught,

Archly challenging elder instruction, which tells  
Silver's mingled with dross, and the fool keeps the bells,

And that better than crystal, pearl, ruby, or gold,  
Are the riches which wisdom's pure precepts unfold:  
Then the coral (no more to be mentioned than they  
In compare of her gifts, as the holy words say\*)  
Shall blushing point to its own native sea,

An emblem of boundless eternity,  
And timely forewarn thee of sin's sunken reef,  
That by little and little accumulates grief,  
While we heedlessly glide where its perils are rife,  
And are wrecked, in full sail, on the voyage of life.

But this coral was torn from some beautiful pile,  
A submarine temple of column and aisle,  
With pagoda-like pinnacles tier upon tier,  
Which, beneath the green wave, tiny architects rear,  
Who anon sleep entombed in its myriad cells,  
While each billow, retiring, their requiem knells,  
Till nature o'erroofs it with verdure and sheen,  
And continents stretch where erst ocean had been.

\* Job xxviii. 18, &c., &c.

Yet, if instinct these diligent insects so teach,  
Like the ant and the bee, to us mortals they preach;  
For thus generations successive of man,  
Duly plying their toil, on the same Master's plan,  
Should, in faith, upward build\*, and become "lively  
stones"

Of Christ's temple, surmounting this grave of "dry  
bones."

There 'll be heaven above, though earth yield but a  
tomb;

Yea, may earth be renewed with Elysian bloom,  
And peopled by saints from the realms of the blest,  
Attending their Lord at his glorious behest,  
When the sea and the land and the depths of the  
ball,

Shall resound but the praise of the Father of all!

\* Jude, 20.

### Miscellaneous.

GOA.—Of Goa, as it existed in the days of Portuguese power and prosperity, nothing remains but its magnificent churches and convents, now fast hastening to decay. Their size is well fitted to impress the beholder; but I was still more struck with their splendour, the remains of which are still visible, far surpassing all my expectations. Buchanan, who visited the city in 1808, says: "Goa is properly a city of churches, and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste." The convents were broken up by the government in 1835, since which time no monks have been connected with them; and soon these once splendid buildings will be only a mass of ruins. All the ornaments capable of being removed have been taken away, and only a single person is now in charge of each convent. When the convents were broken up and the monks scattered, the nuns in the monastery of St. Monica were permitted to remain. The present number of inmates is twenty-one. No new admissions have been allowed for some years, so that the institution must soon be extinct. It presents but little to attract the attention of the visitor, unless it be the music of the nuns, which they practice daily. Various articles made by them—rosaries, purses, cakes, jellies, &c., are exhibited for sale at the door. The convent of the Augustinians has been frequently described by travellers who have visited Goa. Few cities in the world had any thing superior to this edifice in the day of its glory. But the arched roof of the part used as a church has already fallen in; and a Hindoo has just purchased the timbers belonging to another part of the building, and will remove them in a few days. The cathedral establishment has been much reduced from what it once was. The number of priests is still upwards of twenty. On entering, I found about a dozen of them engaged in celebrating mass. There were no persons kneeling in the body of the church; indeed, there is no congregation to furnish kneelers. The city, with all its inhabitants,

has passed away. The priests are now their own auditors, and their chief employment seems to be the daily celebration of the mass. On festivals, the cathedral is dressed for the occasion: a greater supply of lights is provided, the better sort of images and ornaments are exhibited, and people come together to see the show. What would be thought in a protestant country of such an establishment? An immense church, and more than twenty priests, but no congregation; none to profit by their services, unless it be the dead, on whose behalf mass may be performed!—*Journal of Mr. Hume, an American Missionary, in 1844.*

NINEVEH.—The *Augsburg Gazette* gives an interesting account of the prosecution of M. Botta's researches at Nineveh, where he has one hundred and sixty workmen employed in excavating. It states that, besides the walls, covered with sculptures and inscriptions, many antiquities of a peculiar and as yet inexplicable nature are met with. For example: under the large bricks, of which the floor consists, are stone repositories, which are filled with small clay enamelled figures of men and beasts, without any thing on the surface indicating their existence. In another place were discovered great rows of earthen vases, of a remarkable size, placed on a brick floor, and filled with human bones, and similar to those which have been found at Babylon, Ahwaz, and other places in south Persia. The palace seems to have been totally plundered before its destruction; for neither jewels, nor instruments, nor even the small cylinders so numerous in the neighbourhood, are any where found; merely some bronze images of beasts (for instance, a very fine lion), and also a part of the bronze wheel of a war chariot. But the most incomprehensible circumstance is, that the alabaster slabs with which the walls are cased, and which are covered with inscriptions and sculptures, bear on the back, likewise, inscriptions in arrow-headed characters, and certainly not in the Assyrian, but in the Babylonian language. As it is not to be supposed that the architects would have been so foolish as to have graven these inscriptions where no one could have seen them without pulling down the wall, it must be presumed that the slabs have served twice, first belonging to a Babylonian palace, and afterwards have been transposed by the Assyrians and freshly graven. At present no sculptures have been found on the back; which would, indeed, be of the greatest interest. Some of the lately found bas-reliefs are especially remarkable; for instance, one representing the siege of a town situate on an island: the sea is covered with ships, the fore-part of which forms a horse's head, and which are occupied in bringing the trunks of trees for the purpose of erecting a dam. The water is covered with all kinds of marine animals—fishes, crabs, and winged sea-horses. The richness of the details, and the mass of sculpture which the palace contains, are amazing; and it is incomprehensible how so magnificent a building should have been so strangely buried in the earth. The French ambassador at Constantinople has not yet obtained permission from the Porte to send to Paris those articles of antiquity which will bear transport.—*Literary Gazette.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 517.—APRIL 5, 1845.



## GREAT HASELY CHURCH, OXFORDSHIRE.

THE parish of Great Hasely is rather more than a mile southward of the London road from Oxford, between Wheatley and Tetworth. The church, which has been lately put into an excellent state of repair, under the superintendence of some members of the Oxford Architectural Society, is a most interesting building; consisting of a tower at the west end, a nave, side aisles, and a splendid decorated chancel, one of the finest specimens of that best period of Gothic architecture to be found in any village church in England. The west entrance is elegant in design. The pews have all been removed, and replaced by open seats throughout; so that the effect to a person standing at the west end of the nave, and looking up to the lofty chancel in the distance, is very striking. There is an east window of fine proportion, enriched with

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tracery; the upper part of which has lately been reopened\*.

There is a good figure of a crusader in chain armour in this church. In his right hand he holds a sword, pointed downwards into a lion's mouth, which is couchant at his feet: in his left hand is a smaller sword. At the east end of the south aisle is the trunk of another figure.

The rectory, which is annexed to the deanery of Windsor, has been held by some eminent individuals; among whom may be mentioned the celebrated antiquary, Leland, who was presented to it by king Henry VIII., on April 3, 1542; and this act of favour was followed by other marks of the king's high opinion of Leland's talents and industry.

\* We understand that much is yet needed for the perfect restoration of this fine structure; and that subscriptions are received for this purpose by Messrs. Lock and Co., Oxford.

In 1638, Dr. Christopher Wren, brother of Wren bishop of Ely, was made minister of the parish. He was ejected from his preferment by the parliament, and died in 1658.

At the restoration, Peter Wentworth, of Balliol college, who had been dean of Armagh, but was ejected in the rebellion, was appointed rector of this place.

Near the church stands a fine manor-house, built by a younger branch of the family of Pipard; of which, two members particularly distinguished themselves in the wars against Scotland, and were distinguished by Edward I. with peculiar marks of his royal favour; one of them being summoned by him to parliament as a baron; the other being knighted, and receiving, for the support of his dignity, the manor of Latchford, in the same parish. In the reign of Edward IV., the heiress of the Pipards conveyed the property of the family to William Lenthall, who died A.D. 1497, and was buried in the church.

### Juvenile Reading.

[We have more than once expressed our intention of occasionally devoting a part of the magazine, in a more especial way, to juvenile readers: we think of carrying this purpose now into execution. And we cannot commence such a plan with any thing more appropriate than the touching story of *Prasca Loupouloff*, which has been kindly placed at our disposal. To some it will not be new; but they, we feel no doubt, will be glad to re-peruse it; and we envy not the feelings of that individual, young or old, who can read it without deep emotion. In it we have an example of truth's being stronger and more interesting than fiction; for this little history—every portion of which is literal fact—is infinitely more affecting than the tale which Madame Cottin has grafted upon it in her well-known "*Elizabeth, or the Exiles of Siberia*".]

### PRASCA LOUPOULOFF.

#### CHAPTER I.

#### SIBERIA.

PRASCA LOUPOULOFF was born in Russia, and at three years old was carried by her father and mother into Siberia; to which place they were banished for life by the emperor. Her father was an officer in the Russian service, and had fought bravely for his country on many occasions. The cause of his punishment was never known: possibly he may have done nothing to deserve it. In Russia there is no law to protect either life or liberty; and a man who is unfortunate enough to have enemies at court, in greater favour than himself, may at any time be sent to death or banishment, without being allowed to say a word in his own defence.

Siberia is a large province in the north of Asia, thinly inhabited, except by the miserable exiles who are from time to time sent there, without the slightest hope of ever returning. It has one considerable town called Tobolsk; where a governor resides, and soldiers are stationed to prevent all chance of escape. Several large rivers run through

the country; and the winters are so long and severe, that for nine months in the year their waters are generally frozen. Vast tracts of open, barren land, without path or trace of man; dark and gloomy forests of pine and larch, mixed with a few stunted birches; here and there a miserable hut, built under a rock to shelter it from the storms: such is the appearance of this dreary country. A sad change to Loupouloff from the comforts of home and the society of his friends.

The native inhabitants of Siberia are, no doubt, as happy as those of a more genial climate. Accustomed to the cold from their infancy, they wrap themselves in fur, and make their way cheerfully through the frost and snow, to hunt in the forest. Knowing nothing of civilized life, they are contented with their lot, and never think of wishing for bright sunshine and green fields. But the case of the exiles is far different. They pine after these things; and, as they lie awake through the long winter nights, listening to the howling of the wind, and thinking of their hard fate, their hearts must indeed sink within them.

Had Loupouloff been a truly religious man, he would, as the Christian well knows, have found comfort even in Siberia; but, alas, this was not the case. His conduct had been upright and honourable, and his character stood high in the eyes of the world; but his heart had never been devoted to God: no wonder, then, if the supports of heavenly grace were now withheld from him. He became every day more gloomy and discontented; and his temper, instead of softening, became restless and violent.

The wife of Loupouloff, happily for herself, had always been piously and seriously inclined: her disposition was mild and gentle; and she submitted patiently, if not cheerfully, to the will of heaven. The pension allowed by the emperor to the exiles was so small as barely to suffice for their daily wants; and this very circumstance, perhaps, by calling forth her energies, and obliging her to exert herself for her family, was much in her favour. Where there is every thing to be done—and activity and good management are absolutely necessary to provide a husband and child with food and clothing—little time is left for painful reflections and unavailing regrets.

Such were the parents of Prasca. It need hardly be said that at three years old exile was no punishment to her. She came to Siberia a happy child, too young to perceive any difference between one home and another; and, as she grew up, all recollections of the place of her birth passed from her mind. Her father and mother were her play-fellows in her infancy: all her affections were centred upon them; and at fourteen she was their friend and companion, with no other wish but that of pleasing them, and no idea of any happiness that was not to be found in the hut that had sheltered them from the storms of eleven winters. It was built near the edge of a small lake; on the opposite banks of which three or four equally unfortunate exiles had settled themselves. Prasca sometimes found employment amongst these families; and, after a hard day's labour, she would return with a few kopeks, sometimes only an egg or a handful of vegetables, but with a light heart and cheerful spirits, such as no money can purchase, and such as she might never have

enjoyed amidst the riches and splendour of her own country.

In happy ignorance the child of the exiles grew up. They had no books to teach her, and no heart to set about what appeared a hopeless and unnecessary work. She had never learned to read or write; and yet ignorant in one sense she was not, for she had learned what was far better—she had learned to pray. From her mother, it would seem, she received the first principles of religion; but it was God himself who, in a peculiar manner, blessed the good seed sown in her heart, so that it ripened and brought forth much fruit. At an age when few children think of such things, she would go alone into a solitary part of the forest, and there, kneeling down, would pray in secret to her heavenly Father. No wonder, then, if every day she increased in holiness, and her mind became more and more filled with peace and joy.

One thing alone prevented Prasca from feeling always happy, and this was the melancholy she could not help remarking at times in her parents' countenances, especially in that of her father. It is true that not a word was ever spoken in her presence of their altered circumstances; but many things made her suspect that some secret grief pressed heavily on their minds; and her suspicions were soon changed into certainty. One night, she overheard from her bed, through a hole in the partition of their hut, the loud and despairing lamentations of Loupouloff. He had all that day been unusually dejected, in consequence of the failure of an attempt he had made to interest the governor of Tobolsk in his favour; and, when alone with his wife, he broke out into violent complaints, talked of death as a less dreadful punishment than exile, and with many bitter words accused the emperor of cruelty and injustice. Prasca listened attentively, and presently heard her mother attempting to soothe him; and her own name was mentioned.

"Do not talk of my child," exclaimed Loupouloff wildly: "the very sight of her breaks my heart. The idea of her spending her life in this dismal place is the greatest of my sorrows."

She heard him pace up and down the narrow room, refusing to be comforted; and she also heard her mother sob convulsively.

The long, sad night passed away; and Prasca, who had never closed her eyes, arose in the morning full of grief. She felt afraid to speak to her parents of what she had heard; and, uncertain what to do, she went into the forest, and there knelt down under the shade of some old birch-trees, a favourite spot, where she had often before enjoyed hours of meditation and prayer. As she fervently implored the Lord to look with merciful compassion on her father, the thought came suddenly into her mind, "Why should not I go to the emperor, and kneel to him as I am now kneeling to God? Why cannot I speak to him—who, after all, is but a man—and ask him to let my parents return to their country?" Again she prayed, and with more earnestness than before; and it is remarkable that from that instant—till, after three years of difficulty and danger, her purpose was accomplished and her father restored—never did a single doubt cross her mind, never did she feel less than perfect confidence that

strength would be given her from heaven for her pious undertaking.

When Prasca returned to the hut, she saw her father sitting at the door smoking a long pipe, with a calmer and more composed look than usual. She thought the opportunity a good one; and, seating herself at his feet, begged him to listen to what she had to say; and then, in a serious manner and earnest tone of voice, opened to him her plan of going to Petersburg, anxiously entreating him to consent to it, and let her set out as soon as possible. Loupouloff listened in silence; smiled half in kindness, half in bitterness; and, turning from his child, called loudly to her mother, who was busy in doors.

"Wife," he said, with a laugh that was anything but mirthful, "we will send no more letters to the governor. Here is a friend who offers to take our message to the emperor. Prasca is going to walk across the country this very afternoon, and set every thing to rights for us at Petersburg. Come, and hear how she has been planning out her journey;" and he laughed again.

"I wish she would plan out her work," said the mother, "instead of talking nonsense. I have been wanting her this last half-hour to clear the table for dinner. Come, Prasca," she added, in a kinder tone; for the poor little girl's eyes were full of tears, "come, dear child: I cannot spare you just yet. When dinner is over, you shall set out: the walk is nothing at all; and the days are long enough."

Prasca felt sadly mortified. Had her parents spoken angrily, she would not have been half so much disheartened; for, in a frame of mind like hers, nothing is so hard to bear as ridicule. Her resolution, however, remained unshaken, and she hoped soon to find another and a better opportunity of speaking to her father, and showing him she was really in earnest. In the mean time, the journey was continually in her mind. She knew there would be many difficulties in the way, though she knew not all, or half of them: above all, she knew that she must first get a passport; but how was this to be done? She wished for a friend to advise and direct her, and, for want of a better, determined to open her mind to one of their companions in exile, whose name was Neiler.

This Neiler was a German by birth, and a tailor by trade. For what offence he had been sent to Siberia remained a secret. He had once lived a year at Moscow, in the service of one of the professors of the university, and had there picked up a little learning, of which he made a great show; so that he was looked up to as a sort of oracle by his neighbours; though, in truth, a more shallow, conceited man was hardly to be met with in the whole Russian empire. Prasca had often seen him at her father's, and been distressed by his flippant way of talking on serious subjects: she thought, however, that one so clever as Neiler was considered by all those around him might very likely be able to tell her what she wished to know. Some time, however, passed away before she had any opportunity of seeing him alone.

It was now the middle of summer; for there is a summer even in Siberia, though a very short one. About the last week in May the frost generally breaks up, and a sudden change takes place. At the end of two or three days the ice and



snow are gone; the birch-trees are covered with leaves, which come out so fast, that those who walk in the forest may hear the bursting of the buds; the larches are of a bright green, and their pink blossoms hang from every bough; reeds spring up by the sides of the streams; and flocks of white cranes and wild geese are seen flying over the ponds, building their nests, and rearing their young. The Siberian squirrel leaps from tree to tree, and plays merrily amongst the branches. All nature seems to rejoice, till the north wind returns in September, and all is again ice and snow.

It happened that, one day during this pleasant season, Prasca was sent by her mother to wash some linen in a particular part of the lake at a little distance from the hut. Having finished what she had to do, she packed her linen in a basket, and sat down for an instant to rest herself. Alone, as she supposed, and with her usual pious thoughts in her mind, she looked up to heaven, and clasped her hands in an attitude of devotion. Suddenly a footstep startled her; and, looking up, she saw Neiler close behind, with an ironical smile on his countenance.

"Well," he said, "and what next, I wonder? Is the basket to get up and walk home of its own accord after all these prayers? I shall wait and see the miracle."

"I wish," said Prasca, "you would not talk in this way about miracles. God is able, whatever you may think, to make the basket walk if he pleases; but, if he gives me strength to carry it, it is as much as I can expect, and more than I deserve."

Neiler looked a little ashamed.

"You are a good girl," said he; "and I, unbeliever as I am, am not so bad as you would make me out. Come, let me carry the basket for you: I am going towards your house."

Prasca thanked him, and as they walked along took courage, and mentioned the passport. Neiler listened with great good nature; and, in reply to her inquiries, told her the governor of Tobolsk had alone the power of granting such papers. He even undertook to get a letter written in her name, stating the case, and promised to send it to Tobolsk by the first opportunity. Her gratitude was extreme; and, as they parted at the door of her father's house,

"I am sure," she said, "I have this day had great encouragement to pray. God has indeed worked a miracle for me by disposing the heart of an unbeliever to so much kindness. My basket has got home without giving me any more fatigue than if it had walked; and my mind is relieved from a great anxiety."

Neiler was as good as his word. The letter was written, and given to a soldier to carry to Tobolsk. Exiles' letters, however, are not apt to be answered very speedily. Week after week, month after month passed away, and no passport arrived. Every morning and every evening Prasca looked towards Tobolsk. Seldom a day passed that she did not walk along the road, in hopes of meeting the messenger; but all in vain. Had her purpose been of man—had it not, as she always affirmed, been suggested by God himself—her heart must have failed her: as it was, she felt each day more and more persuaded of success,

more and more convinced that the appointed time was in better hands than her own.

The appointed time came. The messenger at last arrived; and, with the passport in her hand, Prasca again sat at her father's feet; and now it was not, as before, a matter of jest. The last few months had made a great difference in her parents' feelings towards her, and she was become less their child than their friend. Her remarkable strength of mind, the uprightness of her character, and the holiness of her life, had made an impression on them, of which they were not themselves aware: they consulted her on all occasions, and spoke openly in her presence of their past happiness and present sorrow. When, therefore, she again begged their blessing on her journey, her father only wept, and entreated her not to leave them.

"My poor child," he said, "you do not know what it is to travel 800 leagues! How will you find your way from one town to another? What will become of you in the deep snow? How will you cross mountains, and rivers, and wildernesses?"

"And the emperor," continued her mother: "you talk of the emperor, as if it were as easy to speak to him at Petersburg as to master Neiler in Siberia. You know nothing of the imperial palace, the guards, and the officers. Alas! what chance has a friendless stranger of being admitted to his presence?"

And so they went on with the difficulties of the journey. Loupouloff, however, took the passport, and, folding it in a handkerchief, put it into a place of safety.

"Thank heaven," said Prasca, "that at least is a good sign. If he had been determined not to let me go, he would have torn it to pieces."

A few days after, she renewed her request, and again it was refused, though less resolutely than before. Again and again she returned to the subject; and at last her entreaties prevailed. With many tears her parents bade her wait till the summer—only wait till the frost broke up, and not another word should be said. This promise was enough. The winter was long and severe; but, like other long winters, it came at last to an end: and Prasca's firm trust in heaven and confidence of success were unshaken by delay.

## CHAPTER II.

### THE JOURNEY.

It was on a mild morning, towards the end of May, that Loupouloff, with a trembling hand and faltering voice, fulfilled his promise. He gave the passport and his blessing at the same time to his daughter, and yielded to her earnest desire to set out the next day. Her preparations had long been made: those who travel on foot, and ask charity as they go, are soon ready for a journey. A coarse canvas bag held the few things she had to carry; and the passport, in a little oilskin purse, was hung round her neck. Her last day in Siberia was one of tears, and yet of hope. Seated between her parents, she soothed and encouraged them by turns, talked to them of the Almighty Friend who would be her guide to Petersburg, and inspired them with some of the holy joy and confidence that animated her own breast.

The news of Prasca's intended departure had reached the huts on the other side of the lake;

and the exiles all came to see her once more, and bid her farewell. Most of them blamed her rashness in venturing on such a journey, and said it was madness in Loupouloff to allow it. Two only of the whole party spoke encouragingly.

"We cannot tell," said they, "what may be the end of the undertaking; but it is a good work; and God will bless it, if he sees fit."

These were old men who had been long in banishment: they had known and loved Prasca for twelve years; and the next morning, before sunrise, they came again, one bringing thirty brass kopeks, the other a little piece of silver worth twenty more. It was all they had to live on for the next fortnight; but they begged her to accept it, as a proof of their good will. With many tears she thanked them both.

"I cannot take your money," she said; "but I shall never forget your kindness. Should my journey be a prosperous one, I may, perhaps, be able to give you some proof of my gratitude." Her parents had saved a gold rouble, and put it into her hands.

"This," said Prasca, "would not be enough to support me by the way; and, if it were, I feel persuaded I should not want it." She insisted on their keeping it in case of illness, or of any unforeseen expense during her absence.

And now the sun appeared, and the hour of separation arrived. Prasca sat down: her parents and the two exiles seated themselves likewise; and for a few moments all spoke, or endeavoured to speak, on common and indifferent subjects. This is a Russian custom, and not so unmeaning a one as might at first sight appear. When a friend is to leave us for a long journey—perhaps for ever—is it not something to sit down with him for the last time? to cheat our feelings into a momentary forgetfulness of the truth, and snatch from fate a few moments of happy unreserved intercourse? The spell, however, could not remain long unbroken: Prasca arose, embraced her parents, commended them to heaven, and with a hurried step left the hut. They saw her turn the corner of the lake, where the rocks and trees hid her from their sight. Again they sat down; and this time there could be no self-deception, for they felt that she was really gone!

And here we must leave the unhappy father and mother to their grief, and the two kind neighbours to the task of consolation, and accompany Prasca on her journey. Not daring to stop, much less to look back, she walked rapidly on, and arrived a little after sunset at a village to which she had been directed, four or five leagues distant, where she was expected by a peasant who knew her, and kindly received her for the night into his *isba*, as the cottages are called in Siberia. Tired out in mind and body, she slept sound; and the next morning, at dawn of day, was ready to continue her journey. The sun shone brightly on the beginning of her second day's pilgrimage. Having passed several houses, and almost got to the end of the street, she saw swinging over her head the sign of an eagle, whose golden beak and outstretched wings had attracted her attention the evening before. The host was standing at the door; and, as she suddenly stopped to consider whether she had not mistaken her way, he called out, with a good-humoured laugh, "Back again

already, young woman? Why, you were made for a traveller!" and she found, to her surprise, that she was returning home, instead of going on to Petersburg.

Accidents such as these often happened to Prasca in the course of the journey. She knew nothing of geography, and had a most confused idea of the road she was travelling. The distance from Petersburg was so very great, more than 2,000 English miles, that, when she inquired the way, people often laughed at her, and would not believe she was really going there. To avoid this, she sometimes mentioned Kioff, a town of which she had often heard her mother speak; for she knew it was much nearer than Petersburg, and therefore, as she supposed, all on the way to that city; whereas, in fact, it is several hundred miles in another direction. How she got on at all is wonderful. One day, in a solitary place, the road divided into three equally beaten tracks; and, as she stood doubtful which to take, a *kibick*, or sort of travelling carriage, came by, and she called out to ask which was the right way.

"Which you please," said the driver; "they all lead to the same place: any one of the three will take you to Kioff, Rome, or Paris."

It is hard to be laughed at when we are in trouble. Trusting, however, to Providence, she took the middle road, and rejoiced, when evening came, to find it was the right one.

Prasca was never able to give a clear and particular account of her journey. The names of the villages and small towns she passed through were so long and barbarous, few of them remained in her memory; and the dangers and difficulties of one day put those of the day before out of her mind. Her usual manner was, to travel on as long as the day-light lasted, and at night to beg food and shelter in some poor cottage, where she was sure to meet with Christian hospitality and kind treatment. In the larger towns there was sometimes a difference; and, generally speaking, the richer and better-looking the place, the less charitable she found the inhabitants. On the whole, however, she always said she had reason to speak with gratitude of the kindness she had received, and to bless God, who disposed of the hearts of so many to pity and relieve her.

Some of Prasca's adventures were, however, too remarkable to be forgotten. Having one evening miscalculated the distance to a place called Kamouichieff, she was overtaken by the darkness, and still worse, by a dreadful storm. A large pine-tree was torn up by the roots from the violence of the wind, and fell before her feet; and the rain poured in such torrents, she was glad to retreat to the shelter of some bushes by the road-side, where she remained all night. The next morning at day-break, shivering with cold and wet, and doubtful if her aching limbs would carry her any further, she had just contrived to drag herself into the road again, when a peasant passed by with a cart. She called after him, and begged him to take her as far as the town, to which he consented; and at eight o'clock she was set down in the street of Kamouichieff, to take her chance for the rest.

Prasca trembled when she saw the size of the houses and the wealthy appearance of the inhabitants. At a low window, close by, stood a well-

dressed woman, between forty and fifty, shelling peas on a table. From her nothing was to be got but harsh language: she had no food or shelter, she said, for vagabonds and beggars. At all the other houses in the street the unfortunate stranger met with nearly the same fate: indeed, it must be confessed, her wild and haggard countenance, and the state of her clothes, torn and covered with mud, gave her a strange and suspicious appearance. One old woman, on whose step she had seated herself from fatigue, actually drove her away, abusing and threatening her. Seeing a church not far off, she turned in that direction, hoping at least to find within its walls a place of shelter; but the door was locked; and, as she lay in the porch, more dead than alive, a party of boys, encouraged by the wicked old woman, began to pelt and insult her. A feeling of numbness came over her: there seemed nothing to hope from the compassion of man, and she was hardly able to clasp her hands in prayer to heaven. The Almighty, however, heard her feeble cry, and sent her a friend in the mother of one of her tormentors, who, happening to pass at that moment, stopped to see what was the matter. Shocked at the sight of a poor young woman in such a deplorable condition, she kindly raised her in her arms, and inquired who she was. The sound of her voice revived Prasca; and she told her as much as she was able of the object of her journey, and the dreadful night she had spent in the forest.

"Poor thing," said the woman, "if this is true, you have been hardly used indeed. Come to my house: you shall have food and rest there as long as you like."

But Prasca was by this time unable to move. She had lost one of her shoes in the storm, and her foot was bruised and frightfully swelled. At this melancholy sight the very children's hearts smote them for their past rudeness. Anxious to make her some amends, they fetched a shutter, and laying her on it, carried her in triumph to the house of her protectress. A crowd was by this time assembled; and, the *starost*, or, as we should say, the mayor of the town, having examined her passport, and ascertained her to be the daughter of an officer, on her way to Petersburg to intercede for her exiled father, a general reaction took place. The compassion of the respectable inhabitants of Kamouchieff once stirred up, she received from them every mark of kindness and attention: they kept her amongst them a week, and gave her a pair of boots lined with fur to continue her journey. The kind woman at whose house she lodged also filled her purse with kopeks.

"Does not this prove," said Prasca, when she afterwards related the story, "that the hearts of men are in the hands of the Lord, and that he can dispose and turn them as he sees fit?"

Another time, and not long after, she chanced to arrive after nightfall in a town, the name of which she never could learn exactly; and, knocking at the door of the first house she came to, it was opened by an old man with a most forbidding countenance. He rudely inquired what she wanted; and, when she asked for a night's lodging, shut the door in her face. An instant after, he called her back, and said she might come in if she pleased. Prasca felt rather sorry than glad

that he had changed his mind; and the sight of his wife, an old woman even more unpleasant-looking than himself, did not make her feel more comfortable. The room they were sitting in was large and gloomy, lighted only by pieces of pine-wood, smelling strongly of turpentine. These were stuck into the wall in several places, and gave an uncertain, flickering light, that, to the mind of Prasca, had something in it awful and unearthly. Her hosts bade her sit down; and, before they offered her so much as a crust of bread, began to cross-examine her as to where she came from, where she was going to, and what money she had for the journey.

"I have eighty brass kopeks," she said, "that were given me at Kamouchieff." And she felt at the moment how willingly she would have given the whole sum to be out of their hands.

"That cannot be," said the old woman; "eighty kopeks to go from Siberia to Petersburg! you must have gold or notes."

"Indeed I tell you the truth," said the poor girl; "and, if you please, you may see my purse."

Upon this they gave her a few potatoes, and told her to lie down in her clothes on a sort of platform over the stove, where Russian peasants, who are too poor to have beds, often pass the night. She did so, taking the precaution, however, to leave her bag on the floor, that it might be seen she had no fear of being searched. She could not sleep, but lay still, listening to what was going forward. To her extreme terror she first heard the old woman carefully bolt the door, and fasten the bars of the window-shutter. Then her husband said, in a whisper,

"No one saw her come in: we can do what we please."

After a few minutes, during which she concluded they were examining the contents of her bag, he again said,

"This is all nonsense. She must have money. Did you not see a little oilskin bag tied round her neck?" And presently the old woman climbed up the side of the stove, and Prasca saw her dreadful eyes peering at her as she lay. Fearing they would murder her, she begged for mercy, and showed the little purse with the kopeks and passport, entreating them to leave the passport only, and take all the rest. To this the old woman made no answer, but felt in her pockets, pulled off her boots, examined her dress from head to foot, and at last went down again without hurting her. Prasca heard nothing more, till, some time after, the deep breathing of her host and hostess assured her they were both asleep; and, overcome by fatigue, she forgot her fear, and fell asleep also. When she woke it was broad daylight, and the old woman was up and cooking; and the first words she heard were to bid her come and have some *stchi* with them before she continued her journey. *Stchi* is a sort of soup, made of salt meat and sour cabbage, on which the Russian peasants live almost entirely. The old man brought a jug of *kras*, or beer made from the grain of rye, out of the cellar; and they both pressed her to sit down with them to breakfast. The terrors of the night appeared like a dream, till the old woman herself alluded to what had happened.

"I wanted to find out," she said, "whether

you were an honest girl, or whether you had been telling us lies. We are quite satisfied about you now."

In spite of this change in their behaviour, Prasca felt no regret at leaving their house. She got out of the town as quickly as she could; and after walking some time, she sat down under a tree, and had the curiosity to count the money in her bag. What was her surprise, when, instead of eighty kopeks, she found 120! The strange old couple had added forty more!

A less extraordinary but not less formidable adventure, which befell her a few days afterwards, deserves to be mentioned. Passing through a forest, three or four leagues from any habitation, she was suddenly attacked by a troop of fierce wild dogs, that are sometimes to be met with in the north of Europe and Asia, acknowledging no master, and preying on whatever defenceless creatures come in their way. Her terror, when these savage animals, jumping all at once on her, tore her clothes, and knocked her down on the ground, may easily be imagined; but, in the extremity of distress, her presence of mind never forsook her. She lay on her face like one dead, without the least motion for several minutes, during which time the dogs passed their cold noses over her neck, and seemed to consult what should be done next. Just at this moment a noise was heard at a distance, and presently some men and horses came up; at which the whole troop uttered a loud cry, more like that of a wolf than a dog, and bounded back into the forest. For months afterwards, and even till the day of her death, she never could think of that dreadful cry without a shudder.

Prasca had now arrived within a few days' journey of Ekatherinemburgh, the last town of Asia; and, to her sorrow, it appeared the winter had thoroughly set in. The icy north wind began to blow, and the snow fell in great quantities. She was detained a week at a little village, where the inhabitants advised her on no account to venture further. Many lives had been lost, they said, by attempts to travel on foot in the winter; and strong able men, well acquainted with the country, had missed their way, and perished miserably in the drifted snow. This was sad news, but her patience never forsook her; and she stayed with the poor people of the place, whose kindness in some degree comforted her, and to whom she endeavoured to make herself useful by her old occupations of washing, sewing, and household-work. Sledges were expected to pass that way very soon with Christmas provisions for the Ekatherinemburgh market, and in one of these it was thought she might find a place. To her great joy they arrived at the usual time, and a few kopeks paid her fare. The cold, however, was so intense, that it seemed to pierce through her very bones. The men who accompanied her had pelisses lined with fur, which kept out the wind; but her clothes were thin and ragged, and a piece of matting she had borrowed from one of the parcels, to wrap round her shoulders, was a poor protection in such a climate and at such a season. Towards the close of the second day's journey, it became evident to the men that her frame could not hold out much longer; and, when they stopped for the night at the *kharstma*, where they were to sleep, they strongly advised her to

stay behind. A *kharstma* is a solitary house, less like the inns of European countries than the caravansaries of the east, where nothing is provided but the bare walls, and travellers are expected to bring their own food, beds, and whatever else they may want. Prasca's heart sank within her at the idea of remaining in this desolate place, added to which the master and mistress of the house seemed unwilling to be burdened with her, and looked on her, as she thought, with an evil eye. Her courage for an instant failed; and she burst into tears. Her companions were all moved with pity; still, no one went so far as to speak of lending her his pelisse. Some of them offered money to buy one; but no such article was to be procured between that place and Ekatherinemburgh. At last the youngest and most compassionate of the party started an idea.

"Comrades," said he, "let us take it by turns, and each lend her his pelisse for an hour at a time; or rather, let her take mine once for all, and we will change at every verst."

This idea was much applauded, and they sat down immediately to calculate how many changes there would be, and exactly how many pelisselass hours would fall to each man's share; for the Russian peasant, however kind-hearted, is a calculating character, and particularly objects to being in any way defrauded of his own. Prasca could hardly find words to express her gratitude; and the next morning they started in high spirits; the young man, who insisted on taking the first turn, crouched in a corner of the sledge, and covered with the matting. The weather got colder and colder, and Prasca trembled for her kind companions. Her prayers in this instance also were heard, and all arrived safe and well at Ekatherinemburgh.

(To be concluded in our next number.)

#### VILLAGE IMPROVEMENT\*:

AN ADDRESS,

BY THE REV. F. B. ASHLEY,

*Incumbent of Holme, Burton, Westmoreland.*

"My dear friends,—I much regret that circumstances prevent my meeting you this evening, as I had intended. However, as the season will not suffer delay, I take this means of alluding to the object for which you are called together. In the notice which I issued it was stated to be, 'to form some plan for the improvement of Holme, especially with regard to keeping the ways clean, and encouraging planting in front of the cottages;' and, it also stated, 'It is believed that these things, though trifling in appearance, if generally followed, would not only promote health, and improve the general appearance of the place, but also have a powerful moral effect.'

"I am among you, my dear friends, by the providence of God, especially for the promotion of the spiritual welfare of the place. At the same time, I would be far from being regardless of those objects, the promotion of which would tend generally to your comfort and happiness. The object to which I am about to direct your attention is a

\* Addressed to the meeting of the Holme Improvement Society, by the rev. incumbent, in his unavoidable absence.

small one—a small matter indeed compared with those topics of infinite moment which are generally the subject of my addresses to you; at the same time, I believe it is one neither to be despised nor neglected.

For, first, with regard to cleanliness. No one can be in the habit of going round the village, as I am, without observing the accumulations of filth which are to be found in almost every line and square in the place, such as are never allowed to take place in any well-ordered district. These promote a miasma in the atmosphere calculated to produce dangerous diseases; besides inducing generally dirty habits, and increasing the difficulty of keeping the children clean. Such might, in part, be prevented by representing the case to those officers appointed under the sanitary regulations of the government; and also by sewers and drains being kept in order, or supplied where wanting; but especially by each avoiding those habits which lead to such accumulations, and having their manure-heap behind the house, at the back of the garden. And, under this head, I would allude to one very great evil among us—that is, the upper rooms in most of the cottages being badly ventilated, many of the windows being not made to open at all; and those which do open, left shut. This evil, if possible, is greatly increased, as well as outdone, by the numbers which sleep in some houses in one room. Surely common decency forbids this, if the many other evils arising from it did not call for the practice to be abandoned. House-rent is high enough to pay for additional houses being built. At any rate, little good can be expected where the habit is followed. Frequent whitewashing, inside as well as outside the houses, would greatly promote the object, and induce, it is to be hoped, habits of general cleanliness and tidiness, which would have a valuable bearing on the future life.

"The next point to which I would allude is of a more interesting nature. It is the desirableness of each one planting at the sides of his house-door. A few rose-trees, honeysuckles, or jessamine, trained over the door and round the window, have an extremely pretty effect. The planting an apple, pear, or apricot tree, wherever a cottage may have a spare gable end with suitable aspect, would be a source of profit. And, if one can be done so, why might not each one of you have such an interesting-looking dwelling-place? And, if one looks so well, how beautiful would your whole village look, if thus adorned! To effect this, it needs but each to do his own. It would require very little labour, and that only at first; indeed, it would be rather a recreation after the labours of the day. It might be begun by removing the stones, throwing in a little soil, and planting a few cuttings. This is just the season for it; and, though it would not make much show now, in the spring you might see the profit, and add a few nasturtiums, hollyhocks, sunflowers, &c., according to taste, and the ground you could command for the purpose. The soil might be turfed round, or have a light rail. I will place several different patterns in the hands of the schoolmaster, for those who may wish to refer to them. I have said that this would improve the appearance of each house, and the whole family more or less, and thus the whole

village; and so it would, greatly: you would scarcely know your own cottage or village a few years hence, it would look so interesting. But this is far from being the only advantage. I believe it would have a moral influence on the village. It would have a civilizing effect—promote a taste for such things, especially among the young: it would tend to make home loved more, and (where the evil exists), I hope, the public-house less.

Dressing a garden was the occupation of our first parents in paradise; and I believe the occupation possesses a portion of its delight and profit now. In such employment the attention is turned to the book of nature, and there led to admire its beauties as manifested in the objects formed by the power, wisdom, and goodness of God. And may not the thoughts thus be raised to him 'who so clothes the grass of the field,' and the attention thus directed to that blessed book of revelation which, thanks be to God, is under the roof of every cottage in the district, but, it is to be feared, in many cases sadly neglected—that book which it is a responsibility as well as a privilege to possess; that book which tells us of our lost state, and reveals the only way whereby we can be saved?

"But to return. Many will doubtless talk of the difficulties that there are in the way of their following out the plan. Difficulties there will be in every thing; but I think there are none in this case but what may be overcome by a little exertion and perseverance.

"The children tearing up the work done will form one difficulty. But this will only be at first: they will soon grow fond of helping you in the matter. If they are not as manageable as in other places, it can only be from their not being kept so orderly and obedient, and the want of a good example being set before them. These evils, I trust, will lessen daily, especially amongst those who take the advantage of our schools, now established.

"Possibly some may appear indifferent, utterly regardless of the appearance or comfort of themselves or their house. If this should be so, probably the example of others may stir them up to exerting themselves in the matter, which will awaken that taste for such things which, though dormant, exists every where. And the encouragement, given by those who will kindly lend us their active assistance, will lead forward such persons. Some persons there are in the world who will neither understand nor take an interest in any improvement but what will immediately turn money into their own pocket; but it is to be hoped that there are few, if any, here, who can be influenced only by such sordid and short-sighted views.

"Some may plead inability from age, infirmity, or widowhood. In these cases, I doubt not, some kind, neighbourly hand will render assistance; and that, if there should be a fund raised for the general object, help will be rendered them.

"And, lastly, I would say, we must be on our guard against selfishness. You will have no cause to regret any little good done to your house or neighbourhood, because your own self does not remain to see the fruits of it. I have been on the move all my life (owing to my avocation in former days), and made and re-arranged many a

garden; but I regret none of the trouble or pains taken; for, though I may not have remained to see their beauty, I had the pleasure of planting the roots, the flowers of which others picked. Thus two enjoyed it instead of one. I allude to this, as some may say they will not remain to see the advantage, or that the house does not belong to them, and their labour would be lost upon others. It is not lost, I would remind them, but well expended.

"And now, my dear friends, in conclusion, I would propose that a committee be formed of (or from) those in the room, with power to add to their number, for carrying into effect the above objects. There should, if possible, be a name or two from each line or square of buildings, so that a special district may be assigned for the supervision of each in his own locality. The schoolmaster would, perhaps, kindly undertake the office of secretary. The committee, besides encouraging each to improve his own front, and looking to the cleanliness of their several localities, might, as a body, address any of the surveyors and landlords, requesting their influence and assistance, the latter for placing spouts where necessary, &c.

"If it should be the opinion of the meeting that a subscription of money for the object would be necessary, I will endeavour to raise that as well as contributions of cuttings, plants, seeds, &c., for the purpose. If there were funds, they might be expended in putting two or three trees at the west entrance to the village, in assisting those who are willing to help themselves, and in giving rewards to the most improved cottages, next year.

"Trusting that these remarks will meet with your wishes and endeavours, as far as they are likely to tend to the improvement of the village, I am, your affectionate minister, "F. B. A.

"*Holme Parsonage, Oct. 15, 1844.*"

#### THE CALL TO FOLLOW CHRIST:

##### A Sermon,

By THE REV. J. D. GRAVES,

*Borris in Ossory.*

MATT. xvi. 24.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

IF we take this passage of scripture by itself, without regard to the remainder of the chapter, there is little danger of our mistaking its meaning: its drift is so plain that he may run that readeth. But, plain as it is, when we consider what goes before, and examine the occurrence that gave rise to this saying of our blessed Lord, its force will be increased and its meaning more clearly discerned. Indeed, we should never make it a practice to take small portions of the word of God singly, without regard to the context; as too many persons are in the habit of doing, especially when such detached portions favour their own peculiar opinions. In reading any common book, we could never come at the

writer's real meaning by skipping from one page to another, fixing on a sentence here and a sentence there, and putting our own interpretation on them, without considering what is said in the portions that go before or follow them. Now, the same thing holds good of the bible: if we wish to understand its true meaning, we must read it just as we would read any other book we wish to make ourselves masters of, viz., thoroughly and from end to end.

Let us examine, then, what gave rise to the saying of our Lord, contained in the text. We are told that Jesus inquired of his disciples what was the common report concerning him: "Whom do men say that I am?" His disciples, in answer, mentioned the different conjectures the Jews made on the subject: "But whom say ye that I am?" said Christ again to them. "You profess to be my followers: what is your opinion concerning me?" On this, Peter stood forth, and made that noble confession: "Thou art the Christ, the Son of the living God." On this great truth our Lord declared that he would build his church. On this rock it is so firmly based that the gates of hell shall never prevail against it\*.

It was the great error of the Jews to expect the Messiah as a mighty and glorious earthly king. And this expectation was so interwoven with their belief, that even our Lord's disciples had not as yet formed a clear idea of the true nature of his kingdom. They mixed up this erroneous opinion of the Jews along with the truth that Peter had just confessed, expecting that Jesus was come to be a mighty king, and that they, as his friends and followers, would share in the honours and riches of his kingdom.

Peter himself was not free from this error. He, too, had set his heart on worldly rank and honours and riches; and, when Jesus began to tell them that he was not such a Christ as they expected, that, instead of entering Jerusalem in regal pomp, there to be received as monarch and deliverer, he must enter it as one despised and rejected of men, yea, that he "must suffer many things, and be killed by the elders and chief priests," Peter's ambition and his affection at once revolts. What, must his beloved Master be despised and ill-treated and murdered, and must he be the follower of such an one? He cannot endure the idea, and dissuades his Master from undergoing such ignominy and suffering: "Pity thyself;" so the margin

\* Τῇ Περὰ τουτίστι τῇ πίστει τῆς ὁμολογίας (Chrysost. in Matt. xxviii. 18). Idem in Matt. xvi. 28, Op. tom. vii. pp. 785, 786; August. Op. tom. v., col. 1194 ed. Benedic.

has it, "spare thyself, Lord; this shall not happen unto thee." This, as we learn from our Lord's answer, was a suggestion of the devil, a tempting of Christ to leave unfinished the great work of salvation, through the fear of the attendant sufferings. Alas for the church of Christ, if its safety depended on one who thus became the tool of Satan to tempt his Master. The devil, working on Peter's cravings after worldly grandeur and riches, was the real author of this suggestion. Accordingly, our Lord "turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but the things that be of men." Your tastes and likings are of this world. And then, turning to the rest of the disciples, he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "Do not deceive yourselves, if you are determined to be my followers: I warn you that, so far from attaining to worldly advancement, or riches or prosperity, you must deny yourselves; nay, you must be content to suffer persecution, and endure, if need be, the most painful of deaths: you must take up your cross, and follow me."

Now, my friends, we profess to be followers of the same Master; and to us, as well as to them, does he speak these words. Let us, then, with the help of the Holy Spirit of God, consider the text in reference to the Christians of the present day. In the tenth chapter of St. John we have a beautiful illustration of what is meant here by "going after" Christ. At the third verse we read: "To him," viz., the shepherd, "the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice." It may seem strange to us, in this country, to hear of a shepherd calling every one of his sheep by name, and stranger still to find every individual sheep answering to his name; neither do we here see a flock of sheep following their shepherd, but the contrary; but in eastern countries, and especially in the Holy Land, the custom our Lord alludes to in this passage prevails to this very day. The shepherd is seen leading forth his flock, in the morning, to their pastures, and the sheep "following him whithersoever he goeth." And, when evening comes on, the shepherd is heard calling his own sheep by name; and, let them be ever so widely scattered, let them be feeding on the richest pastures, as soon as ever each sheep hears his own particular name, he comes running to the call of the

shepherd, and follows him home to the sheepfold; within the walls of which the flock is safe from the attack of wolves and other beasts of prey; for each village has a common fold, in which the flocks belonging to different shepherds are shut up together. But this causes no confusion; for, when the door of the fold is opened in the morning by the porter, "each shepherd calleth his own sheep by name, and leadeth them out; and the sheep follow him, for they know his voice." Now, Christ says, in the fourteenth verse of this very chapter, "I am the good Shepherd; and I know my sheep, and am known of mine." And he has a name that he calls every one of us by, and that name is "Sinner." If we belong to his sheep, we shall know and acknowledge that name, and follow him; for he came to call not the righteous, but sinners, to repentance;" and, if we are indeed his sheep, when he calls us we shall follow him whithersoever he goeth; yea, though at first he may lead us over the rough and thorny ways of self-denial and affliction, well knowing that our good Shepherd will at the last "make us to lie down in green pastures, and lead us beside the still waters" (Ps. xxiii. 2).

But, how doth Christ call us? He now sitteth at the right hand of God, in the highest heavens; yet he calleth us in many ways, and his call ever is, "Sinner, weary and heavy-laden, come after me; and I will give rest unto thy soul."

I said that Christ has many ways of making himself heard by us: for instance, he calls us by the voice of conscience. This is the most frequent, and, alas! the most frequently disregarded of the calls of Christ. Often does conscience whisper in our hearts, "Sinner, you are walking along a road that will end in hell: destroy not your immortal soul. Christ calleth you to leave your present course of life, and to go after him: he promises to give you life and happiness for ever."

My friends, are there not those among you who have this many a year been shutting your ears to this the voice of conscience? Perhaps now it is deadened: you hear it only now and then; and, when it does make itself heard, its voice is weak, and soon ceases. O, if now it speaks to your heart, however faintly, stifle it not; for it is the call of Christ. You may never hear it again: this night your soul may be required of you; or, what is equally fearful, Christ may cease to call you by your conscience, he may suffer you to go on undisturbed in sin. There is such a thing as the "conscience being seared as with a hot iron;" and St. Paul speaks of some "who, being past feeling, have given themselves over

unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 19).

It is a sure sign of maturity in sin, of ripeness for hell, when the conscience is grown past feeling, when it ceases to feel remorse for sin. The day of that sinner is at hand, his harvest is nigh. God will soon cut him down, if he repent not. When a limb is so diseased as to be past feeling, the physicians know that it is time to cut it off. And so it is with the sinner whose conscience is past feeling: in all human probability such a one is without hope.

Again: Christ calls to us by sickness. When in health, the sinner is apt to put away the thought of God: he heeds not the voice of conscience. In mercy, his health is taken away: he is laid on the bed of sickness: death is brought near to him. There are few, that have heard Christ thus calling to them, that have not promised to follow him should they be again raised up to health. The merciful God hears their prayer, and raises them up from the bed of sickness; but, when they find that to follow Christ they must deny their darling sins, they forget their promise, and return again "as a dog to his vomit."

It may be that I speak to some such promise-breakers, to some who, when time seemed vanishing away and eternity seemed near, saw the importance of the latter, and determined, if life was spared them, to follow after Christ, but have since denied him whom then they were glad to acknowledge as their Saviour. If such there be, would that I could set their ingratitude and their folly before them! Their ingratitude in thus requiting God's mercy, by dishonouring him in their lives; their folly, in not reflecting that, sooner or later, they must again be stretched on the bed of sickness. And, O, my friends, with what face can you then fly for refuge to him whom you have thus dishonoured? The thought of your apostacy will embitter your dying moments, yea, it may cast you into despair of ever finding mercy at his hands. I beseech you, then, as you wish to have hope and comfort at your dying day, return to him now; and he will in nowise cast you out.

Often, too, does Christ call to us by the death of friends. The desire of our eyes is taken away, and, in place of the pleasure which the heart took in the society of the beloved and departed object of our affections, there is nought but desolation. The happiness we built on the creature has fallen with him into the grave. Now, what is this but the voice of Christ telling us of the vanity of all earthly happiness, and calling

to us to follow him, for that he alone can give us a title to joys that will never fail? O, beloved, if he has thus spoken to any among you, if you feel weary and heavy-laden with the burden of your sorrow, go unto him; for it is he alone that can give true rest unto your souls.

Many other are the ways in which Christ calls to sinners to come after him. He calls to them by his word, by his ordinances, by his ministers, whom as ambassadors he sends forth, as though he by them did beseech them to follow after him. And thus is he now speaking unto you. O, be not deaf to the manifold calls that Christ in his mercy thus addresses to you; and, above all, remember that it is as sinners he calls us. If we come not as sinners—feeling the burden of our sins, and desiring to be freed from the power and the pollution of them—we cannot come at all to Christ.

This will appear, by considering the second part of our subject, namely, the character required of those who have made up their mind to choose the part of followers of Christ. "Whosoever will come after me," saith our Lord, "let him deny himself, and take up his cross, and follow me." Those, then, that follow after Christ, must make up their minds to be a self-denying, and, if need be, a suffering people.

And, now, if any inquire what is meant by denying one's self, we have but to turn to the epistles of St. Paul for an explanation. In Tit. ii. 11, 12, we read as follows: "The grace of God, that bringeth salvation, hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live righteously, soberly, and godly in this present world." So, then, it appears that what Christians are to deny themselves in are ungodliness and worldly lusts. Christ asks us to deny ourselves in nothing that really tends to our good: he is no unreasonable Master. All he requires of us is, that we should abstain from that which, if indulged in, must lead to our eternal ruin. And should not this be to us a pleasure as well as a duty? Can it be that to abstain from worldly lusts is to deny ourselves? Alas! it is so, brethren. Every one that knows his own heart must confess that "ungodliness and worldly lusts" are so bound up and ingrained in our nature, that to abstain from them requires the highest degree of self-denial, yea, demands the influence of the Holy Spirit in our hearts to enable us to do so.

This is the self-denial required by the scriptures; and, that we may understand it the better, let us see what the scriptures farther say of these "worldly lusts," or, as



they are elsewhere termed, "the works of the flesh." Turn with me to Gal. v. 19-21, and there you will find them enumerated: "Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

Here, brethren, we have an unerring standard to try ourselves by. Can the adulterer, the fornicator, the murderer, or the drunkard be followers of Christ? You all will agree that they cannot. But some will say, "Thank God, this does not touch me, I am free from such atrocious sins." Aye, but search, and try if you cherish hatred and variance in your hearts. Are you idolators of money? Are you wont to allow wrath and anger to get the better of you? Do you cherish envious feelings in your hearts toward your neighbours? You may not be a drunkard; but do revellings and merry-makings draw away your hearts from God? If you are not denying yourselves in these and such like things, you are not followers of Christ; and, if not followers of Christ, you are condemned already; for God has said that "they which do such things shall not inherit his kingdom."

But the believer in Jesus must also take up his cross. Our Saviour literally took up his cross. He bare the cross to Calvary, on which he bled to death for sinners. Those to whom these words were spoken, viz., the apostles, almost all suffered violent deaths for the name of Jesus; and we, if we are his followers, must also be willing to suffer persecution, yea, death itself, for Jesus' sake. "Beloved," writes St. Peter, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." And St. Paul, writing to Timothy, forewarns us that "all that will live godly in Christ Jesus shall suffer persecution." The follower of Jesus must not, then, expect that all will go smoothly with him in his endeavours to follow his divine Master: if he has not to endure loss of life or of property, he will have to undergo opposition and ridicule in a greater or less degree.

Let us not then, beloved, think it strange if we are called upon to undergo any such trial. The world hated Christ: if we are his servants, we cannot hope to be exempt from what our Master underwent. Let us not marvel, then, if we have to undergo hatred or scorn; yea, on the contrary, if we find our-

selves applauded and praised by the worldly-minded, let us be jealous of ourselves, lest we are not living godly in Christ Jesus, lest we may be conforming too much to the customs of the world, that lieth in wickedness. Let us keep in mind the saying of Christ: "If ye were of the world, the world would love his own" (John xv. 19).

O, beloved, let us beware, lest we be found of the number of those who flatter themselves that they have found a smooth and flowery way of following Christ, when in truth they are denying him.

The worldling may think this but a gloomy religion; he may hold it a sorry exchange to leave the pleasures of sin, and take upon him the cross; but the follower of Jesus reckons, with St. Paul, "that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed." Yea, he is enabled to glory in tribulation also; for the "love of Christ is shed abroad in his heart by the Holy Ghost, which is given him." And, even when bearing the heaviest cross, he bears it gladly for his sake, who loved him better than his own life. And thus, in the midst of self-denial, he has more true peace and joy, infinitely more than the sinner when revelling in the most tempting pleasures of sin. So true is that saying of our Lord's, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it."

## Biography.

SIR THOMAS STAMFORD RAFFLES\*.

No. I.

FIRST RESIDENCE IN THE EAST.—JAVA.

THE state of our foreign possessions, in a moral and religious point of view, even at the commencement of the present century, was deplorable in the extreme; and there seemed to be, at home, an almost total recklessness on the subject. The extent of the evil was, probably, never fully known; and, when any statements reached the ears of those in authority, there were some too ready to maintain that such reports were greatly exaggerated by men acting under the influence of interested motives.

\* The reader will find a full account of this excellent man in "Memoir of the Life and Public Services of Sir Thomas Stamford Raffles, F.R.S.; particularly in the government of Java, 1811-16; and of Bencoolen and its dependencies, 1817-24." By his Widow. London. 1830. Of this work, the Quarterly Review thus expresses itself: "We rise from the perusal of this memoir with feelings of the most gratifying nature. It is delightful to meet such a book, concerning a part of the world from whence we are more accustomed to hear of crimes, cruelties, tyranny, and misrule, than of such disinterested philanthropy, active benevolence, and unceasing exertion for the moral and religious improvement, and consequent happiness of the human race, as are herein displayed." He may also consult "The History of Java;" by Thomas Stamford Raffles, &c. &c. 2 vols. 1817.

It may be in the recollection of many that, when the proposal was first suggested of sending out a bishop to the east, it met with no little opposition. There was, in fact, not only an apathy concerning the spiritual well-being of our countrymen in foreign parts, but a dread lest the profession of a high tone of religious principles might, in some way or other, militate against the temporal prosperity of our colonies; and, as for the conversion of the heathen, it was derided as impracticable, and opposed as absolutely dangerous. It was maintained, gravely, that every heathen who professed himself a Christian was a hypocrite; that, however much he might be trusted in his heathen state, no confidence was to be placed in him or his pretended Christianity; and, therefore, that the colonies might flourish in a temporal point of view, those who were resident there—nominal Christians or avowed heathens—might perish “for lack of knowledge.”

In the good providence of God, an important change has taken place. The abominable system of slavery—that crying sin which, of itself, might bring the wrath of God upon a nation—has at length, with some difficulty, been abolished. The importance of the diffusion of Christian knowledge is felt; and means have been adopted, and are now adopting more extensively, for its further dissemination. The portioning out of the colonies into dioceses, to be under the superintendence of a bishop, has been adopted—surely the plan most likely to secure permanent success. That vast good was done by devoted missionaries, in years long gone by, there can be no rational question; still, the establishment of diocesan episcopacy is the true and legitimate way, under the divine blessing, to secure success.

However zealous a bishop and his clergy may be, however calculated and fitted for their work—and a work of no little labour is theirs—their success will, in no small degree, depend on the ready co-operation of those possessed of civil authority. Unless the officials under government co-operate with the bishop and clergy, comparatively little good will be done.

How much the spiritual welfare and moral improvement of a foreign population depends on the character of the governor and those around him, is fully exemplified by the change produced in important possessions in the east, in the case of the subject of the present memoir; whose name will be held in grateful remembrance by vast multitudes over whom he at one period exercised authority.

Thomas Stamford Raffles, the son of Benjamin Raffles, an old captain in the West India trade, was born at sea, off the harbour of Port Morant, in Jamaica, in 1781. At the age of fourteen he was appointed to a situation in the India House, where, although hard-worked, he contrived, by extra hours, to increase his salary; which he gave to his parents, then in very poor circumstances, and also to add to his stock of knowledge. “The deficiency of my early education,” says he, in a letter to his cousin, Dr. Raffles, “has never been fully supplied. I had hardly been two years at a boarding-school (at Hammersmith) when I was withdrawn, and forced to enter on the busy scenes of public life, then a mere boy. My leisure hours, however,” he says, “still continued to be devoted

to my favourite studies; and, with the little aid my allowance afforded, I contrived to make myself master of the French language, and to prosecute inquiries into some of the branches of literature and science. This was, however, in stolen moments, either before the office hours, in the morning, or after them, in the evening.” “His affection to his mother,” says Lady Raffles, “was always one of the strongest feelings of his heart. At this time, with that self-denying devotion to the happiness of others which was his distinguishing quality through life, he deprived himself of every indulgence, that he might devote to her his hard-earned pittance; and, in after days of comparative affluence, he delighted in surrounding her with every comfort\*.” The India House did not suit his health. His unremitting diligence excited attention; a situation was procured for him by the kindness of sir Hugh Inglis. He joyfully accepted the offer of going, as assistant secretary, to Prince of Wales Island, or Penang, situated on the coast of the peninsula of Malacca, lying between China and the East Indies. Here he arrived in September, 1805, with general Dundas, and the rest of the civil establishment. Having made considerable progress in the Malayan on his passage (for he possessed an extraordinary facility in acquiring a knowledge of languages), he acquired great influence, conversing freely with the natives. On the elevation of Mr. Pearson, in 1806, to the council, he was appointed secretary, and, about the same time, registrar to the Court of Judicature.

The health of Mr. Raffles being materially impaired by the arduous duties of his new situation, he proceeded to Malacca, for change of air, where he had opportunity of mingling with persons from various quarters, and thus becoming acquainted with their opinions and habits. Orders had been issued for demolishing the fortifications and destroying the public buildings, with a view of carrying the trade to Penang; by his representations, however, of the cruelty of this measure towards the inhabitants, as well as its impolicy, the orders were rescinded.

Shortly after his arrival at Penang, he had formed an acquaintance with Dr. Leyden†, who

\* This circumstance, so honourable to young Raffles, naturally leads us to the consideration of the vast importance, in every point of view, of furnishing young men (in London especially) with the means and opportunities of cultivating their intellectual powers; which is, in not a few cases, absolutely prevented by what is properly denominated “the late-hour system;” the evils of which are attempted to be lessened, if not wholly removed, by many philanthropic individuals, and especially by the metropolitan drapers’ association. “To use a common figure, the intellect may be compared to the soil of the earth, which is capable of producing wholesome corn, delicious fruits, and beautiful flowers; but which does not produce either unless it be cultivated. So the mind, when properly cultivated, attains to practical wisdom, becomes the storehouse of varied knowledge, and the source of high and beautiful thoughts; but, when neglected, it is at best but a useless incumbrance, an unproductive waste, and too often it is a hotbed of folly and vice. Whatever system, then, necessarily prevents the cultivation of the intellect, is chargeable with all the incapacity, folly, and crime, which result from such neglect. It is chargeable with casting down the noblest work of the Creator, and opposing his most manifest designs. Such is the case with this late-hour system” (Prize essay, Drapers’ Association).

† This settlement was first obtained from the king of Quader, who governs the opposite coast. He gave his daughter to captain Light in 1784, together with the island as her dowry, which the captain afterwards delivered to the East India Company. The scenery of this little island is beautiful; it is extremely fertile, producing herbs and fruits in the greatest abundance” (Gent. Mag., A. D. 1806, p. 306).

‡ John Leyden, son of poor cottagers, was a remarkable in-

was residing there, having left Madras for the recovery of his health; and on whose going to Calcutta, being in the establishment of Lord Minto, the governor-general, a correspondence was kept up. The letters were shown to the governor; who was so much pleased with them, that he spoke of appointing Mr. Raffles governor of the Moluccas, which had fallen under British dominion. Mr. Raffles went to Calcutta, and was received with kindness. Holland had now been annexed to France, and consequently all the Dutch possessions in the eastern seas, of which the most valuable was Java. Mr. Raffles immediately directed the attention of the governor to the vast importance of its being wrested from the hands of the enemy. The suggestion was immediately acted upon, and Mr. Raffles proceeded to Malacca as agent to the governor, to make necessary arrangements for the speedy capture. Lord Minto arrived there on the 9th of May, and received from Mr. Raffles a vast number of most important documents, testifying great research on his part. The route which should be followed was also stated; and, though adverse to the opinion of old practical seamen, who apprehended much danger and loss, this route was determined on, and the fleet, of above ninety ships, in less than six weeks arrived in sight of Batavia, the capital of Java, without damage to a single vessel. The British troops soon landed, and, after some hard fighting, gained the victory; and, as a reward for his most important services, Mr. Raffles was appointed lieutenant-governor of Java and its dependencies; the island itself being in length upwards of 660 miles, and its width varying from 135 to 56, and with a population of about 5,000,000\*.

At this period Mr. Raffles suffered great grief of mind, from the death of his friend Dr. Leyden, who was seized with a fever, and died a few days after landing in Java. He had accompanied the expedition for the purpose of investigating the customs of the island, and, with another volunteer,

stance of the pursuit of knowledge under difficulties. He was born 8th Sept., 1773, at the village of Denham, in the vale of Teviot, Roxburghshire. His opportunities of self-improvement were rare; but his mind seemed to overpass every difficulty. He made rapid progress in the acquisition of languages, acquiring French, Spanish, German, and the ancient Icelandic. He also studied Hebrew, Arabic, and Persian. He was enabled to attend the university of Edinburgh and St. Andrews, and in 1800 was admitted a licentiate of the church of Scotland; but he seemed to have no relish for ministerial duties, and he devoted himself chiefly to literature. Professor Donald Stewart and Dalzell of Edinburgh, and Dr. Hunter, of St. Andrews, were valuable patrons. With Sir Walter, then Mr. Scott, he formed, from congeniality of tastes, a sincere friendship. An event took place which shows his assiduity and readiness of acquiring knowledge. Being anxious to travel, his case was stated to the Board of Control, but no situation was vacant but that of surgeon's assistant, which required a surgical degree. He expressed his willingness to fill the situation, and, incredible as it may appear, in six months qualified himself, at Edinburgh, for his examination, and received from another university the degree of M.D. He was appointed to Madras, but suffering much from the climate, he was compelled to go to Penang; there his acquaintance with Mr. Raffles commenced.

\* The first arrival of the Portuguese in the eastern islands was in A. D. 1616, when Albuquerque da Albuquerque visited Samatra. Having conquered the city of Molucca, he sent Antonio da Abreu to gain other islands; who obtained Java, among others. In 1688 the Dutch fleet, under the command of Hostman, arrived at Bantam, the king of which was at war with the Portuguese; to him they offered assistance, and in return obtained permission to establish a factory; subsequently removed to 34koon, which obtained the name of Batavia 4th March, 1691, and became the capital of the Dutch possessions in the east.

threw himself into the surf, that he might be the first Briton who landed at Java. In his eager anxiety for knowledge, he went to examine a library, had a fit of shivering, and declared the place was enough to produce a fever. He was too right in the supposition, and he fell a victim to it on the night previous to the cession of the island. Of his friend, Mr. Raffles thus expressed himself: "Most sincerely and deeply do I regret that this task did not fall into hands more able to do it justice. Here was one, dear to me in private friendship and esteem, who, had he lived, was of all men the best calculated to have supplied those deficiencies which will be apparent in the very imperfect work now presented to the public. From his profound acquaintance with eastern languages and Indian history, from the unceasing activity of his great talents, his other prodigious acquirements, his extensive views, and his confident hope of illustrating national migrations from the scenes which he was approaching, much might have been expected; but, just as he reached those shores on which he hoped to slake his ardent thirst for knowledge, he fell a victim to excessive exertion, deeply deplored by all, and by none more truly than myself."

The governor did not find his new situation a very easy one. The hostilities of the treacherous chief of Palembang and the sultan of Djoejocarta gave him much annoyance. These powers, however, were speedily suppressed by a force commanded by Colonel Gillespie. The seas were as much as possible cleared of pirates. The revenues under the Dutch government had fallen very short, and were to be restored to a better state. A new system of collecting them was to be commenced; and many other changes were required, which fully occupied his time and thoughts.

The British government succeeded at Java at a moment of the greatest public distress, when the Dutch had been unable to pay even their lowest establishments, when the funds of the public charities had been appropriated to the necessities of the state, and the finances of the colony were in a complete state of bankruptcy. The governor succeeded in producing a change of system, which was universally felt as a blessing. The change was effected prudently and cautiously, and hailed with gratitude by persons of all classes. The native chiefs were permitted still to exercise authority; and with these the governor endeavoured to live on the most friendly terms. They were frequent guests at his table. It was owing to such a conciliatory mode of conduct that he was enabled to obtain and to retain his authority.

As to the national character of the people, they are described as generous and warm-hearted, affectionate, gentle, and contented. Hospitality is universal among them; and on the other hand they are passionately fond of gambling and opium.

As to the religious profession of the inhabitants, Mr. Raffles represented it as like that of the other islands in the vicinity—Mahometanism mingled with paganism, and, in some districts, Christianity. The Dutch, as a principle of policy, encouraged the propagation of the latter in the islands. The Portuguese had done so before them; but, by the grasping behaviour of their missionaries, in attempting to procure money for the embellishment of churches and other trickeries,

failed to a great extent. In captain Daniel Beschman's "Voyage to Borneo," printed at London in 1718, it is stated: "Even the Mahometans there retain some pagan customs: some of the wisest of them have not such an aversion to Christianity as the Mahometans in other places, who are professed enemies to Jesus Christ. But here they speak very respectfully of Jesus Christ, and say he was a great prophet." With reference to Batavia, at the close of the last century it was stated to have in it four Calvinistic churches, besides other places of worship for all sorts of religions.

Some time elapsed, during which Mr. Raffles was engaged in his various arrangements; not, however, without great anxiety. It was long doubted whether, after the overthrow of Buonaparte and the restoration of Holland, Java should be restored to the Dutch. It was his principle to do as much good as he could; and, among other most important improvements, he was successfully endeavouring to abolish slavery throughout the Dutch possessions. He found that the leading inhabitants entirely concurred with his views; but the Bengal authorities refused their sanction, under the plea of its not being known whether the government was permanently to be administered by the king or the company (see *Quarterly Review*, xlii. 414). These slaves were not natives, but procured chiefly from Bali and Celebes. They were in number about thirty thousand. The horrid traffic was put a stop to, as soon as it was known that it was declared felony by the British government.

The following anecdote is worthy of record: "When it was proposed that all the slaves on the island should be registered, a native chief, the penanbaham of Samunah, proudly declared, 'I will not register my slaves! hitherto they have been kept such because it was the custom, and the Dutch liked to be attended by slaves when we visited the palace; but, as that is not the case with the English, they shall cease to be slaves; for long have I felt shame, and my blood has run cold, when I reflected on what I once saw at Batavia and Samarang, where human beings were exposed for public sale, placed on a table, and examined like sheep and oxen.' When Mr. Raffles mentioned this noble trait to Mr. Wilberforce on his first return to England, he was commissioned to carry out a seal to be presented to this chief, as an acknowledgment of his liberal act; and the latter, in return, requested Mr. Wilberforce's acceptance of a handsome creese" (*Quarterly Review*, lxxiv. 414).

The efforts of Mr. Raffles, however, were rendered useless by his departure from the island in 1816, and the restoration of Java to the Dutch; a restoration which led to melancholy results. "So oppressive, unjust, and tyrannical has the conduct of the Dutch been towards the Javanese, since the restoration of the island, that if at any future period hostilities should unfortunately be resorted to against that nation, the first English man of war that shows her colours before Batavia or Suribayer, will be the signal for a general rising of the natives to drive out their oppressors" (*Quarterly Review*).

During the previous year, the death of his wife, whom he had married in 1805, with the loss of other friends, among whom was lord Minto, had

a great effect upon his spirits. This, added to his numerous avocations, was too much for his health and strength. A voyage to England was consequently now strongly recommended as the only likely method of restoring him at once. He took his passage home direct from Java. On leaving Batavia the utmost regret was expressed by all classes. Addresses and plate were presented to him. On the morning of his embarkation the roads of Batavia were filled with boats, crowded with people of various nations, all anxious to pay the last tribute of respect within their power to one for whom they entertained the most lively affection. On reaching the vessel, he found the decks filled with offerings of every description—fruits, flowers, poultry, and whatever they thought would promote his comfort on the voyage. It is impossible to describe the scene that took place when the order was given to weigh the anchor: the people felt they had lost the greatest friend whom Java ever possessed, and, perhaps, they anticipated as too near their re-delivery to the Dutch power, and the consequently too probable revival of the scenes of misgovernment, from which, under the administration of Mr. Raffles, they had been relieved for five years, and ought to have been relieved for ever. The effects of the sea air were very favourable. They landed at St. Helena, and were allowed to have an interview with Buonaparte.

A remarkable occurrence took place in the latter portion of the voyage. The night of June 17 being very bright, those on board the Ganges continued late on deck; the *Auspicious*, another vessel, being in company. About three o'clock they were alarmed by a signal of distress from the *Auspicious*; and, on looking towards her, found she had lost her three topmasts, and seemed a perfect wreck. The Ganges, though only a few hundred yards distant, was uninjured.

While in England, Mr. Raffles published his "History of Java;" and, on presenting it, received the honour of knighthood from the prince regent. He also made many acquaintances and friends; and was a frequent guest at Claremont, the residence of the princess Charlotte and of prince Leopold. His last dinner before he returned to the east was there; and the ring which on that day the princess gave to him (a short time before her lamented death) was the gift which, above all other such gifts, he most highly prized.

In the summer of 1817, he went to the continent, among other reasons "to demand an audience of the king of the Netherlands, to lay before him some representations in behalf of the native inhabitants of Java, and some of the Dutch whom he conceived to have claims on his attention. The king, whose personal character all who know any thing must venerate, received him with marked civility, and invited him to dine with him; but he found that, though the leading ministers seemed to mean well, they had too great a hankering after profit, and immediate profit, for any liberal system to thrive under them. The king himself promised that the new system should be continued, but kings are not always permitted to make good their promises" (*Quarterly Review*). Having returned to England, Mr. Raffles spent much of his time in travelling. T.

## SABBATH MEDITATIONS.

No. XLI.

APRIL 6.—SECOND SUNDAY AFTER EASTER.

Morning Lessons: Numb. xxiii. xxiv.; Acts iii.

Evening Lessons: Numb. xxv.; Heb. viii.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—ACTS III. 19.

## MORNING.

<sup>1</sup> (Before the communion.)

*Meditation.*—"Fully we cannot say, 'What shall we render unto the Lord?' but we must answer, 'We will take the cup of salvation,' and, with it in our hands, give thanks unto him, render him our true eucharist, our real thanksgiving indeed" (Bp. Andrews). "Necessary it is, if we love life and would eschew death, to try and examine ourselves before we eat of this bread and drink of this cup. For, as now is meet to receive natural food except he be born and live before, so no man can feed of the food of eternal life except he be regenerated and born of God before" (Bp. Ridley).

*Prayer.*—O King of glory, Lord and Maker of the world, thou art a God that knoweth all things, yea, even our most secret thoughts. Be thou present with us at the blessed feast to which thou hast been graciously pleased to invite us this day. Have mercy upon us thy people, who, with hungry and thirsty souls, desire to be refreshed and comforted by thy word and the divine nourishment thou offerest unto the faithful, who spiritually eat and drink thy body and blood.

Pity our infirmities: despise not our unworthiness. Take not from thy servants thy grace and the light of thy countenance; but, according to the multitude of thy tender mercies, do away all our offences, and cleanse us from all our iniquities; that we may appear before thy glory covered with the veil of Jesus, adorned with the robe of his righteousness, and enlightened with the brightness of his divine Spirit.

Thou, Lord, hast commanded us to communicate in the power of the Holy Ghost and the obedience of the Lord Jesus. Be thou well pleased with this our bounden duty and service; and grant that, with holy fear and a pure conscience, we may in this sacrament show forth thy dear Son's love in dying for us, and present our souls and bodies a living sacrifice unto thee, such as thou wilt deign to accept in thy heaven of heavens.

God of mercy, thine only-begotten Son came into the world that he might bring back the wandering sheep into thy fold. O, grant that we, who are about to celebrate the wonders of his exceeding love at thy holy table, may not be cast away and shut out. And we humbly beseech thee that this our remembrance of his precious death, which thou hast ordained to be a means of salvation to us, may not become to any one of us an occasion of condemnation and destruction, but of pardon of our sins, of newness of life and renovation to our souls, and of grace and strength against the spirit of darkness.

Vouchsafe, O God, to finish and perfect this our oblation, that it may be sanctified by thy Holy Spirit, and accepted in the Lord Jesus, to whom with thee, O Father of mercies, be all praise, honour, majesty, and glory, for ever and ever. Amen. (Bp. Taylor, in part).

"To feed by faith on Christ, my head—  
His body broken on the tree;

To live in him, my living head,  
Who died and rose again for me:

"This be my joy and comfort here,  
The pledge of future glory mine:  
Jesus, in spirit now appear,  
And break the bread and pour the wine.  
"From thy dear hand may I receive  
The tokens of thy dying love;  
And, while I fast on earth, believe  
That I shall feast with thee above."

J. MONTGOMERY.

## Poetry.

## CHANGE.

(For the Church of England Magazine).

"CHANGE is of life a part." Its power  
As a shadow marks each passing hour.  
It silvers the wave with sparkling light,  
With rainbow beauty, intensely bright.  
In the clouds and tempests that roll on high  
It reigns, in gorgeous revelry.

"Change is of life a part." Its spell  
Has thrilled the hero's heart as a knell;  
Clouding his hopes in their hour of pride,  
Till the haughty spirit within him died:  
It came where earthly triumph had been,  
Shading with sadness the gorgeous scene.

"Change is of life a part." E'en where  
Soft music falls on the perfumed air,  
In banquets brilliant as those of old,  
When the red wine sparkled in sculptured gold,  
'T will come; like a cloud o'er a summer sky,  
Like a phantom whose presence we cannot fly.

"Change is of life a part." The flow  
Of time reveals its power, below,  
In memory's visions, as on they sweep,  
Breathing a truth sacred and deep,  
That in heaven alone change cannot be,  
Where the sunlight of bliss shines eternally.

M. C. L.

Llangynwyd Vicarage.

## Miscellaneous.

THE HIERARCHY IN FRANCE consists of fifteen archbishops and sixty-five bishops. Three only of the former date their appointments from the time of the restored Bourbons (1815 to 1830): twelve of them have been raised to be archbishops since Louis Philippe has occupied the throne. One of the sixty-five bishops, cardinal Latour d'Auvergne, received the mitre in the days of Napoleon's consulship; seventeen, between the years 1815 and 1830; and the remaining forty-seven since Charles X. was deprived of his sceptre.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 518.—APRIL 12, 1845.



[Petersburgh, the Residence of the Emperor of Russia.]

"Just eighteen months after her first departure from Siberia, Prasca Loupouloff entered Petersburgh, that great city, so long the object of her desire" (p. 235).

## PRASCA LOUPOULOFF.

### CHAPTER III.

#### EKATHERINEBURGH.

EKATHERINEBURGH is a Siberian town near the frontiers; in fact, it is situated at the foot of the Oural mountains, which divide the Asiatic and European territories of the Russian empire. In comparison of the little towns and villages Prasca had hitherto seen, it is a place of some importance; and its size, and the number of its inhabitants, filled her with surprise and admiration. The sledge-drivers took her with them to the *postoi-leroi* door (for so are the large inns called), and, wishing to excite an interest in her favour, they related her story to the master and mistress of the

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house, and a large party assembled round the stove. All joined in pitying the forlorn condition of a poor young girl, in a strange place, without friends or money, where she was likely to remain all the winter months; for it was quite impossible to think of travelling again before the spring. The hostess said she wished madame Milin knew the case; a wish in which all present joined.

"Who is madame Milin?" inquired Prasca; and a dozen voices at once informed her that madame Milin was the kindest, the most charitable and excellent lady that ever lived.

"I am quite certain," added the hostess, "that, if she knew your history, she would be a friend to you."

The next day was Sunday; and Prasca went to church. Here again every thing was new to her; and she felt terrified and bewildered at the size of

the congregation. Seated in a corner, and hardly daring to lift up her eyes, she prayed earnestly and fervently; and the same Almighty God, who had so often heard and answered her solitary prayers in the forest, knew his humble worshipper in the crowded assembly of the great city. His good providence so ordered events, that at this very time she attracted the notice of the person whose favour she was most anxious to obtain. Madame Milin was near her; and, struck by her singular appearance and devout behaviour, spoke to her coming out of church, kindly inquiring who she was, and where she came from. Encouraged by the gentleness of her manner, Prasca, as they walked along, told her whole story; and, little thinking who she was addressing, mentioned what she had heard of madame Milin the evening before.

"I wish," she added, that I could only see and speak to her. They say she is the best friend a poor stranger could meet with in Ekatherinemburgh, and that no lady in Russia is so pious and charitable."

"I fear, my child," answered her companion, "that madame Milin's friends have given her a better character than she deserves. We will see, however, what is to be done by speaking to her, for this is her house;" and, saying these words, she rang at the bell.

While they waited for the servant to open the door, "You must promise," she said, "if madame Milin does nothing for you, to come home with me. Perhaps, after all, I may be able to help you as well as she could."

These words, and the smile with which they were spoken, puzzled Prasca; and she hardly knew what to answer. At this instant the door was opened.

"I should be glad to speak to madame Milin," she said to the man.

He turned to his mistress, who laughed, and held out her hand, which Prasca kissed respectfully.

"Ah," she exclaimed, "I see how it is. Madame Milin herself has been talking to me all this time; and now I am sure the people at the inn were right, and God has sent me a benefactress."

A benefactress, indeed, madame Milin was; for she took the wanderer into her house, kept her there the whole winter, and treated her with the kindness and affection of a mother. The heart of Prasca was at all times a grateful one; no wonder, then, if its warmest feelings were called forth on this occasion, and if, to the very end of her life, the name of madame Milin was enough to fill her eyes with tears of gratitude. This excellent friend was not content with providing for her bodily wants: she herself taught her to read and write, instructed her in the scriptures, and shewed her the way of God more perfectly. Her health, which had suffered from the cold she caught in the storm, and the severe weather to which she was afterwards exposed, was in great measure restored; though she never quite recovered her former strength, and the seeds were already sown of the fatal disease which occasioned her early death.

Madame Milin was delighted with the application and improvement of her young pupil; and

Prasca was fully sensible of the happiness of being able to read and understand the word of God. A book of prayers, given her by her kind friend, was also much valued by her.

"How pleasant it is," she would say, "to find here the very things I have been saying to my heavenly Father ever since I could speak to him, expressed in such beautiful words! and how delightful to pray, in the name of a merciful Saviour, for whose sake I may venture to hope the sins of my childhood have been forgiven! Surely," she continued, "where there is a true knowledge of such things as I am now learning, there can be no wilful sin; surely those, who have constant opportunities of hearing of the love of Christ and the way of salvation, can never offend him by any unholy conduct."

Alas! she little knew the wickedness of this Christian world. She had yet to learn that multitudes in every country hear the gospel day after day, and week after week, with impenitent and unsanctified hearts.

Thus happily the winter passed by; yet Prasca looked anxiously for the spring, and longed to continue her journey. She could not help feeling that she was enjoying all the comforts of life, and that her dear parents were still in exile. As soon as the frost broke up, she was eager to depart; and madame Milin would not detain her. She had provided her with money, and many comforts for the journey, and taken a place for her in a boat that was going with a cargo of salt and iron to Novogorod; from which place the captain promised to find her a safe conveyance to Petersburg. Every thing, in short, seemed to promise a pleasant and prosperous journey; but the troubles of Prasca were not yet over.

Her first great misfortune was the illness of the captain; who, at the end of ten days, grew so much worse that they were obliged to leave him at a village on the banks of the Khama. In him Prasca lost a kind friend and protector; and the very next morning an accident occurred which his attention would most likely have prevented. The river Khama having joined the waters of the Wolga, it was necessary to tow the boat up the stream; and the weather being stormy, as they were trying with an oar to prevent it from getting too near the bank, three of the passengers, and Prasca amongst the rest, were pushed overboard. They were taken out of the water immediately, but, of course, in a dripping state; and not liking, in the open boat, to take off and change her clothes, she remained in this condition all day, and caught a violent cold, which settled on her lungs, and reduced her to such a state of weakness that, when they arrived at Novogorod, she found it impossible to continue her journey. Her first sight, nevertheless, of this beautiful city, situated on the Wolga just at the place where it is joined by the Oca, with its tall spires glittering in the setting sun, inspired her with a confident persuasion that kind hearts would be found in it to welcome and pity her; and she was not disappointed. The hospitality, indeed, and Christian charity she met with at Novogorod, under the roof of some good women who had renounced the world, and were living there in retirement, far exceeded any thing she could have hoped for or expected. They nursed and supported her during several weeks

that she remained there; and to their kind offices, under Providence, she owed her life. The physician, who attended her, at first gave little hope; but Prasca herself never despaired. "God," she said, "who has brought me so far on my journey, will give me strength to accomplish it unto the end."

By the time she was again able to travel, the short Russian summer was nearly over; and the only safe way of getting to Moscow, and from thence to Petersburg, was in a covered sledge; and for this she was obliged to wait till the snow was actually on the ground, as it is only then that sledges can be used. At Moscow she was again ill, and again delayed; and it was not till the middle of February, just eighteen months after her first departure from Siberia, that she entered Petersburg, that great city, for so long the object of her desire. And here, at the end, as it would seem, of all her difficulties, new trials and new hardships awaited her.

#### CHAPTER IV.

##### PETERSBURGH.

The merchant with whom Prasca had travelled from Moscow had a small house near the Ekatherinski canal; and here she was allowed to remain for the present with his wife and family. They were respectable people, in the middling class of life, and behaved well and kindly to her, but could advise nothing with regard to her affairs. She felt lost and bewildered in the great city, and more dispirited than she had yet done since leaving Siberia. Hitherto the actual preservation of her life had been her sole care; and the dangers she had had to encounter were those of cold and hunger, icy winds, and desert plains. Now, it was the weariness of the spirit, the sickness of hope deferred, the vexations and difficulties of civilized life, that seemed to oppress her mind. Her courage was still unbroken, and her faith in God as firm as ever; but her health was delicate, and her spirits weak. Perhaps the happy winter passed with madame Milin, by accustoming her to the gentle manners of polished society, had made her more susceptible of harshness and unkind treatment; and her very education had probably increased her shyness, by giving her more thought and seriousness; and she was no longer the little enterprising girl who, a year and a half before, had left her father's hut in full confidence of success.

The first thing Prasca had to do was to deliver a letter of recommendation, given to her by her kind friend at Ekatherinemburgh, for countess L., a lady residing in a part of Petersburg called Wassili-Ostrow, on the opposite side of the Neva. She set off for this purpose, but heard by the way that an order had that very morning been issued by the police for the shutting up of the bridges. The Neva is a large and rapid river, dividing the northern from the southern district of the city; and the three bridges by which it is crossed are composed of large-decked boats, well fastened together and firmly anchored. When the ice begins to appear, the end of this chain of boats is loosened; the whole line is then swung over to the opposite side, and the two districts take leave of one another till the close of the winter season. If this were not done, the bridges would be broken

to pieces by the vast masses of ice that come floating down from Lake Ladoga.

All communication with Wassili-Ostrow being for the present out of the question, Prasca waited on at the merchant's house. There, one day, an acquaintance of the family called in, and gave her, as it turned out, a bad piece of advice. He wondered, he said, she did not draw up a petition and get it presented to the senate, praying them to have her father's sentence reversed. She eagerly caught at this idea, the revision of the sentence being, in fact, the sole object of her wishes; for, as she felt persuaded no crime had been really committed, an inquiry into the matter was all that appeared necessary. Had a letter to the senate been properly worded and properly presented, it might possibly have been attended to; but her adviser was perfectly incompetent on these points. He drew up the document for her in his own way, and nothing could be worse done. It looked like a common begging petition; and poor Prasca, as she walked with it in her worn-out clothes to the senate-house, looked not unlike a common beggar. She ventured, however, up the great staircase, and thence into a large room, where a number of clerks were writing at high desks, and several men, with official countenances, were walking about the room: they took no notice of her; and she felt afraid to speak to any of them. A cross-looking old man, one of the guards of the place, came bustling along; and she turned a little to the right to get out of his way. He happened to turn to the same side also, and they almost tumbled over one another. In a very ill-tempered manner he inquired what business she had there; and, by way of answer, she showed her petition. As soon as he saw it, he took hold of both her shoulders, and turned her out of the room, telling her it was part of his business to keep vagabonds off the premises.

She now stationed herself on the staircase, where many persons were continually going up and coming down. Almost all of them had stars on their breasts, swords, uniforms, and epaulettes. Prasca took them for generals and captains, and wondered to herself how it was she saw no senators; for, in her simplicity, she imagined senators must be grave, solemn men, dressed in black, with gravity and wisdom in their countenances. A little after three they all went away; and Prasca was left alone on the staircase. She returned home rather disconsolate, and told the merchant's wife she had been all day at the senate-house without seeing one senator. The merchant's wife laughed, and informed her that senators wore uniforms, and looked exactly like other people, and that she ought to have presented her petition to one of those she had seen that morning.

The next day accordingly she returned to her place on the staircase; and, still uncertain who were and who were not senators, she offered the paper to every one who came in. All in vain—not one would so much as look at it. At last a stout gentleman, in a flaming red uniform, a red riband, a long sword, and a star on each side of his breast, came strutting along.

"This must be a senator, and a great one," said Prasca to herself; and she stepped forward with the paper.

A smart servant, who followed his master,



took her roughly by the arm, and pulled her out of the way; and the gentleman himself, thinking she was asking for money, said, "God bless you, I have nothing for you," and walked on.

For the space of a fortnight Prasca came in this way to the senate-house every day, and every night returned home without success. She would sit for hours together on the cold stone steps, sometimes rubbing her feet to keep them from freezing, and looking wistfully up at the passers-by; but no one regarded her, no one seemed to take the least interest in her fate, and her pale face excited no pity.

It was now the time the senate usually broke up for the Easter holydays. Prasca left her place on the staircase, and stayed at home, spending her time in meditation and prayer. On Easter Sunday she received the sacrament, and after these holy exercises felt calmer and happier than she had done for some time past. The following week the senate met again, and again she prepared to set out with her petition. The day was mild; and the merchant's wife, having business to do at the English quay, offered to take her so far in the *drowsky*, a sort of low open carriage, with four wheels, much used in Petersburg. As they went along, they conversed on various subjects, till, just as they drew near the quay, her companion said she wondered Prasca was not tired of every day trying the same thing, and every day failing of success.

"You might just as well," she said, "speak to that iron man," pointing to the bronze statue of Peter the Great, that stands on the quay, "as to any one of the senators: he would attend to you exactly in the same way."

"So indeed it would appear," answered Prasca; "and yet I know not how it is, I feel to-day quite happy and full of hope. I am sure the hand of God is leading me on; and, if there was no other way of helping me, he would make the iron man stoop down and take up my petition."

She spoke these words with a holy earnestness, and with the same pious simplicity that on a former occasion had brought a momentary conviction to the heart of the infidel Neiler. The merchant's wife, not knowing what answer to make, proposed that they should stop a few moments and examine the statue. While they were doing so, she suddenly exclaimed—

"Look, Prasca, at the river! the bridges are opened again; and see what a number of carriages are passing backwards and forwards!"

It was so indeed: the way was now free to Wassili-Ostrow; and every one seemed to be availing themselves of it. The Neva, instead of being encumbered with masses of ice, was covered with boats; and the whole scene was cheerful and animating.

"Now, Prasca," she continued, "if you have that letter in your bag for countess L., we will go on at once and give it her. I have plenty of time to take you there; and it would be a pity to lose such an opportunity."

The kind offer was thankfully accepted; and Prasca soon set down at the gate of a magnificent house in Wassili-Ostrow, where she was received with a sweetness of manner that reminded her of madame Milin, and brought tears into her eyes.

Countess L. had already heard some part of her story, in letters from Ekatherinemburgh, and listened attentively to the remainder. The count also was much interested, as well as amused, by the account of her troubles at the senate-house. He examined the petition, pronounced it to be a most wretched performance, and assured her he would do all he could to serve her in a better manner.

"It is very unfortunate," said he, "that just at this particular time I should be on unfriendly terms with count T., who is the man of all others best able to manage this business. For your sake, as well as for his own and mine, I could wish we were reconciled. If we do but meet before Easter-week is over, a 'Christos voscres' will set all right."

Hardly had he done speaking when the door was opened, and count T. announced.

"Christos voscres" (Christ is risen), he said, rather gravely, as he entered.

"Voistuiu voscres" (he is risen, indeed), replied count L. with eagerness; and the estranged friends embraced one another with mutual expressions of regard. This beautiful and primitive Easter salutation, formerly common throughout Christendom, though now used only in the Greek church, of which Russia forms a part, had at once produced its usual reconciling effect: past grievances were forgotten; and they sat down, as before their quarrel, in pleasant and cheerful conversation. But what had put it into the heart of count T. thus to come and make the first advances? This was never explained, and to Prasca's mind no explanation was necessary. Her trials and troubles were, she felt, at an end. Count T. promised to exert his influence at court in her behalf, and, with a beating heart, she heard him talk of presenting her himself to the emperor and empress. Her kind friends in Wassili-Ostrow kept her with them all day, and sent her back in the evening. As she again passed the English quay, the red light on the opposite lamps was shining on the statue; and most fervently did she lift up her heart in thankfulness to the Lord who had this day in so wonderful a manner stretched out his hand to help her, and shown his power not over brass and iron, indeed, but over the harder and more unfeeling metal of which the heart of man is composed.

#### CHAPTER V.

##### NOVOGOROD.

Prasca had still another week to remain in the merchant's house; but it was a week of peace and full assurance of hope. She received many visits from countess L., whose affectionate kindness was like that of a mother. Count T. at last brought the intelligence that he had received orders to conduct her the following morning to the imperial palace. Her dress in the meantime had been prepared, and all care and trouble on that point saved to the poor wanderer, who, but a few months before, had been thankful to borrow the coarse, heavy pelisse of a sledge-driver. Her Siberian costume was in some degree preserved; and the countess abstained from all unnecessary ornaments, feeling that gold and jewels could add nothing to the interest of that pale and toil-worn countenance, from which every vestige of earthly beauty had disappeared, and given place to the holy and hea-

venly expression, which spoke plainly of work ended and days numbered.

The history of the exile's daughter was by this time known to many. Much interest had been expressed in her fate, and much curiosity excited by the description count T. had given of her filial piety and singular adventures. The novelty of her situation, bred up in the shade of a forest, and thus suddenly brought into the glare and glitter of a court, was very striking; and many speculations were formed as to the effect these splendid scenes would have on her mind. All were eager to see her; and the young Siberian was the wonder of the day.

Utterly unconscious of the public gaze, Prasca followed her kind protector. She saw little or nothing of the magnificence that surrounded her. Her heart was far away, in the hut of her poor parents. She almost heard their voices and felt their arms about her neck. The courts and corridors, the long suite of apartments through which she passed, the imperial guard, the gold and jewels that sparkled on all sides, were unheeded, till the sight of the emperor aroused her from her dream—that dreaded emperor, who held in his hands life and death. Kneeling at his feet, she made her petition in a calm, clear voice, still requesting only the revision of her father's sentence. Her noble nature recoiled, even at this critical moment, from the word "pardon," which would have implied guilt, and left a stain on the character of a brave man.

It is difficult, perhaps, for the native of a free country like England to bring home to his imagination such a scene, and to enter into the feelings either of the kneeling suppliant or the all-powerful monarch. We may well believe, however, of the latter, that he

"Drank, that happy hour,  
The sweetest, holiest draught of power,  
When it can say with godlike voice,  
Arise, fair virtue, and rejoice."

From his lips Prasca received the assurance that her affectionate exertions should not go unrewarded; and a flush of joy lighted up her pale cheek as she blessed him fervently for his clemency.

The young Siberian was then presented to the empress and the empress-mother. Both spoke to her kindly of her parents, her long journey, and the dangers and difficulties she had encountered. Her slight and delicate figure, so unequal as it seemed to fatigue, excited their wonder and pity.

"God must indeed have tempered the wind of the icy desert," they said, "to such a lamb as this."

As she turned to depart, Prasca for the first time ventured to raise her eyes, and look at the crowd that stood around the throne. The splendid uniforms, stars, crosses, and decorations of the officers in attendance, struck her heart with an impression almost of pain, so intimately were they connected in her mind with the miserable recollections of the senate-house; and she started as she actually saw amongst them the never-to-be-forgotten figure of the stout gentleman with the flaming red riband, whose smart servant had pushed her away so rudely in her sorrow. When she reached the carriage that was to convey her from the palace to Wassili-Ostrow, a little sickly beggar-girl was sitting on a stone step, with a paper in her hand.

"For pity's sake," she said to count T., "bestow some charity on that poor child. You do not know how often her poor little heart has ached this morning, as the great people have passed by and taken no notice of her. I know what that feeling is and shall never forget it."

The next day a letter from the empress-mother was brought to Prasca. It contained an order for 300 gold roubles from her private purse, and the promise of a considerable pension. The recall of Loupouloff, her majesty said, would soon, she hoped, be published; and in the meantime the emperor had graciously expressed his readiness to grant any favour the daughter of Loupouloff might have to ask for herself. Can any one for an instant doubt what this favour was? The happiness of Prasca would have been incomplete without the recall of the two kind old men whose kopeks had been so willingly offered, and whom she had left in Siberia comforting her parents, and praying for a blessing on her journey. She had never forgotten them; and, but for the advice of count T., who feared that by so doing the whole effect of the petition might be spoiled, she would have attempted to join their names to that of her father. Her cup of joy was now full even to overflowing.

But in this world no joy, however pure, can be of long duration. As the weather grew milder, the strength of Prasca declined; and, by the time the letters of recall were actually completed, she had been obliged to give up all idea of accompanying the messenger to Tobolsk.

She was enabled, however, by short and easy journeys to reach Novogorod, where she proposed to meet her parents, and where she was, as before, kindly and hospitably received by the religious community in that place. The hearts of these good women were at first grieved by the alteration in her appearance; but she had not been long among them before they felt that sorrow and pity would be ill bestowed on one so ready for heaven; and that, if her life was but spared till her parents' return, all that she had to desire on this side of everlasting happiness would be accomplished.

And God did spare her till then. She lived to welcome and embrace those she loved best on earth. She heard them bless their child: she saw their tears of joy and gratitude, mingled with those of the two old men, who returned in their company. He did more; for, after all hope of recovery was past, he preserved her frail life through the summer and autumn months, and strengthened her to support and comfort and prepare the minds of those who were, for a season, to be left behind, by her holy conversation, and the joyful hope of a better world, a more glorious inheritance beyond the grave.

It was on the first of October that Prasca departed this life. The ground had for some days past been covered with snow; but the weather was unusually fine, and the sun shone brightly. She was sitting at a window that overlooked the high road, and appeared to be gazing with pleasure on the pure, white landscape. A young woman who attended on her said,

"You are better, I am sure. I have not seen you look as you do now for these many weeks past."

"Yes," answered Prasca, "I am better every

day, and I hope to be well soon. It cannot now be long before my spirit will be released from the burden of the flesh. I never felt it so light and free as at this moment."

Suddenly a sledge, the first that had been seen that year, came up, and drove rapidly along the road in the direction of Petersburg. Prasca's heart beat violently: the recollections of past sufferings and dangers rushed back upon her mind at the well-known sight: a change came over her countenance; and she begged her attendant to lay her on the bed, and call together her parents and friends to pray with her. Her hands were clasped in the attitude of devotion; but, before the young woman returned, she had ceased to breathe.

"Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee." These words were spoken by him who cannot lie, more than three thousand years ago; and, from that time to this, instances have never been wanting of children who have, by faith, obeyed the command and obtained the promise.

But in what land did the Lord our God promise their fulfilment? Under the Jewish dispensation, Canaan was, no doubt, primarily alluded to; but even then only as the type and foretaste of a better inheritance; and the early death of Prasca is alone sufficient to prove that a heavenly not an earthly rest is prepared for those who honour their parents according to the commandment—a rest where their days will indeed be long, even for ever and ever.

In the dealings of God with the bereaved parents of Prasca, we may also see the almighty and merciful hand guiding them through much sorrow to everlasting joy. A pious child was once heard to express a wish that he might die young, "because," he said, "I know it would make my father think more about the next world." And can we doubt that the humbled, softened Loupouloff died at last, in the land of his birth, a true penitent? and that the happy family of the exiles are now united in the paradise of God, waiting together for the coming of their Lord, and

"Beholding, as words of watch, o'er lawn and grove,  
The verses of that hymn which seraphs chant above?"

#### SABBATH MEDITATIONS.

No. XLII.

APRIL 13.—THIRD SUNDAY AFTER EASTER.

Morning Lessons: Deut. iv.; Acts x.  
Evening Lessons: Deut. v.; James ii.

"Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that you may go in and possess the land."—DEUT. iv. 1.

*Meditation.*—"This is as if the Lord had said, 'I, the Lord thy God, have made thee, O Israel, like unto mine own similitude, likeness, and image. I feed thee with meat from heaven: I give thee drink out of the hard and stony rock; and now I haste to lead thee into the land of the Canaanites, even such a land as floweth with milk and honey. Look, therefore, that thou keep my commandments and ordinances. Hear my voice. Fly the voices of strangers. Look thou have none other gods besides me. Take me for thine one and alone God. Fear, honour, and worship me alone. Love me with all thy heart and mind and strength and power and soul. Hang on me. Seek

for all good things at my hand. Believe me to be that God alone which art all-sufficient, plenteous to give, and needy of nothing. Fly unto my name as unto a strong bulwark and holy anchor in all thine adversity; seek for remedy, aid, and succour, of all thy diseases, at the goodness of that. If thou do otherwise, know that I am God, the living God, into whose hands it is a dreadful thing to fall'" (Becon).

*Prayer.*—Lord, who shall abide in thy holy city? Who shall dwell in the new Jerusalem? Even we, O Lord of lords, if so be we follow the Lamb whithersoever he leadeth us, and hearken unto thy statutes and thy judgments for to do them. Gracious Father, gird thou us with the strength of thy blessed Spirit, that he may hold up our goings in thy paths, and make our way perfect in the faith of the Lord Jesus, so that we may go in and possess the heavenly land, which thou, the Lord God of our fathers, hast covenanted to give unto them that are sanctified by thee and preserved in thy "Well-beloved."

And do thou, O dear Lamb, feed us ever with the bread of life, and give us to drink of the living fountains of water. Stablish our hearts, that we may hold fast the form of sound words, which we have received from thee and heard of thy apostles. Deliver us not over to the frowardness of our own devices or the forgers of lies, neither suffer us to grope in the darkness of human reachings and inventions, lest we stumble and fall, and the hope of Israel depart from us. Let the light of thy blessed gospel so fill us with true wisdom that we may not add to thy word nor diminish ought from it. Let us not be trodden down with them that err from thy statutes, but hold thou us up, in the keeping of thy heavenly doctrine, that with the heart we may believe, and with the mouth make confession, unto salvation; for herein only is wisdom and understanding. Teach us to take good heed unto ourselves, and keep our souls diligently, that we forget not the saving truths of thy blessed word. O suffer them not to depart from our hearts all the days of our life, and so leave our souls with their godly savour, that we may bequeath the inheritance of them to our children and our children's children.

O thou Most High, the only true God, Father, Son, and Holy Spirit, fulfil us, we beseech thee, with thy grace and heavenly benediction, lest we fall, in these evil days, and go after idols, and defile ourselves with any similitude or graven image, the likeness of male or female; bowing before the works of men's hands, wood and stone, which neither see nor hear nor eat nor smell. Be it far from us to build up any altar, save the praise and worship of thee, in our inmost souls; or to bring before thee any offerings but the incense of self-abasement and of repentance not to be repented of; even such as thou wilt, in thy great mercy, accept, through the oblation of our one only Mediator, Jesus Christ, the lamb of our sacrifice, the peace-offering for our sin. Vouchsafe to make us the people of thine inheritance, that holy nation than whom none hath thee so nigh them as thou, the Lord our God, art in all things that we call upon thee for. Sanctify us unto the love and fear and obedience of thee and of thy Christ: O sanctify us both in soul and body, that, whatever may by thine all-wise ordinance befall us, we may seek thee with all our heart and

all our strength, and have a stedfast faith in thy gracious promise, that we shall find thee, the God who will never leave us nor forsake us, nor forget thy free and precious covenant in Christ Jesus. This grant, O Lord Jehovah, who liveth and reigneth, ever one God, world without end. Amen.

S. K. C.

#### ADAM NAMING THE CREATURES.

By C. M. BURNETT, Esq.

ONE of the highest and the noblest gifts of God to man is the faculty of reason. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Yet would it have been almost a useless faculty, had not the Creator been pleased to endow it with the gift of speech; and it is remarkable that, although the organ of voice is so perfectly developed in most of the higher animals, yet we have no instance of its being used to express ideas (if we except the miraculous account of Balaam's ass) in any other creature except man. The gift of speech, therefore, is inseparable from the reasoning faculties; and it thus becomes one of the most distinguishing marks of man's superiority above the brutes. In order to qualify him for social intercourse, this gift has been bestowed upon him as an additional means of opening his understanding; in the words of The Preacher, "to be an interpreter of the cogitations thereof\*."

The manner in which the gift of speech was first called into operation, when God brought before Adam the several creatures that had been formed, gives us an exalted view of the communion which existed between man and his Creator; whilst it shows the beautiful connexion which is to be observed in the writings of the inspired historian. From what transpired before this event, it is clear that Adam both heard and understood the words which God spoke to him; nevertheless, we do not learn that he ever attempted to speak before this time. It is only in a social state that the understanding can be developed; and, without understanding, as we before observed, we cannot have speech. It was, then, an act of wisdom and benevolence on the part of the Creator in exercising the gift of speech in Adam in so noble a manner at this time, that his mind should be prepared with the power to communicate his ideas, previous to his having bestowed upon him a help meet for him. For the accomplishment of this end, he was required to give names to all those creatures which God, by a miracle, brought before him; and, as many of those names in the Hebrew, imply that he had a knowledge of the habits and perhaps the organization of the creatures which came before him, we are struck with the gigantic power of his mind, whilst we have here a proof of its original perfection: "If God had given them their names, it had not been so great a praise of Adam's memory to recall them, as it was

\* According to this authority, there were seven "operations of the Lord," or gifts bestowed in an especial manner upon man. These are, "Counsel, and a tongue; eyes, ears, and a heart; understanding, and speech." Among these seven "operations," there are some common to man and animals; nevertheless, it is when we see all combined, that they produce those qualities in man which are denied to other animals. Speech cannot follow without the tongue, the ears, and the understanding; neither can we have counsel without the eyes, the heart, and the understanding.

now of his judgment at first to impose them. He saw the inside of all the creatures at first: his posterity sees but their skins ever since; and, by this knowledge, he fitted their names to their dispositions\*." From the expressions made use of in the very brief account which the sacred historian has left us of this transaction, it seems difficult at first sight to understand correctly what were the exact circumstances of the case; hence, there are those who believe that all the creatures were brought before Adam on the day on which he was created, to be named, and that he actually gave names to every living creature; others, again, have thought that it is enough to suppose that only the animals inhabiting the district in which he dwelt received from him names; whilst others believe that, though the transaction is related in a few words, we ought not therefore to conclude that it occupied only a few hours, but that we should rather infer that this was a work of considerable time. I shall endeavour to give these several opinions their due consideration; and, as every subject contained in the word of God excites interest in the mind of the true believer, it is desirable, so far as we are able, to remove doubts which too often arise from the inability to render the exact word in such a sense as to convey the true meaning of the original.

Perhaps the most popular of these three notions is that of the animals being all brought before Adam on the day in which he was created. It seems difficult to discover what could have first given rise to this idea; probably the words of our translation would rather favour it; and certainly the error, if it be one, has been greatly assisted by the fanciful inventions of painters, whose imaginations have carried them beyond the boundary of prudence, regardless of any authority from the scripture. On this, as well as on many other subjects contained in revelation, the pictorial representations which we occasionally see, some of them bearing the marks of antiquity, cannot be too cautiously received as authority in such matters. And surely the attempt to paint things which are invisible, or events which have not been clearly revealed, is most culpable in the Christian. It reflects favourably upon the conduct of many heathens who, in worshipping the sun, the moon, and other visible objects of creation, would not so much as endure any paintings of such bodies; though, in doing so, they could hardly be guilty of misrepresentation. It is painful to see how sceptically some men have dealt with this transaction; shortening God's hand in the miracle, and endeavouring to throw impossibilities in the way. There can be no reasonable doubt that a miracle was wrought upon this occasion; nevertheless, it does not seem necessary to multiply miracles to such an extent as we must if we believe that every creature under heaven was brought before Adam at one and the same time, there to receive a name.

Our difficulties will be much lessened if we turn our attention to the original of the passage in which this transaction is related. Our English translation says, "The Lord God brought *them* unto Adam, to see what he would call *them*;" but the word "*them*" has no authority from the Hebrew text, the pronoun being in the singular number. The next sentence expresses this more correctly;

\* Hall's "Contemplations."

the word being, not as rendered in our version, "Whatsoever Adam called *every* living creature," but, whatsoever Adam called *the* living creature, that was the name of it. There is no word in the original for *every*\* in this place; but in the other passages where the word *every* occurs, not only in this but in many other parts of scripture, the expression admits of great limitation. The scriptural style so often employs universal terms with limited significations, that the universality of the terms will not necessarily prove that an universal sense was intended, unless that sense be otherwise circumstantially fixed: this is undeniably true, in very many instances. Dr. Hammond, in his note on 1 Cor. xiii., has been led to remark, "The word *παντα* (all things), though it be an universal, is not to be taken in the utmost, extent; but according to the use in like phrases in all languages, wherein the universal sign affixed either to persons or times or places or things signifies only a greater number, but not all, without exception." Schleusner likewise observes that "The word *πας* (all, every), is often employed in scripture indefinitely to signify various, of different kinds; and often also to denote many, a great number." When our Lord said, "All things which (*παντα α*) I have heard of my Father, I have made known unto you" (John xv. 15); it is evident that the term is not to be understood universally and absolutely, but restrictively and in relation to a special object. Michaelis remarks to the same purpose, and quotes a Jewish writer, Kimchi, in evidence, that he might not be mistrusted†. Ransom says‡, "The following passages, selected from a multiplicity of the same kind, go to prove that universal terms in scripture phraseology are employed to denote only a very large amount in number or quantity: 'All the cattle of Egypt died' (Exod. ix. 6). Yet the connection showed that this referred to only a large part; for, in a subsequent part of the same chapter, the cattle of the king and people of Egypt are mentioned in a manner which shows that there were still remaining sufficient to constitute a considerable part of the nation's property: 'The hail smote every herb of the field, and brake every tree of the field' (Exod. ix. 25). But a few days after, we find the devastations of the locusts thus described: 'They did eat every herb of the land, and all the fruit of the trees, which the hail had left' (Exod. x. 5-15). So in Ezek. xxxi. 6: 'All the fowls of heaven made their nests in its boughs, and under its branches did all the beasts of the field bring forth their young, and under its shadow dwelt all great nations.'" But I need not give further proof that there is considerable reason to believe, in the subject before us, that Adam, though called upon, probably, to give names to very many animals, could not have included every creature in the living creation. However, even supposing that Adam's nomenclature comprehended every beast of the field and every fowl of the air, we find no mention is made of the reptiles and fishes; by which we appear to have authority for placing a limit to the universal term used in the account of this transaction. I incline, therefore, to the belief that the Creator by a miracle caused certain animals

to come before Adam, for the purpose of exercising his understanding and the gift of speech, preparatory to the formation of Eve. As it probably afforded him great delight to employ those faculties which God had so recently bestowed upon him, it seems inconsistent to entertain the idea that the honour of naming the creatures was a laborious work of self-denial, as unquestionably it must have been if we regard him as performing the task in a continuous manner, interrupted only by the demand for rest. And, seeing that the idea is not opposed to the word of revelation, it seems far more reasonable to suppose that this high honour, bestowed upon Adam by his Creator, was made a source of pleasure and recreation, while it helped to occupy his mind for some short time previous to the formation of Eve.

#### THE CHRISTIAN SANCTUARY AND LEVITIC TEMPLE\*.

It is true that the differences between the worship of the tabernacle and that of a Christian church are important and striking; but the mention of these differences is not only useful, but necessary, to enable us fully to apprehend the goodness and the grace of God. In a Christian temple there is no ark of covenant, no altar, and consequently no sacrificing priests and no victims. Men have, indeed, used most of these terms figuratively; and to this in itself, if rightly understood, little objection could be made. But some still teach that the consecrated bread is a real victim, the communion-table a real altar, and therefore the Christian presbyter a sacrificing priest of the order of Melchizedek. Such doctrine is as far removed from the teaching of the church of England as it is from that of the bible. The prayer-book knows of no altar. Its compilers carefully avoided the word, and in its stead use the terms "table," "holy table," "the Lord's table;" and this was natural in those who considered, and one of whose objects was to teach the people, that the Lord's supper is not a sacrifice but a sacrament; and who have declared in one of the articles, that "the sacrifices of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." The word "priest" was retained, because it is only an abbreviation of presbyter; and, though in the English language it is also applied to the sacrificing ministers of the Old Testament, it may be safely and certainly inferred that those who rejected the notion of an altar, and denied the existence of a victim, could not have believed that their priests were sacrificers. The great effort of our reformers was to follow the scriptures; and the scriptures expressly declare that "by one offering Christ hath perfected for ever them that are sanctified;" that, as it is appointed unto man once to die, so Christ can be only once offered; that the Levitic priesthood, by having a succession of priests, was im-

\* From "The Christian Sanctuary Contrasted with the Levitic Temple:" a sermon, preached before the right hon. the lord mayor and the sheriffs of London and Middlesex, on occasion of the re-opening the church of St. James's, Duke's-place. By the rev. A. M'Caul, D.D., rector of the parish, and canon of St. Paul's. London: Wertheim, Aldine-chambers, Paternoster-row, 1845.

\* See Shuckford, "On the Creation and Fall of Man."

† See Granville Penn's "Comparative Estimate of the Mineral and Metrical Geologies," vol. II., p. 218.

‡ "Biblical Topography," p. 41.

perfect; and that Christ, because he continueth ever, hath a priesthood which passeth not from one to another. It is not intended to deny that there is an order of men instituted by Christ, honoured with a divine commission, and appointed to continue "until we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," who are therefore to be accounted as "ministers of Christ and stewards of the mysteries of God." We believe and maintain the existence, rights, and privileges of the Christian ministry; but we as decidedly deny that these ministers are sacrificing priests of any order, or that they minister at an altar, properly so called, or in any wise analogous to the Levitic institution. St. Paul marks the distinction between the Old Testament priesthood and the Christian ministry, when he says, "Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. ix. 13-14). Had he believed in the existence of a Christian altar, properly so called, and used the words: "Even so hath the Lord ordained that they which wait at the Christian altar should be partakers with that altar," his argument for the support of the Christian ministry would have been more cogent. But, as he avoids those terms, and substitutes the words, "those that preach the gospel," it may be safely inferred that in the apostle's mind there was a marked distinction between the ministering servants of the Old and New Testaments, and that the characteristic difference is, that the former waited at an altar, the latter were appointed to preach the gospel. Indeed, the leading and fundamental doctrine of apostolic Christianity is, that the ark of the covenant, the altar, the sacrifices, and the Levitic priesthood were all shadows of good things to come (Heb. x. 1), figures for the time then present (Heb. ix. 9), but that the body is Christ (Col. ii. 17); and that, therefore, there is in the gospel dispensation only one victim, the promised Messiah; one altar, the cross on which his blood was shed for the remission of sins; one high priest, to carry that blood once for all within the veil, even he to whom the Lord sware, "Thou art a priest for ever, after the order of Melchizedek."

#### THE ANXIETY OF GOD FOR THE WELFARE OF HIS PEOPLE:

##### A Sermon,

BY THE REV. JOHN SANDFORD, M.A.,

*Hon. Canon of Worcester, Chaplain to the Bishop of Worcester, and Vicar of Dunchurch, Warwickshire.*

DEUT. v. 29.

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

THE way to be happy is to obey God. And, though by nature we are inclined to question

this, and think to find more enjoyment in self-indulgence than in the way of God's commandments, yet experience proves that the way to be happy is to obey God. It is sin which makes men miserable, and keeps them so. But "godliness has promise of the life that now is, as well as of that which is to come." And thus, when God, in my text, called his people to obedience, it is that it may be well with them, and with their children after them for ever.

I need not tell you, that Christ's object in coming into the world was to redeem us from all iniquity. His entire work, from the manger to the grave, was to release us from the yoke of sin, and make us zealous of good works. He lived and died, that he might make us obedient; and he knows that, in making his people obedient, he makes them happy. And you that are his people know this too; for, whenever sin affects you, it mars your peace; and you feel that, if you could live without sin, you would be but slightly disturbed by any of the other evils of this world. Therefore you can echo the words of the text, and turn them into a prayer, and cry, "O that there were such an heart in me, that I might fear God, and keep all his commandments always; for then it would be well with me; yes, and, if I am a parent, with my children for ever."

I shall consider in this discourse—

I. The source of Christian obedience.

II. Its nature and extent. And

III. Its reward.

I. And, first, the source of obedience: This is the heart. All Christian obedience flows from the heart. And thus the psalmist says: "When thou shalt enlarge my heart, I will run in the way of thy commandments." We are to love God, worship God, and obey God from the heart. There can be neither genuine love, nor worship, nor obedience, unless our hearts are engaged: "Thou shalt love the Lord thy God with all thy heart." God's claim is, "My son, give me thy heart." He complains of ancient Israel: "This people draweth near me with their lips; but their heart is far from me." And, therefore, unless our hearts are engaged in religion, we shall make no progress in divine things; for God is always looking to the heart. He prefers the simplest service, which we render heartily, to a thousand formal oblations. He pays more attention to a single groan or sigh, that comes from the heart, than to the longest and most eloquent prayers which proceed only from the lips. And therefore the psalmist prays: "Search me, O Lord, and know my heart." And he grounded his petition on this plea of fervency and sincerity, when, in

different passages, he says : " With my whole heart have I sought thee : " " I entreated thy favour with my whole heart : " " I will obey thy precepts with my whole heart. " And from the acceptance which he met with at the hands of God, he was able to declare : " Blessed are they that seek him with their whole heart. "

And this should put us on inquiring how far religion is a work of the heart with us. Do God's truths affect our hearts ? Do we pray to God, and give him thanks, from the heart ? Are our hearts engaged in his service ? Do we offer him the sacrifice of a contrite heart ? And can we appeal to him who reads the heart, to attest our sincerity ?

You may observe, that God's appeal in the gospel is addressed to our hearts ; and for this reason—that " out of the heart are the issues of life. " It is the state of the heart which distinguishes the righteous from the wicked ; and it is the heart which influences the conduct : it is the source from which either good or evil flows : it is the root which supports the tree, and makes its fruit either corrupt or good ; and, therefore, God speaks to our hearts in the gospel. He appeals to our gratitude. He endeavours to enlist our affections. He interests our hopes. He binds us to himself by a sense of benefit. He provokes us to love and to good works, by reminding us what great things he has done for our sakes. And I need hardly remind those of you who feel the blessed influence of the gospel, that it is by dwelling on Christ's love to you that your hearts are to be inflamed with love to him. You know where you first learnt your lessons of obedience : by the manger at Bethlehem, in the garden of Gethsemane, by the cross at Calvary ; and you know that it is in the same scenes that you are to revive your dormant grace, and acquire fresh energy from your Master's work. When faith droops, and your heart is dead, and you again feel a disinclination to your self-denying service creeping over you, you must, in thought, revisit the cross, and provoke yourself to repentance and gratitude and devotedness, by meditating on the unutterable love of him who agonised and died thereon for you.

II. We may learn from our text, in the second place, the nature and extent of the obedience which is required from us. We are to fear God, and to keep all his commandments always. Our obedience is to be universal, and it is to be perpetual. We are to keep all God's commandments ; and we are to keep them always.

And, first, God requires universal obedience. It is the only obedience which

will be accepted by God : he will not own a partial obedience or a divided heart. It is the only obedience which will give us confidence with God. " Then, " says the psalmist, " I shall not be ashamed, when I have respect unto all thy commandments. " Our obedience must give the length and breadth of the requirement. We must make no exceptions. What God enjoins we must do : what he demands we must resign. Saul spared Agag, and the best of the sheep, and of the oxen, and all that was good, when he had been commanded to destroy all ; and God rejected Saul. Herod heard John gladly, and did many things ; but he would not give up Herodias, and he perished in unbelief and sin. And thousands, in every age, who have dissembled with God, and were ready to do all but what was most displeasing to flesh and blood, and to give up all but the darling gratification or the besetting sin, in their endeavours to save their lives have lost them. They have " been weighed in the balance, and found wanting. " They put their hands to the plough, but looked back. They were not ready to cut off the right hand, or pluck out the right eye. Their aim was not single ; nor were their hearts right with God. Their obedience was partial, imperfect, and insincere. It was not evangelical obedience. It did not come from the heart ; nor had it respect to all God's requirements. And, therefore, because they were unfaithful in one point, they were unfaithful in all. And their failure should be a warning to us. For our temptation is the same ; and, unless our heart is right with God, so will be our miscarriage.

Therefore, let us not think to compound with God, nor imagine that he will overlook the indulgence of the darling sin, or the withholding the one forbidden object. To be his, we must be his wholly ; and, without exception, our aim must be to keep all his commandments, and this always. Our obedience must be constant, as well as universal. We can obtain no discharge from Christ's service except by apostasy ; and, even then, the law is in force, though we have disowned the authority. In other services, a man may engage for a year or a day, and with the term of servitude the obligation to serve is cancelled ; but nothing can release us from the Saviour's blessed service. And, praised be God, if we are really his, we have no wish to be discharged. We love our Master : we love his service : we are content with our wages. Our desire is to be his in time and in eternity ; and we feel that our highest happiness in heaven itself will be, that we shall serve him



there without distractions, without intermission, and without end. And, even here, his service becomes more easy and more delightful, as it becomes habitual. And this brings us to the last point.

III. The reward. "That it may be well with thee, and with thy children for ever." True godliness has a "promise of the life that now is, as well as of that which is to come." In keeping God's commandments there is great reward; and, to repeat the sentiment with which I began, the way to be happy is to obey God.

Indeed, God has promised that it should be so; and none of God's promises can fail. You have a promise implied in the text. You have a similar one in Isaiah: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (xlvi. 18). Had Israel obeyed God, how glorious and happy had she been! Every promise of her national prosperity had been fulfilled: she would have escaped all God's judgments: her land would have flowed with milk and honey. Instead of being the last of nations, trodden under foot of all, she had been first and fairest of all: "Fair as the moon, clear as the sun, and terrible as an army with banners." She was great and prosperous when she walked in God's statutes. Her armies were unconquerable. Her frontiers were in peace. Her soil bloomed in verdure, and overflowed with increase: "Her sons grew up as the young plants: her daughters were as the polished corners of the temple: the garners were full and plenteous with all manner of store: the oxen brought forth thousands and tens of thousands in her streets." And all were constrained to say, "Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."

And, though the promises to Israel were in some respects peculiar, yet the history of both nations and individuals proves that piety is rewarded even here; and that "his ways are the ways of pleasantness and peace." And I can confidently refer you to the experience of your own past lives in confirmation of what I say. I am not afraid of affirming that your sorrows, in countless instances, have been the natural consequence of your sins; and, without regarding them as retributory judgments, you may perceive that it was your own folly and sin that armed the dart which pierced you. Sin and suffering are necessarily connected, just as godliness and peace are; and sin not only stings us at the moment of commission, but in the righteous providence of God, years afterwards, it

entails a curse and inflicts a punishment. Are any of you living in defiance of God? be assured you shall smart for it. God notes your sin; and God will punish it. And, years after the offence may have escaped your memory—yes, and even after it may have been forgiven you, if you have repented and renounced it—its penalty will be exacted. It was so with Jacob. It was so with David. Sorrow will wait on sin, as surely as sin and God's nature are eternally at variance.

And in like manner with the rewards of righteousness. Reward is a bold word for one of a sinful nature ever to use; but God has pronounced it, and we need not be afraid of what he has sanctioned. He connects obedience with reward, even in this world. And, when I look back upon life, I see written as with a sunbeam, "It shall be well for them that fear God, and keep all his commandments." It is an eternal necessity, founded on the constitution of things. "Great peace have they which love thy law." And, just as sobriety and industry and talent and integrity will, to a certain extent, secure a man success in the affairs of this life, so obedience to God entails God's blessing. You, young people, will find it so. You may laugh at remonstrance, and slight admonition, now, and think that you know better than those who have lived longer than yourselves: you may think religion is morose and melancholy and that dissipation and indulgent riot are the way to be happy; but you will discover, too late, that you "sowed the wind" and "must reap the whirlwind." You are contracting habits which will bring forth fruit unto death, and indulging tempers which will sting you like scorpions, in after life. And even now, in the heyday of youth, you may be blasting character, and blighting prospects, and laying the foundation of disappointment and misery, when your heads are grey. For the world is not a regardless spectator; neither is your God. Both observe you, the one to censure, the other to punish. Both record your sin, and both will one day publish it. And, in the happier lives and deaths and glorious resurrection of those whom you now perhaps despise as over strict and poor-spirited, you will read the confirmation of my text, that "it shall be well with them that fear the Lord, and keep all his commandments always."

There is a promise, too, for the good man's children; and, blessed be God, it is often made good in this world. It is well with his offspring for his sake. His example had been their pattern: his name is their recommendation and passport; and his memory is



bequeathed as a blessing, long after he has been gathered to his fathers, and has bid the world and all it contains an eternal adieu.

#### THE WATER-GUARD OF CAPE CLEAR ISLAND\*.

WE toiled along a craggy path, that led us to a hollow sort of ravine that seemed to cut the island in two, and connected two coves, or bays; one on its north, and the other on its south side. In this sheltered hollow was the house of the water-guard, a crew of about twenty sailors with their families, who are stationed here to put a stop to smuggling on the coast. And what a contrast was here between the hovels of the Irish and this neat little habitation! Low and lonely as it was, it was trim and clean; and, more than that, about men, women, and children there was a neatness and a tidiness, a decorum and a keeping in dress and furniture, evincing that, wherever an English family is stationed, let it be east where, or tossed how, still it retains the indelible character of superior comfort, and that irrepressible self-respect that holds itself entitled to enjoy and bound to preserve order, cleanliness, and decency. And it was quite delightful to see how respectfully they approached their minister, how the women came round him with their little ones, how the urchin "climbed his knee, the envied kiss to share," all anxious to catch the good man's smile, all clamorous to bid him welcome; for indeed it is not often in the year that this island can be approached in an open boat—all through the winter it is impossible. You then, good reader, who enjoy the blessings of a preached gospel, who have the word of salvation delivered to you Sunday after Sunday, who experience fully "how beautiful are the feet of those who bring the glad tidings of peace," you who thus in rich abundance hear "the engrafted word which is able to save your souls," what can you know of, how can you estimate, the wants of these poor destitutes, condemned to see sabbath after sabbath pass silently away without hearing the announcement of God's infinite love to poor sinners? No toll for them of the dear church-going bell, none of these greetings and Christian communings that congregating parishioners hold together, when, taking sweet counsel together, they pass onwards to the house of God. Indeed, these poor secluded people seemed in the fullest extent to know their deprivation, as, in the words of the prophet, they felt a famine, "not of bread and water, but of hearing the word of the Lord" (Amos iv.)

Well, in a short time all were assembled; the rough, but steady, respectable seaman, his trim and tidy wife, the blushing, blooming daughter, the bluff boy, with his catechism in his hand, all met in a comfortable room that contained the well-arranged furniture of a kitchen, with its cleanly moveables calling up the associations of a kitchen's good cheer, and at the same time displaying the neatness and snugness of a parlour. "We will read first a chapter in the word of God," said the vicar, and the 14th of John was opened. Reader, this dear, consoling chapter must surely be familiar to you. If you have ex-

perienced your birthright of sorrow and suffering; if ever the Holy Spirit has convinced you of the exceeding sinfulness of sin; if, taking of the things of Christ, it has displayed before you the preciousness of a Saviour, then doubtless you have made this chapter your friend, and have exercised yourself in it; for, if deprived of all the rest of the word of God, if but the one leaf of the bible containing this chapter floated ashore, it were enough to console an exiled emperor at St. Helena, or a deserted Selkirk on Juan Fernandez; amidst the solitariness of destitution, and the abandonment of the world, it would prove a castle of comfort: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions:" and thus the consoling Saviour proceeds, telling of all the fulness of his sufficiency, "the way, the truth, the life;" "no where to go to but to me, no way to go but by me, that you may attain eternal life." Lord, then (as a Christian saint has said), we will follow thee, by thee, to thee: thee, because thou art the truth; by thee, because thou art the way; to thee, because thou art the life. And, so promising the Comforter, bequeathing peace, the Saviour concludes this precious chapter, rich as it is in glorious truth and abundant in consolation, with his farewell words, "Arise, let us go hence."

The place, the occasion, the adaptation of the chapter to the wants, the feelings of these exiled people (connected perhaps with the visible excitement of him who communicated the exposition, and prayed with his whole soul for grace and peace and salvation through the Lord our righteousness), gave such a tone of feeling to the entire transaction, that there was not a dry eye in company. One old seaman, with a countenance as weather-beaten and time-furrowed as one of the cliffs he guarded, sat before us the very personification of manly feeling: the big drops coursed down his cheek, and yet no change of countenance, like a summer shower falling on a seaward rock, only to cool and brighten in its passage.

But it was time to depart. "And won't you come again to us soon?" "And sure," says an old motherly woman, "your reverence won't forget to bring a testament with large print." "And sure," says the mother of two beauteous children, "you will not forget the catechism for Mary and Jane." And thus they followed with blessings and reminders until we got out of sight. The parties who had thus taken sweet counsel together never were, perhaps, to meet again on this side of eternity.

#### TREES AND SHRUBS.

##### No. XVI.

##### THE POPLAR.

(*Populus*.)

THE poplar tribe, of the class and order *diacis octandria*, consists of a great many varieties. They are, generally speaking, of large size, and to be found in all quarters of the globe.

The common grey or white poplar (*populus canescens*) is sometimes confounded with the *abele* or white species. The former is supposed to be

\* From the rev. Cesar Otway's "Sketches in Ireland."



indigenous to Britain, and is met with in a wild state very commonly; while the abele is said to have been introduced from Flanders, where it is widely spread, as it is all over the continent. The two so nearly resemble each other, that they may be described together, by which the points of difference will be seen.

The grey poplar is distinguished from the abele by its leaves, which are less deeply and acutely lobed, and its having but little of the downy substance which so copiously covers the under surface of the leaves of the abele. It is of a grey colour. The leaves are also smaller and rounder shaped. The bark of the stem becomes of a beautiful silvery grey hue. The catkins of the female grey poplar are cylindrical, those of the abele oval; while the stigmas of the former are eight, those of the latter four. The branches of the grey poplar grow most upright and compact; and it attains a very large size. Where the soil is loose or moist it will attain the height of ninety feet, the trunk having a diameter of from three to seven. The stigma of the female flower of the grey poplar is four-cleft. The seeds are numerous, furnished with capillary pappas, which act as wings to carry them by the wind: they are enclosed in a one-celled capsule. The best mode of propagating the tree is by cuttings.

It is doubted whether the black poplar (*populus nigra*) is indigenous. It has trowel-shaped leaves, and soon attains to a large size. The roots do not strike deep into the ground, consequently the tree frequently leans from the perpendicular, and is liable to be torn up by the wind. The foliage is of a pale green, the leaves very smooth and shining, and flutter with the gentlest breeze; thus producing ever varying shades of green, sparkling and glittering in the beams of the sun. It comes into leaf late, seldom attaining its full foliage until the end of May or beginning of June. It is very commonly met with in Lancashire and Cheshire. The bark, from its lightness, is frequently employed to buoy up fishermen's nets. It has generally a fine stem and an ample head. The wood is of a pale yellowish colour, soft, and easily worked, and is employed by turners. The bark is used in tanning, and in

Russia is employed in the manufacture of morocco leather.

The Lombardy poplar (*populus fastigiata*), as its name imports, is indigenous to that portion of Italy, the first cuttings having been imported from Turin by lord Rochford. It is a tree of the most rapid growth. It shoots up in a spire-like form, attaining the height of upwards of sixty feet in thirty years. An instance is mentioned in the "Arboretum Britannicum," of a tree at Great Tew, in Oxfordshire, which, at fifty years old, had reached the height of a hundred and twenty-five feet. It also retains, even in old age, its slender, cypress-like form; and, as might be conjectured from its rapid growth, soon falls to decay, and in less than eighty years after being planted, is found to be dead, or in a state of rapid decay. The trunk, as is the case with those at Blenheim, planted soon after its introduction, is more furrowed than that of any other species; and the clefts, often assuming a spiral direction, gives the stem the appearance of being composed of several stems united to form one spiral column. Its stiff appearance harmonizing so well with buildings, and its growth not being impeded by the presence of smoke, it is peculiarly adapted to become a town or city tree. From its tall and slender growth, it possesses a beauty peculiar to itself; for, when assailed by the wind, it forms a waving line. In France, however, and some parts of Italy, where it lines the roads for miles together, it is peculiarly fatiguing to the eye. It is readily propagated by cuttings. The leaves of no tree yet known have so good an effect in compost soil as that of the poplar, nor will they so soon thicken the earth on which they grow.

The black Italian or necklace-bearing poplar (*populus monilifera*) appears to have been first introduced into Britain from North America, A.D. 1772, by Dr. John Hope, who brought it from Canada; and again by a Scotch gentleman a few years afterwards, who, understanding it was a native of Italy as well as America, gave it its present name. Mr. Selby regards it as by far the most valuable for its timber, for the wood is tough when seasoned, and, if dried, is very durable. It is of great size. "At Twizell" (Northumber-

land), says Mr. Selby, "is one, planted in light loam about twenty-two years ago; it is upwards of sixty feet high, with a straight, continuous trunk, and measures in girth, at two feet from the ground, five feet five inches.

The aspen, or trembling poplar (*populus tremula*) is indigenous to Britain, extending as far north as Sutherlandshire. In the woods of Invercauld, near Braemar, Aberdeenshire, it grows at an elevation of sixteen hundred feet. Mr. London states that it is very abundant near Moscow, and mentions that, after the burning of the city, in 1813, innumerable seedling plants sprung up the following year. It is the most interesting variety of the poplar tribe. The leaves are nearly orbicular, broadly toothed, and glabrous on both sides. The petioles are compressed, the young branches hairy. When it grows in a favourable situation, it is tall and elegant, and slender for its height. The leaves are of a fine rich green, with their upper side somewhat darker than the under. The leaves are in a constant tremulous motion, produced by the peculiar form of the footstalks; and in some degree the whole tribe of poplars are subject to this. This peculiar sensibility of the aspen has given rise to several superstitious notions concerning it. In the highlands of Scotland, for instance, it is asserted to be the tree from which the wood was taken to form the cross of our blessed Lord; and that for this reason its leaves can never remain still, exemplifying the disquiet of a guilty conscience, and illustrating the prophet's statement: "There is no peace, saith my God, to the wicked." The tree grows freely in all soils except clay: the roots spread near the surface, and it is therefore injurious to the neighbouring vegetation. The wood is very light, white, and soft. The bark and young shoots form a favourite food of the beaver.

Balsam poplar, or tacamahac (*populus balsamifera*).—This species is a native of North America, and found by sir John Franklin to form the greatest part of the drift timber on the snows of the arctic sea. It is also indigenous to northern Asia. It was introduced into England in the seventeenth century. The buds, which are full and large, are protected by a highly scented gummy matter, that used to be imported from Canada under the name of "baumefoot."

#### PARISH REGISTERS\*.

THE legal registration of births, deaths, and marriages is obviously the provision of a highly civilized state of society, and the objects of the institution such as could have been suggested only by the wants of a country both populous and settled in its government. It must, therefore, be apparent that in England at least its origin is but recent, and that the subject in its modern sense has not, like others, its very remote antiquities. Still, long before the policy of establishing any regular machinery for the purpose became evident, and its necessity urgent, it is clear that each successive generation must have stood more and more in need of such records of the existence, alliances, and other social incidents of the lives of its predecessors; and means were not wanting—incom-

plete and uncertain it is true—for obtaining information on the subject, though that advantage was enjoyed only by the superior classes of the people. The various sources of authority to which recourse was had for proving births, deaths, and marriages, during the long period between the Norman conquest and the registration act of the sixteenth century, demand a cursory notice.

It is to the church, to which English history owes everything of value, that we are also indebted for the earliest attempts at registration which have descended to us. The monasteries existing at the period of the Conquest bore but a small proportion to the number founded by Norman devotion during the twelfth and following century. Each of these establishments kept its calendar or obituary, in which, together with the names of abbots and monks, appeared notes of births, deaths, and often of marriages, occurring in the families of the gentry who were neighbours, and as such, generally patrons of the religious house. It was a common occurrence that one or more families continued for several generations to augment the conventual revenues by donations of land or otherwise, and the monastic register as commonly contained pedigrees of such benefactors, for which the best authority was supplied by the written grants of the donors, preserved in the archives of the monastery. Moreover, bequests were frequently made to a religious house on the express condition that the testators' names should be entered in its obituary; and money was left to prolong the recollection of their existence and of the day of their decease, by religious services called anniversaries or obits. As the privileged place in the calendar was always to be purchased by liberality to the church, it was not long confined solely to barons and knights: the traders of the land, increasing and prosperous, became in their turn benefactors to the clergy, and were recorded in the calendar or chronicle. And with the progress of the arts subsidiary testimony was added to the pen of the churchman, by the material structure of the church itself. The graven slab, with elaborate cross or simple sword; the monumental effigy; the quainter brass, whose inscription told not only the year, but often the day of the death of the person whose memory it prolonged; while over all streamed the chequered light of the storied window, richly dight with kneeling knights and dames, and merchants' marks and accompanying labels and legends: all these—monastic calendar, effigy, brass, and window—formed a chain of evidence, not unbroken, it is true, but of moment and legality at the time; often quoted, and readily admitted in contemporary questions of descent and consanguinity. When it is considered that every ecclesiastical building of consequence in the country could, until the ravages of the Reformation, exhibit such written, graven, or painted records of the many generations which had flourished within its spiritual jurisdiction, and had crumbled to dust within its sacred precincts, it must be evident that a vast mass of evidence for illustrating the descent of the noble and wealthy had been unconsciously accumulated by individual superstition and vanity in successive ages. In the indiscriminate destruction which marked the progress of the reformers\*, much

\* From "The Historical Register."

\* This phrase is exaggerated and unfair.—Ed.

of this cumbrous genealogical apparatus perished or was defaced; window, effigy, and brass were alike shattered; but conventual registers which showed the title of conventual lands were generally spared, although the genealogist, to whom the importance of those which remain is beyond estimation, has to lament that many have since been lost by accident or neglect.

It will be seen by the preceding remarks that the efforts of individuals to perpetuate their name and memory, according to their means and the prevailing custom of their time and station, had ultimately produced a sort of unintentional registry of worthies; and, in addition thereto, the forms of law adopted upon the introduction of the feudal system provided a legal record of descent for those who enjoyed estates by direct tenure from the crown. Upon the death of a tenant of the crown, his lands were taken into the custody of a royal officer, called an escheator; whose duty it was to impanel a jury sworn to inquire, among other matters, who was the deceased's heir, and his age at the time of the inquest. If the heir were a minor, he became a ward of the crown, and, on reaching his majority, was obliged to prove before the escheator that he was of full age, before he could obtain possession of his estate. In these proofs of age witnesses were examined, by whom the monastic calendars and chronicles already noticed were frequently cited for the date of the birth or baptism of the claimant; but, when the memory of the witness was not supported by written testimony, he would speak from recollection, strengthened by events of personal or local interest which had happened on the occasion in question. One deponent had met with an accident on the very day; another had the date impressed on his mind by the occurrence of the birth on the day he lost his best horse, or in the flooding of the mill-stream, in the year of the great comet, or of the calf with two heads, or the dire murrain among cattle—events sure to be noticed in the monk's chronicle, although the chronicle itself bore no testimony to the child's birth. The inquiries and proofs taken on these occasions were returned to the court of chancery, and, having been preserved among its records, form an existing though broken series, extending from the thirteenth century down to the abolition of feudal tenures in the reign of Charles II.

The use of armorial bearings, and the jurisdiction exercised in respect of them by the earl marshal's court, afforded the privileged classes another and most efficient means of registering their lineage and alliances. The heralds made periodical circuits through the country, verifying the pedigrees and arms of all persons entitled to such distinctive badges of gentle descent. The results of their circuits were reduced into volumes called visitation books, of which the earliest now existing date from the end of the fifteenth century. Such visitations were finally abandoned about the close of the seventeenth century.

In this necessarily rapid detail of the various sources of evidence which in ancient times supplied the want of a legal and exact registration of births, deaths, and marriages for every order of the nation, it must have been observed that no provision whatever was made in favour of the lower classes. The poorer burgess, artizan, and hus-

bandman were born, married, and quitted life unrecorded and unremembered, excepting so far as a traditional and inaccurate account might be current for a time in thinly-peopled districts, where the domestic incidents of every family were matters well known to the whole community. The serf and his progeny were the only individuals who of the baser class had their names preserved. The same motive that induced the abbot or baron to register the numbers of his flock, because they represented so many marks of gold and silver, caused the record to be made of the serf's name.

#### PRIDE, AND ITS OPPOSITES, HUMILITY AND MEEKNESS.

BY A BARRISTER.

"God resisteth the proud, and giveth grace to the humble:" and even "a proud look is an abomination unto the Lord." If there is one thing more especially hateful to God than another, it would seem to be pride. This is not surprising, when we reflect upon the results of pride. Nothing can be more at variance with the proper state of the creature in the sight of the Creator. The relative situation of the two is destroyed by it. That which derives all that it has, and must derive all that it can hope for, from the wisdom, power, and goodness of another, ought to know no other feelings towards the Source of all good than those of the most profound humility, the most entire self-abasement, the most complete dependence. Any other feelings are utterly absurd; and they are inconsistent with that unity which was intended to subsist between the Creator and the creature, for the glory of the one and the happiness of the other.

For similar reasons, pride, as regards our fellow-creatures, is hateful to God. If one differs from another in reality, who made him to differ? God made him to differ; and certainly he did not cause this difference, that the one might look down upon the other. The man who entertains pride impairs that unity of feeling which God intended to subsist between man and man, for their mutual happiness. Pride is not a feeling of comfort, but of an uneasy restlessness; for the proud man is not happy. And he who has to do with the proud is rendered unhappy by the sense that he is looked down upon; so that pride is the source of misery to both.

"Pride goeth before destruction, and a haughty spirit before a fall" (Prov. xvi. 18): "Before destruction the heart of man is haughty; and before honour is humility" (Prov. xviii. 12): "Whoso humbleth himself shall be exalted; and he that exalteth himself shall be abased."

This is an invariable law both with God and man. Every sin brings with it its own punishment; and pride is, therefore, but the precursor of humiliation. God, being the sovereign Disposer of all things, could not be supposed to bestow honour and blessing on the man in whom the bestowal of it would only feed one of the most hateful of all sins. And man will not contribute to exalt him who is already so much exalted in his own esteem as to look down upon his fellow-creatures. On the contrary, man will rather strive to take from the proud even that which he is justly entitled to, in order to humble him, instead of contributing to raise him any higher.

On the other hand, as God sees that the humble may be exalted without rendering him unmindful of his true situation as a creature and a sinner, and without endangering unity, he readily bestows honour and power on the humble. So much so, indeed, that Christ declares that "the meek shall inherit the earth;" as he also says of the poor in spirit, that "theirs is the kingdom of heaven."

God has made use of the most striking language that could be found to express his love of humility: "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). Here is exaltation! Does not even the greatest subject of an earthly prince feel highly honoured if his sovereign pays him but a passing visit? How great, then, is the honour bestowed upon the creature, when the Almighty God dwells with him by his Spirit! The most magnificent pile, which human hands could rear as the dwelling-place of the Most High, is in another passage described as far inferior in his sight to the heart of the humble and contrite man: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For, all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 1, 2).

"Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time;" and let us walk before our fellow-creatures "in all lowliness and meekness." Instead of aiming at self-exaltation, let us rather draw back, "in honour preferring one another;" and, instead of being tenacious of our own independence, and jea-

lous of the superiority, in any respect, of our neighbours, let us rather "be subject one to another, and be clothed with humility."

J. W. S.

### Metrp.

#### INVITATION TO CHRIST.

(For the Church of England Magazine.)

O, COME to the mountain  
Where is planted the tree,  
At whose foot flows th' fountain  
For uncleanness and thee.  
Come, all who are weary  
And laden with sin:  
The cheering voice hear ye,  
"Come, wash you"\* therein  
Arouse from thy slumber—  
Thou can'st if thou wilt—  
Let no longer encumber  
The grave-clothes of guilt.  
Thy Saviour hath risen,  
The grave hath despoiled,  
Burst the gate of the prison,  
The jailer hath foil'd.  
Come! and only believing  
"The mystery of faith,"  
Every blessing receiving—  
Life and hope from his death  
Who died on that mountain,  
Was nail'd to that tree;  
Whose blood is the fountain  
For uncleanness and thee.  
And through his ascension  
Ascend up on high;  
Through his great condescension  
With boldness draw nigh:  
Through his kind intercession,  
His pleading above,  
Thou may'st claim the possession  
Of his throne and his love,  
Who liveth and reigneth  
Enthroned on high:  
He never disdaineth  
The suppliant's cry.  
He to save and deliver  
The sin-bound one came:  
To-day, yesterday, ever,  
He still is the same.  
Then come to the mountain  
Where is planted the tree,  
At whose foot flows the fountain  
For uncleanness and thee.  
Come, all who are weary  
And laden with sin;  
The cheering voice hear ye,  
"Come, wash you" therein.

\* Isa. i. 16.

† 1 Tim. iii. 9.

‡ Heb. xiii. 8.

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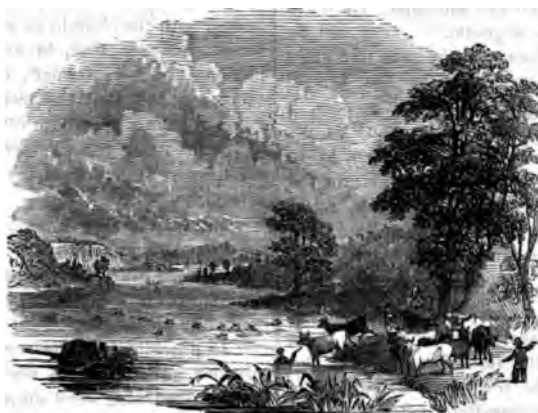
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 519.—APRIL 19, 1845.



(Australia.—Conveying Cattle over the Murray.)

## SOUTH AUSTRALIA.

### No. II.

At the meeting of the Geographical Society, Feb. 10, 1845, the secretary read an account of an exploratory journey along the south-east sea-board of South Australia, performed by governor Grey, accompanied by Mr. Bonney, the commissioner of public lands, Mr. Burr, the deputy surveyor-general, Mr. G. F. Angas, &c. The south-east portion of South Australia was little known, it having been only traversed in one direction by overland parties, who passed through a country for the most part of a very unpromising character; which induced the belief that the south-east portion of the province afforded little inducement to settlers, and that there was little probability of any continuous line of settlements being established between South Australia and New South Wales. It was in order, therefore, to effect a more minute examination of the country that the governor undertook to explore it himself, accompanied by such per-

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sons as should make the examination as effective as possible. The results of this journey were of the most satisfactory nature; and it was ascertained that, by keeping near the sea coast instead of pursuing the line usually adopted, there is an almost uninterrupted tract of good country between the rivers Murray and Glenelg. In some places this line of fine country thins off to a narrow belt: in other portions of the route it widens out to a very considerable extent; and, on approaching the boundaries of New South Wales, it forms one of the most extensive and continuous tracts of good country which is known to exist within the limits of South Australia. The south-east extremity seems to have been the scene of recent volcanic action: some of the craters are filled with good fresh water, and are very deep. A great advantage of this fine tract of country is its proximity to the sea. Along its coasts are three bays, one of which has been found to afford good anchorage for small vessels, even in the winter season; and there is reason to believe that the others will also be found good for small vessels, particularly Laccpede Bay; thus affording

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great facility for a coasting trade, when the tract shall have been settled. The transports by land with drays and carts will be carried on without the slightest difficulty; so that there is little doubt but that, ere long, there will be a line of settlements between Adelaide and Port Philip. Rivoli Bay was regularly surveyed, and its soundings laid down.

The act for constituting the portion of New Holland, called South Australia, into a British province was passed in August, 1834, and, according to the commissioners' reports, printed. "The colonization of southern Australia will be an advent of mercy to the native tribes. They are now exposed to every species of outrage, and treated like cattle of the field: they will, in future, be placed under the protection of British laws, and invested with the right of British subjects. They are now standing on the verge of famine: they will obtain a constant and an ample supply of subsistence. They are not attached to the soil as cultivators: they do not occupy the natural pastures, even as wandering shepherds: they are without the implements of the chase, which belong to hunting tribes; and, with respect to industry and the possession of property, they do not appear to manifest the instinctive apprehensions of some of the inferior animals. They will now be lifted up from this degradation: they will be gradually reconciled to labour, for the sake of certain reward: they will be instructed in the several branches of useful industry; and they will possess, in their reserves, property increasing in value as the colony expands. Colonization, thus extended to South Australia, though it should do nothing for the colonists and nothing for the mother country, would yet deserve, in its influence upon the aborigines, lord Bacon's character of a blessed work."

The first vessel which sailed for it, then without a single colonist, left London in Feb., 1836, and before the 1st of May was succeeded by two or three others, which conveyed the staff for surveying the coast and selecting a site for the principal settlement, besides persons to make preparations for the convenient reception of emigrants. The site of the first town was chosen on the eastern side of the gulf of St. Vincent; which is described as without an island, rock, reef, or sand bank, and affording at all seasons good and safe anchorage. Here the city of Adelaide, the capital, situated on the river Torrens, has arisen with amazing rapidity. In less than five years the rental of the houses in Adelaide amounted to 20,000*l.* year.

Its earlier progress is thus described:—"There are sprinkled up and down the place a few substantial buildings; one belonging to the company on an enormous scale, another good brick house to Mr. Hack, another to the enterprising Mr. Giles, one to Mr. Thomas, and a couple of new taverns. The rest of the dwellings are made of very slight materials; and the number of canvass tents and marquees give some parts of the settlement the appearance of a camp. Most of the new comers settle down on what is called the park lands, where they are handy to the little rivulet; and they run up a Robinson Crusoe sort of hut, with twigs and branches from the adjoining

forest; and, the climate being fine and dry, they answer well enough as temporary residences\*."

Another traveller thus describes Adelaide:—

"The first view, or in fact any view, you obtain, reminds one of the miserable huts that we see in an extensive brick yard in England, it being built after that fashion. I had read, a few days ago, of the various names of the streets; such high-sounding names—this square and that square, such a terrace and such a street—that I could not but fancy my sight was suddenly failing me, when I strained my eyes in vain to see either square, terrace, street, house, or even any thing to lead to the conclusion of there ever having been any. Two or three people were jogging along together, talking calmly of bullocks, when one would have expected to behold them at a public thanksgiving for their own preservation from the mighty earthquake which had doubtless suddenly swallowed up the once noble city of Adelaide†."

It is obvious that the last of these statements, however true, is not wholly devoid of satire. Great improvements have taken place since the period referred to; and there is no reason why, in course of time, Adelaide should not become a populous and well-built city. There are several places of worship connected with the church, as well as others. It is to be hoped, however, that, in due season, a regular establishment will be formed, under episcopal superintendence, and that the bishop of Australia will be relieved from a portion of his diocese, far too large.

The following remarks forcibly illustrate the above statements with reference to the stability of missionary exertion:—

"In every society intended for permanence there must be regimen and order. The Christian system can no more prosper or continue without them, than the frame of this visible world without the controlling care of its great Maker.

"In providing for the success and stability of our missions, under God, we are bound to adopt the rule which his warning word supplies, sanctioned as it was by the practice of its first teachers, and by the church catholic, without exception, for many hundred years afterwards. Episcopacy is that rule; and all experience proves that it cannot be departed from without risk and imminent peril. Steps have been at length taken in the right direction, because in the line of scriptural practice and example. And, bearing in mind the divine blessing hitherto seemingly vouchsafed, we should rejoice with lively and thankful joy at the addition made to our colonial bishoprics, and at the provision thus secured for the discipline as well as for the worship of the church. Henceforth that church will stand forth in her perfect character, and in all her completeness and integrity, exhibiting the beauty, and, as we trust, the blessed influence and effect, of apostolic order combined with apostolic doctrine; thus affording the best safeguard and assurance for the transmission and perpetuation of both ‡."

The site of Adelaide is well chosen as to the healthi-

\* James's "Six Months in South Australia."

† Leigh's "Travels and Adventures in South Australia."

‡ Sermon preached by the bishop of Hereford, at St. Paul's cathedral, at the 143rd anniversary of the Society for the Propagation of the Gospel.

ness of the situation, but it labours under the disadvantage of being six miles from the harbour, betwixt which and the town the carriage of goods is very expensive. The harbour is perfectly safe for shipping; but the bar at the entrance prevents very large ships from entering. The great objection to the site of the town is the want of good water, which can only be obtained by boring to the depth of about forty feet, or taking it from the Torrens, which resembles stagnant pools in the dry season.

Spencer's Gulf is very much larger than Gulf St. Vincent. It runs nearly 300 miles into the interior. It abounds with flat fish. Near the top of it stands Port Lincoln, which was overlooked at the first survey; but the site soon began to excite attention, as peculiarly well suited for agriculture.

"Abundance of the purest water was found at depths varying from two to eight feet, and, in some instances, flowing in a stream over the beach. The district is watered by two rivers, the Tod and the Hindmarsh. Besides the above advantages, there were discovered beds of excellent oolite or freestone, not inferior to that found at Bath, which is expected to become an article of export to other parts of Australia. Lime was very easily obtained; and the red gum tree, which is well adapted for building purposes, grew in abundance in the vicinity. With the exception of iron, materials of the best quality for building were all found on the spot; and the houses at Port Lincoln are the best and most substantial in South Australia.

"In May, 1841, upwards of thirty houses had been erected; and in March, 1840, there were nearly sixty inhabited houses, besides others that were not completed. Generally speaking, the settler in a new country is glad at first to obtain the shelter of a log-house. The population of Port Lincoln, in May, 1840, was about 270; but it has no doubt since increased in an equal proportion with the increase of houses, and probably at the present time may contain five hundred inhabitants. A church has been built, an infant school established, and a newspaper is published weekly. Agricultural and pastoral pursuits are carried on in the 'bush,' that is, in the unsettled parts of the district, where there is a tract of fertile soil of considerable extent, quite sufficient to support a large town at Port Lincoln; and there are besides some excellent sheep-walks and rich and beautiful tracts adapted for pastoral pursuits. Besides these resources, the town of Port Lincoln will derive the means of prosperity and wealth from the whale fishery, as it is well adapted for becoming an outfitting port for this species of enterprise; and there are good nautical reasons for its claims as the best shipping-port for oil to Europe for the whole of the western coasts of South Australia, which abound in stations favourable for carrying on the fishery\*."

On the subject of the productiveness of the soil, Mr. James says: "There is more good soil than will be required for many years to come. It is generally composed of a rich loam, averaging about nine inches thick, on a substratum of coarse calcareous rock, and,

through the whole extent the plains round the settlement, gives evidence of having been, at no very remote period, covered by the sea; every stone you pick up being a part of the rock, and exhibiting a congeries of little shells. Over the hills the soil and vegetation are still finer; and the author visited a tract of country between the mountains and the mouth of the Murray, that seemed to contain nearly 100,000 acres of excellent rich soil, in many places ready for the plough.

"The only thing that it requires is ready money to begin with, and the strictest attention afterwards to the sheep, with personal superintendence and constant dressing when diseased. With this, and a good look-out after the wild native dogs", there is a fortune to be made in any part of South Australia by sheep-farming. When deaths are heard of, it is generally, in nine cases out of ten, traceable to some neglect—either allowing the sheep to feed on improper pasture, not shifting the folds, or a general system of bad management. Under such inattention, sheep property is the very worst property a careless settler could possibly dabble in; and they ought not, in that case, to be meddled with.

"If the settler will be satisfied to follow his own sheep, they will give him a good return; and he need have nothing to buy but his stock. There is plenty of grass at present in the interior; and grass costs nothing. With care and attention, and living the life of a hermit for five or six years, following, dressing, and shearing his sheep himself, buying nothing, building nothing, owning not a brick nor an acre of land in any part of the colony, such a young man will do. With a resolution of this kind, and never coming into the miserable town, or mixing in its miserable pursuits, success will be certain, though slow at first." Above all let him beware of Australia's curse—drunkenness:

The great want of the colony is rivers. The largest is the Murray, described by Mr. James as being, for the last two hundred miles of its course, nearly as broad as the Thames at London bridge. On the banks are several fine alluvial flats, at present covered with reeds, but capable of being made to yield abundant crops. These are nearly on a level with the river, and could be irrigated at any season. The Murray delivers its waters into lake Alexandrina, which also receives the waters of the Hindmarsh; and from thence to the sea the river is broad and deep. The next river is the Torrens; on the banks of which stands Adelaide, the capital of the colony.

The accounts of the actual state of the colony are so very contradictory, that it is almost impossible to form any just conclusion on the subject.

\* This dog is called *dingo*. It inhabits Australia, though not found in Van Diemen's Land. They are very like to, and are often mistaken for, wolves. They are sometimes domesticated by the natives; but they exist wild in the remoter districts, hunt in packs, and are sadly ruinous to flocks of sheep. It never barks, but growls loudly, and will not associate with other dogs. It is generally of a sandy red colour.



## TRINITY COLLEGE, PERTHSHIRE.

A SEMINARY of "religious and useful learning," in which the rising generation of the members of the Scottish episcopal communion might receive the advantages of sound education in connexion with the principles and in accordance with the doctrines of that church, had been long an important desideratum. Schools, under the superintendence of eminent teachers, from which have emanated men of no mean account, are indeed not wanting; and that the universities afford opportunities of a first-rate education, the high standing and, in not a few cases, the widely extended fame of the professors, are a sufficient guarantee; an education, too, cheap as well as excellent, and placed within the reach of a class of persons which could scarcely be enabled to obtain it in other countries. Still there lacked one thing, that the education should be in accordance with the doctrine and discipline of the episcopal church. The ground was taken—the only safe one—that no real knowledge can exist apart from religious, that no system of education can be complete which does not comprehend instruction in the word of God.

With these views, and acting on these principles, between three and four years ago several influential members of the Scottish episcopal communion formed themselves into a committee for the furtherance of such an institution; and the design they had in view will best be understood from the prospectus issued:

"It is proposed to found, in a central part of Scotland, north of the Frith of Forth, and removed from the immediate vicinity of any large town, a college, to be called 'The College of the Holy and Undivided Trinity,' which may receive and board a large number, say ultimately from 150 to 200, of youths from eight to eighteen years of age; and also afford a sound clerical education to young men destined for holy orders, of whom a considerable number, in addition to those required in Scotland, may be usefully employed in supplying the demands which are now made for clergymen in the British colonies.

"It is intended that the institution shall provide exhibitions or bursaries, to be conferred principally on boys likely to become divinity students.

"It is anticipated that, by the means proposed, parents would be enabled to secure all the advantages of a liberal and scientific education, at a very moderate rate, varying probably from 50*l.* to 80*l.* per annum, according to the age of the scholar. They would also escape the great evil of separating specifically religious from general education, and would feel that, on leaving home, their children would continue to enjoy some of its best blessings.

"Such an institution must of course be placed under a clergyman of very high character and attainments, together with assistants, who will thoroughly comprehend the design, and imbue all the details with a religious spirit. It is also contemplated to provide instruction in classical literature, mathematics, and those branches of mental and natural philosophy usually comprehended in academical courses."

To this proposal, by a synodal letter, dated Edinburgh Sept. 2, 1841, the Scottish bishops

not only gave their consent and approbation to the institution, but also recommended its zealous promotion and support; declaring at the same time, "solemnly and explicitly, that we are moved by no feelings of rivalry towards any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian church."

The committee also properly and wisely deemed it right to publish a statement, from which the following is an important extract:—

"The committee desire to take the present opportunity of saying that their object is perfectly plain and straightforward. They utterly disclaim any peculiar or party views: they have no purpose beyond that which is plainly set forth in the printed statement. They have received the sanction of, and are acting in concert with, their bishops; and they have the utmost gratification in stating that, having submitted their proposals to the archbishops of Canterbury and York, they have been favoured with the approbation and encouragement of those prelates. The committee believe that, taken in connexion with the synodal letter of the Scottish bishops, the names of these venerated prelates will afford the best guarantee that the individuals who now come forward earnestly entreating, on behalf of 'Trinity college,' the support of all who take an interest in the episcopal church of Scotland, have no object in view but that of promoting her best and dearest interests."

Such are the objects in view in the foundation of Trinity college, and such the principles by which the institution is to be governed. No jealousy, therefore, can exist in any quarter; least of all, assuredly, on the part of the presbyterian establishment.

Although upwards of 30,000*l.* will be required for the erection of the college, still, more than 20,000*l.* having been raised, it was deemed advisable to commence the building. Accordingly, a site having been granted by the kindness of Mr. George Patton, of Cairnies, in the county of Perth, the committee adopted a design, and entered into contracts for the execution of such a portion of the plan as may be essentially requisite for commencing the operations of the institution, reserving to a future period its completion. The buildings are now in progress\*.

The whole mass (as the illustrative engraving shows) will enclose a quadrangle, with cloisters; on the south side, presenting externally a blank and buttressed wall, with a gateway in the centre. On the west extends a range of picturesque building, considerably varied in the details, and mediæval in character; with a main entrance and fine gateway tower. Buildings of similar but subordinate character form the north side of the quadrangle. On the east are the hall and library, the former, as the design seems to indicate, surmounted by a louvre. At the south-eastern angle, and almost external to the general arrangement, stands the chapel; a beautiful building, with a fine tower and spire at the north-western angle, and in a line with the southern range of cloisters, and on the north with the

\* Subscriptions are received by W. P. Dundas, esq., or W. S. Walker, esq., treasurers and secretaries; or by Charles G. Reid, esq., joint-secretary, Edinburgh, or Edward Badeley, esq., Temple, London.

library. The whole is strikingly beautiful, conceived in good taste, and forming a new object of attraction in a part of the country abounding with much rich and varied scenery, a visit to which rarely fails to excite the admiration of the tourist. The chapel, library, and hall, are early English; but, with excellent judgment, the architect (J. Henderson, esq.) has designed the rest of the building in a later and more domestic style, yet quite collegiate in its whole aspect.

The notice is purposely brief, as further reference will be made as the buildings increase and the institution becomes more fully established. What is here stated is intended merely as descriptive of the accompanying sketch.

## MISSIONARY RECORDS.

## No. IV.

"Hark! what mean those lamentations,  
Rolling sadly through the sky?  
'Tis the cry of heathen nations,  
'Come, and help us, or we die!'  
Hear the heathens' sad complaining:  
Christians, hear their dying cry;  
And, the love of Christ constraining,  
Join to help them ere they die."

CEYLON.—"*Neura Ellia*, Nov. 19, 1844.—On the 5th of October I went from hence to Badulla, and preached there on the next day, which was Sunday. I then started with Mr. Fowler for Batticaloa, on the eastern coast of Ceylon, where we arrived on the following Friday. The distance from Badulla to Batticaloa is a hundred miles. We rode on horseback over the most dreadful roads; indeed, they were no roads at all, but rough bullock or elephant tracks, leading over immense rocks, through beds of rivers and thick jungles. \* \* At Mandoor, twenty miles from Batticaloa, we came to a lake; on which we sailed in small native canoes, called 'dhoneis,' to Batticaloa. Imagine a large sheet of water, extending some thirty or forty miles, surrounded by native villages, with innumerable palm and cocoa nut trees, as well as cotton and cinnamon bushes, and encircled at a distance with the conical mountains of Bintenne and other provinces in the interior. We were seven hours on the water, and at last reached Batticaloa in safety. \* \* I stayed there till the following morning with a Wesleyan missionary, Mr. Purgster. There are two Wesleyan missionaries at Batticaloa. The people there, as well as in the whole of the eastern and northern provinces, speak Tamil, and are in all respects similar to the natives of the opposite coast of India; and there is one particularly interesting tribe connected with the Batticaloa mission, namely, the 'Veddahs,' in the wilds of Bintenne. Until about twenty years ago, these people were as wild as the rocks and glens among which they dwell: they lived in trees and the clefts of rocks, went perfectly naked, ate insects and raw vegetables, and ran away frightened and alarmed at the sight of an European; but, now, by the blessing of God on the exertions of Mr. Stott (another missionary) and his fellow-labourers, they are civilized and 'Christianized.' Schools have been established among them: they now live in villages, and have neat houses to dwell in: they are clothed, and in their right mind; and

many of them, we may hope, have learned 'to love the Lord Jesus Christ.' Schoolmasters and native teachers always live among them, and they are visited periodically by the missionaries at Batticaloa" (Rev. H. Van Dadelzen, late a Worsley scholar at King's college, London).

NEED OF LARGER PASTORAL AID.—Notwithstanding all the recent efforts made in England, a vast amount of spiritual destitution still exists; and in every manufacturing and populous town there are thousands and tens of thousands who are living (amongst ourselves) without God in the world: That a blessing from on high has attended those efforts the following facts will attest. A grant from the "Pastoral Aid Society" secured the residence of a clergyman in a place of 1,400 inhabitants, with scarcely an exception poor miners and colliers, who had no pastor to care for their souls. He now states in his report: "I cannot rightly estimate the blessings that have resulted from your grant. \* \* Should it please God, in his inscrutable wisdom, to allow similar scenes of riot and blasphemy to be acted over again in these parts, I trust your committee will then see the result of their well-deserved aid in the inclination of the people rather to assist the authorities than to join the rebellious, and in the deaf ear which I believe they would turn to all the designing and artful advice of the infidel and the chartist. \* \* Without your grant, there could not have been a resident minister; and, consequently, all the children in the schools, who have left or are about leaving to enter service, would not have received the blessing of a sound religious education; nor (humanly speaking) would the good seed have been sown in their hearts, as I trust and believe it has been in some of them; neither would those who have departed this life have had their sick and dying beds cheered, as I trust they have been, by the consoling words of the minister, pointing them to the "Lamb of God, which taketh away the sins of the world." Neither would those who have been sick and recovered have been able to testify, as I think many can, that, through God's blessing on his humble instrument, their sickness has been blessed to their soul's good, and that it has been good indeed for them that they have been afflicted. \* \* A moral influence is being spread throughout this scene of vice and desolation. The people think more of their duty, and look on crime and sin in a different light to what they did. Doubtless, God, in his own time, will give a more direct blessing on his word. I am sowing, I trust, good seed—"Christ and him crucified:" another, perhaps, may reap the fruit of my labours."

LAY AGENCY.—The pastor of a flock of 16,000 souls bears the following testimony to the value of lay agency:—"By means of your grant I have been enabled to employ a second lay assistant, by whom I am increasingly acquainted with the state and awful wants of my immense parish. When they return and give me the accounts of the people they have visited, my heart often sinks within me at their reports of the heathenish state of so many within the sound of the church-going bell. Forty only out of a hundred families are living and professing no religion, owning

no place of worship. What helps are needed for the overburthened clergyman! And such are supplied in some degree by your society. \* \* My parish contained by the last census 16,000 souls, and is rapidly increasing in population: without the valuable assistance of my scripture-reader, I should be worn down. \* \* I have to thank God that, by his valuable instructions, many dark and lost sinners have been brought into the fold of Jesus. One instance is as follows. It had pleased God to convince a poor woman (suffering under an incurable disease) of sin, under my ministry; but I had never known of her, being a unit among the sixteen thousand in my parish. My lay assistant heard of her, visited her, spake to her of Jesus, of salvation through his blood, directed her attention to suitable portions of scripture, and was the happy instrument of bringing her to a believing heart. She still lives in suffering, but in peace; worn down in body, but supported in soul; and I fully believe that she will be one of the 'joy and crown' of my valued lay assistant in the day of the Lord" (Pastoral Aid Society's Paper).

THE VAUDOIS.—"*Gilly's Labour of Love*.—An institution for the elementary education of young men designed for the ministry, for providing more efficient schoolmasters, and for supplying a higher grade of instruction to others, whose parents might desire it, than could be obtained in any existing schools, had long been a desideratum. There had been a grammar-school of ancient date, to which Cromwell, by the advice of Milton, granted a contribution of twenty pounds per annum, and which had since been supported chiefly by annual remittances from Holland; but the instruction communicated, though it did full credit to the master, whose salary scarcely exceeded thirty-five pounds a-year, was necessarily defective; and it had long been the desire of the pastors and other friends of education to see a more efficient establishment in the valleys. Their poverty, however, presented an insuperable barrier to the realization of their wishes; and matters might have dragged on in the old way, if it had not been for the attention given to the subject by the rev. Dr. Gilly, now prebendary of Durham; whose efforts to promote their cause have been crowned with abundant success. It was one of the principal objects of that gentleman, on his second visit to the valleys, to institute such inquiries as should enable him to proceed with the appropriation of the munificent sum of five thousand pounds, which he had obtained from a private source, and over which he had the sole and absolute control. The result was the erection of the college, the site of which is well chosen" (viz., at the village of St. Margarita, west of La Tour). "It stands over the middle of the valley, surrounded by a beautiful landscape, and enjoying the benefits of a pure and healthy atmosphere. Liberal offers both of ground and money were made, especially from the parish of St. Jean; but, when the subject was referred to a committee convened from the several valleys, it was finally determined that the present locality should be chosen. The foundation was laid in 1837, and the whole is now complete, with the exception of the gates; which, it is to be hoped, for the honour of the institu-

tion, will soon be supplied. The number of pupils at present in the college is fifty. They remain six years; after which, those who are intended for the ministry proceed to the universities of Lausanne, Montauban, and Berlin, or to the theological seminary at Geneva. \* \* \* A bursary of 100 francs each is allowed to ten students from the parishes most distant from Latour, and is given to the most meritorious candidates presented by those parishes. \* \* The only branches permitted by government to be taught in the college are the classics, belles-lettres, mathematics, and geography. Both theology and philosophy are strictly interdicted by government; but the absence of the former is more than compensated by the biblical lectures delivered by the professors, in which divine truth is taught, not as a pure science, but in its practical bearing upon the heart and life of the pupils. The religious training of the young men is well secured in the hands of their present tutors, whose integrity and piety guarantee conscientious attention to whatever is requisite to render it efficient. The lecture-rooms are large and airy, and well adapted for the purposes of the institution, and in the upper story is ample accommodation for those students who board in the house" (Henderson's "Vaudois," 1844).

THE VAUDOIS.—"*Divine Worship*.—The first thing that strikes a stranger, on entering the temples of the Vaudois, is the perfect contrast which their services present to those of the church of Rome. Here are no visible objects of worship, no mediating priests, no splendid vestments, no gaudy or childish ceremonies, no pompous processions, no trumpery relics of paganism; but all is simplicity, decency, and order. The pastor and the reader are the only persons who officiate in the congregation, and contribute to their edification. Instead of a magnificent altar, decked with gold and silver and precious stones, towards which the worshippers are to turn, or before which they are to prostrate themselves, there is only a plain table in the pew before the pulpit, from which the elements of the Lord's supper are dispensed to the communicants. Instead of mass-books in an unknown tongue is the bible in a language which all understand, and of which copious portions are read at each service. Instead of chaunting-priests, singing-boys, pealing orchestras, and ignorant multitudes gazing and listening with silent and superstitious admiration, we find the whole congregation celebrating in full and intelligent chorus the praises of Jehovah. And this simple worship—which reminds us of that of the primitive Christians before the fathers broke in upon its integrity by the addition of rites and ceremonies of their own invention—there is every reason to believe, is pretty much the same that has obtained in the valleys of Piedmont from ancient times. \* \* Of the present Vaudois ministers I feel warranted to affirm, from my own personal intercourse with them, and from the testimony borne by themselves mutually, and by others, that they are sound in the faith, and that in none of their pulpits is 'another gospel' to be heard" (Henderson's "Vaudois," 1844).

FRANCE.—The blessing which has attended the

diffusion of the gospel in this land may be inferred, not measured in its breadth and length, by the subsequent facts. In the year 1815, there were 404 protestant ministers; in 1830, 527; in 1843, 677; and at this moment, upwards of 700. The public grant made for the support of the protestant church was, in the days of the empire, 12,000*l.*; from 1815 to 1830, 19,040*l.*; and in 1843, 49,160*l.* The number of protestant churches has proportionably increased: there are, however, 110 communities which yet need them. The number of protestants is estimated at 4,000,000, or about 9 only in every 100 souls\*.

GERMANY.—*The new Church of Apostolical Christians.*—The rev. J. Czerny, who, with the excellent Ronge, is at the head of the extensive secession from Rome which is taking place in the north and east of Germany, and establishing a new branch of Christ's church, denominated the "Apostolical Catholic Church of Christ," tells us in his "Apology for Dissent from Rome," that, after having taken the foremost place as a pupil in the grammar-school at Brombey (Western Prussia), and in the gymnasium at Corictz, he was admitted into the episcopal seminary at Posen. Here misgivings and doubt began their work in his heart: he gave himself up to a deep and assiduous study of theology; but being startled at certain dogmas in the Roman schollasts, he was compelled to examine them by the light of holy scripture. And now he began to discover, though as yet dimly, that the pure word of the gospel had been corrupted by human interpretations. After zealously prosecuting his biblical investigations for several years he arrived at the ultimate conviction: 1. That "the pope is not a power ordained of God; but that it is quite opposed to Christ's doctrine to recognise a priest as lord and master. And, 2. That the institution of a hierarchy is, in many points, contrary to the spirit of Christ's teaching: first, inasmuch as the setting up of mediators between God and man is unchristian, and subversive of the one only mediation of Jesus Christ; secondly, that there is no scripture warrant for auricular confession and absolution from sin by human priests; thirdly, that celibacy is not only an anti-Christian law, but a law immoral in its effects, and destructive of chastity and pure manners; fourthly, that to forbid mixed marriages is an anti-Christian practice; fifthly, that the worship of images and relics is anti-Christian; sixthly, that services in a tongue unknown to the hearer are contrary to Christ's commandment; and, lastly, that the rites at the Lord's supper, as practised by the Roman catholic church, are equally opposed to the divine commandment. He further affirms that the body of its priesthood is not hallowed by the Spirit of Christ; but that it is overruled by a bigoted spirit of caste, which causes its members to forget that they are all brethren, and have all an equal share in the kingdom of God." Under these convictions, Czerny renounces his office as a Roman catholic priest. "But," he adds,

\* We have reason to believe, from what we have heard and read, and from our own personal observation, that the French protestants are returning to the purity of the ancient faith. A few years ago protestantism in France was almost another name for infidelity. We are thankful to God for the change.—Ed.

"let me not be misunderstood. I abjure my allegiance to the pope, and the errors of the hierarchy of Rome; but I remain a catholic Christian and a catholic priest. I will not become a Lutheran, a Calvinist, a Memnonite, or a Græco-Christian: I will abide as a catholic, in accordance with the word of holy scripture, and the commandment of Christ and his apostles: I am and will continue to be an apostolical, catholic Christian, and an apostolical, catholic priest. Henceforward, I will not be a servant of the pope and his errors, but, by God's grace, a servant of the Lord God Almighty, and of his divine doctrine. My firm trust is in the Lord, in my own rights, and in my dear flock."

#### SABBATH MEDITATIONS.

No. XLIII.

APRIL 20.—FOURTH SUNDAY AFTER EASTER.

Morning Lessons: Deut. vi.; Acts xvii.  
Evening Lessons: Deut. vii.; 1 Pet. iv.

"Paul, as his manner was, reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead."—Acts xvii. 2.

*Meditation.*—"The things which have not holy scripture for their warrant may as readily be despised as proved" (S. Jerome). "The scriptures are the light of the scriptures: one scripture expoundeth another unto him that studies them with a willing mind, and calls upon God in continual prayer; for he giveth his Holy Spirit to them that seek unto him for it" (S. Chrysostom). "The word of God knoweth no mere oblations or sacrifices for sin, but one only, which Christ himself offered, never more to be offered (Heb. vi., ix., x.). It were good for men to 'agree with their adversary,' the word of God, 'now, whilst they are in the way with it; lest,' if they linger, it 'should deliver them to the Judge,' even Christ, who will 'commit them to the jailor, and so they shall be cast into prison, and never come out thence till they have paid the uttermost farthing' (Matt. v.)—that is, never" (Bradford).

*Prayer.*—O God, the fountain of truth and giver of wisdom, endue us plentifully, we pray thee, with thy benediction and Holy Spirit; that we may reason within ourselves of the scripture of salvation, and inquire and search diligently of the grace that shall come unto thine adopted ones, even life eternal by thy dear Son; verily that Jesus which is preached unto us, who hath suffered and risen again, even Christ the righteous. O nurture us, as new-born babes, with the sincere milk of thy blessed word, that we may indeed profit thereby: strengthen and uphold us, lest thou shut us out by reason of unbelief, and we fail to enter into his rest, where is freedom from sin, and joy and peace for evermore. To this end, all-merciful Father, may it be the delight of our hearts, not only to believe with a steadfast and unwavering faith, but to consort and edify ourselves, as did the great multitude of devout Greeks, with those only who are dear unto thee and accepted, as of thy justified household. Be thou, Lord Jesus, the light of our understanding, the way of all our footsteps, the life of our souls. Be thou, dear Saviour, a king to rule over us; and subject unto the dominion of thy righteousness our every thought and will, our every desire and lust, which would rebel against thee. Convert us so entirely

unto thy love and obedience, that, receiving thy word with all meekness of mind, we may know and feel that thy kingdom is not of this world, but a throne for ever and ever—that a sceptre of righteousness is the sceptre of thy kingdom. O, enable us to lay aside the burthen of our fleshly and worldly affections, and exchange every earthly yearning and sordid affection for thee and heaven.

To thee we cry, O sanctifying Spirit! O regenerating purifier of souls! Warn us continually to flee from the wrath to come. Bring forth and ripen in us fruits meet for repentance: purge us of the gall of bitterness, and free us from the intolerable bonds of iniquity. Dwell in us, that we may live only in thee and by thee. Take, O take us, both in soul and body—both in the inward and the outward man—all to thyself; and make our hearts thy holy temple and continual abiding place. Yea, to thee do we cry, "Cleanse our hearts from every secret fault," from all their corruptions and defilements, and especially keep thy servants from open and presumptuous sins, lest they get the dominion over us, and, having lived unto the flesh, lest we die everlastingly.

Forsake us not, O holy, blessed, and glorious Trinity! Turn not thy face from us; but save us from the deep waters, and keep our hearts looking for and hastening unto the coming of the Judge eternal; that, having passed our days here below in all holy conversation and godliness, we may, in that day, be found ready and our lamps burning. And then, "Come, Lord Jesus, come quickly." Amen and Amen. S. K. C.

APRIL 25.—ST. MARK'S DAY.

Morning Lessons: Ecclus. iv.; Acta. xxii.  
Evening Lessons: Ecclus. v.; 1 John i.

*Meditation.*—"St. Mark was evidently of a gentle spirit, disposed rather to obey than to govern. In the meekness of the gentle evangelist all may see how greatly they may honour God, though destitute of those commanding qualities which the world, and too often the church itself, admires. There is nothing in holy scripture—not a sentence, not a word—to inflame ambition and the love of power; but there is many a solemn admonition that we be not many masters, many an awful warning of the danger to which those are subject who love to govern" (Marsden).

*Prayer.*—O Almighty God, who hast been graciously pleased to enlighten and instruct thy church by the heavenly truths and doctrines set forth by thine evangelist, St. Mark, vouchsafe to us, we beseech thee, such gifts and graces as may be meetest for our several vocations, and enable us to be the humble but blessed means of magnifying thy holy name and extending the dominion of thy glorious gospel. And so stablish us in the faith of its divine truths, that we be not, like children, tossed to and fro, and carried about with every wind of vain doctrine, but that we may shew forth their sweet savour by our lives and conversation. Help us, that we be not ashamed to confess thee and thy word here; so that thou mayest not be ashamed to confess us, by the witness and merit of thy Son, Jesus Christ, in thy kingdom of glory. Amen. S. K. C.

## ON THE OBSERVANCE OF THE SABBATH:

### A Sermon,

BY THE REV. THOMAS BEST, M.A.;

Incumbent of St. James's Church, Sheffield.

ISAIAH lviii. 13, 14.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

God's laws are commandments, with promise. Duties are, at the same time, privileges. The right way is always the good way; and a course of obedience to the divine will is ever found, in the very measure in which we walk stedfastly in it, the path of pleasantness and peace. These observations apply with especial truth and force to the law of the sabbath. God blessed the day when he sanctified it. A peculiar benediction rests upon this portion of the week; and, when the Sovereign Ruler decreed its holiness, he also pronounced its happiness. The right observance of the sabbath-day, therefore, can never fail to bring a blessing with it. Observation and experience have ever confirmed the truth of God's word in this, as in all other particulars; and no part of our obedience to the divine will is so visibly marked with the divine approbation, or has been so plenteously rewarded, as a conscientious care to "remember the sabbath-day, to keep it holy."

Now, dear brethren, considering that this is a duty which returns every seventh day throughout our whole lives, and that such important consequences are connected with it, surely it must be our wisdom not only to make it a frequent subject of thought and self-examination, but also to ascertain, so far as we may be able, wherein consists the right observance of the sabbath, such an observation of it as we may reasonably hope will be attended with the blessing of God.

It is a very just remark of the celebrated lord Bacon, that "it is an easy thing to call for the observation of the sabbath-day; but what actions and words may be done on the sabbath, and what not, and to set this down, and to clear the whole matter with good distinctions and decisions, is a matter of great knowledge and labour, and asketh much meditation and conversing in the scriptures, and other helps which God provided and preserved for instruction."

Now, it is my desire to assist you in attaining to this necessary knowledge; looking

for that help and blessing of God, without which such a desire can never be brought to good effect. And, from the words which I have read to you, let us consider—

I. The duty; and,

II. The promise.

1. The duty is thus stated: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Before we proceed, let us carefully note that this is God's own comment upon the fourth commandment: it is the way in which he would have us to "keep holy the sabbath-day;" and, further, that the fourth commandment forms a portion of his moral and immutable law, and is of equal obligation with every other precept of the decalogue; and that, so far from repealing this law of the sabbath, our Saviour simply freed it from the absurd glosses of the scribes and pharisees, and left its obligation, not only in its original force, but strengthened by the consideration of all the blessings of redemption, sealed and secured to us by his resurrection from the dead upon what is now the Christian sabbath, and especially distinguished by the title of "the Lord's day." "The sabbath-day" and the Lord's day—the day of God's rest from his work of creation, and the day of Christ's resurrection from the dead—are now the same; and thus the observance of it is enforced upon us equally as creatures and as Christians, as inhabitants of the world which God created and made, and as candidates for the life and immortality which Christ brought to light through the gospel.

Let us, then, proceed to consider what is the right observance of the sabbath-day, according to the mind and will of him who sanctified it, that is, separated it from all common uses, and set it apart for holy and sacred purposes: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day."

Now, here let us carefully mark that doing "our pleasure"—our will—on God's holy day is treading upon it, trampling it under foot, treating it with contempt. The things which we will and please to do may not be sinful or unlawful in themselves: they may be occupations in which we are at perfect liberty to follow our own inclinations, and please ourselves, at any other time; but, if we just choose for ourselves what we will do on the sabbath-day, and how we will spend it, then, by that mere act of doing what we

please, without taking into account the nature of the things which we please to do, we dishonour and profane the sabbath, we insult the institution, and do despite to the authority which appointed it.

This, then, is the first point to be noticed with respect to the observance of the sabbath. It is, says God, "my holy day," the day which I have hallowed for myself, which I have reserved for my own. We are no more at liberty to determine for ourselves how we will employ the sabbath, than the Israelites were at liberty to determine for themselves to what uses they would put the tabernacle, or the temple, which had been built and sanctified for God, according to his direction and for his own peculiar service; and, by regarding any of the sabbath hours as being at our own disposal, we are guilty of the same profanation with which the Jews would have been chargeable, had they determined to do their pleasure with respect to the uses which they would make of God's holy habitation, respecting which he had said, "This is my rest for ever: here will I dwell."

We cannot, then, consider the sabbath-day in its true light, unless we regard it as not at all our own, but altogether God's; and, therefore, not to be spent as we will, but wholly as God has willed and commanded.

Let us suppose, then, that we have turned away our foot from trampling upon God's day, by consulting our own will and inclination as to the way in which we employ it, and are wishing and waiting to know what is the will of God concerning it, and what it is his pleasure for us to do.

The text thus proceeds: "And call the sabbath a delight, the holy of the Lord, honourable." To call anything is to give it a name corresponding with its nature, or to describe it by its qualities. We are to call the sabbath "a delight:" we are to call "the holy of the Lord," that is, the holy day of the Lord, "honourable." Here, then, are two properties of the sabbath, two points of view in which we are to regard it. It should be distinguished from other days by the peculiar delight which it affords, as well as by the pre-eminent dignity with which it is invested. God's sabbath should be called by us "a delight:" the holy day of the Lord should be called by us "honourable." These two terms express what the sabbath really is, and what it ought to be in our estimation and experience.

Now, the honour to be paid to the sabbath is our part: the delight to be found and felt on the sabbath is God's part. And the text proceeds to show that, if we, for our part, honour his day, God for his part will surely

keep and perform his promise of making it a delight: "And (if thou) shalt honour him" (rather it, that is, the sabbath, the Hebrew pronoun signifying both "him" and "it")—"and if thou shalt honour it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." This is our duty. After which, comes God's promise: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." In other words, if thou wilt call the sabbath "honourable," distinguish it with those tokens of honour which belong to it, then shalt thou also call it a "delight." God engages that, if we dignify the sabbath, we shall delight in the sabbath; that, if we do honour to "the holy of the Lord," it shall impart happiness to us.

Let us, then, carefully consider the way in which we should "honour" the sabbath. "And shalt honour (it), not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Now, what is said to be "our own" is evidently distinguished from what belongs to the sabbath. It comprehends whatever we have to do, or to delight in, which appertains to the six days' work from which God ceased, and which he had ended on the seventh day, in contradistinction to what appertains to the seventh day which God set apart and sanctified and blessed. There is, therefore, no reference in these words to sinful ways, or to unlawful pleasures; but to the appointed duties and allowed delights of the six days which God has given to us for these purposes. Heaven—the rest which remaineth for the people of God—is described in the epistle to the Hebrews as a sabbath-keeping, a sabbath-rest. The sabbath is a figure of that blessed and holy state. Heaven is a sabbath in the perfection and perpetuity of its holiness and happiness.

Now, then, "our own ways" and pleasures are those which belong to this lower creation; and which we shall have done with and leave behind us when we depart out of the world; and for these things six days are given to us. The things of the sabbath are all such things as shall be perfected and enjoyed for ever in that city of God, in those courts above, where sabbaths never end. Our own things are earthly things as distinguished from heavenly things.

These remarks will, I think, furnish us with a practical rule for determining and distinguishing what may be done and what may not be done on the sabbath-day.

"Not doing thine own ways." There is, you know, a vast variety of occupations and employments, manual and mental, all lawful and right, and more or less requisite and expedient, but which affect only our present circumstances and condition in the world. There are all the ordinary concerns of this transitory life, the necessary engagements of professional or commercial enterprise—business in all its branches—the multitudinous anxieties and affairs of the present passing world; all of which demand such a portion of attention as is consistent with our professed character as followers of Christ, and with our precarious condition as strangers and pilgrims upon earth. All these, however, are "our own ways;" they constitute those ten thousand tracks, those beaten paths in which mankind are walking according to that state of life into which it has pleased God to call them. But all these ways terminate in time: they are earthly things, the things of this life; and, when this life is ended, the memory of them is forgotten, and "there is nothing of all his labour which a man may carry away with him in his hand."

Now, on the sabbath, we are not to do "our own ways:" we must cease from them altogether; as God did from his work. They are not to intrude into the hallowed day. There are six days, in which men are to attend to all these secular cares and pursuits: the seventh day is a sacred day, dedicated and devoted to other and far higher uses. There are, indeed, some works of a secular kind which are rendered indispensable by the very condition in which God has placed us; such as the supply of our daily wants as God's creatures; and there are works of necessary kindness and charity done for the relief and mitigation of the sufferings of this present time. And these are works, the omission of which would make the sabbath a hurt or hinderance even to the most spiritual and heavenly mind. And our Saviour has taught us that it never came within the meaning of the law of the sabbath that these necessary things should not be done; because "the sabbath was made for man, and not man for the sabbath."

Now, dear brethren, where there is the "single eye," that is, the simple aim, the obedient intent to do the will of God, I think all doubts will be readily solved and difficulties disappear, and the duty be made plain by asking such questions as these: Is this secular work necessary for the supply of our daily wants, for the relief of suffering nature, for the accomplishing the will and service of God? Is it indispensable to these ends that it should be done, and done on the sabbath day? If, in the conscientious ex-

ercise of an enlightened judgment, we decide in the affirmative, then we may do such necessary things with confidence and comfort. But, even in these things, care must be exercised that they do not interfere, beyond the just and reasonable limits of necessity and charity, with the appropriate duties and employments of the day.

But I proceed: "Not finding thine own pleasure." Pleasure is here evidently contrasted with business. God has given to us not only our six days' labour and work, but also our six days' gratifications and sources of enjoyment. There are the delights of earth, as well as the duties of earth. God has, indeed, sentenced man to labour and toil; but he would not have him to be a joyless slave. He would have him to refresh his mental or corporeal weariness by seasons of ease and recreation; and for this purpose he has opened to his reasonable creatures a thousand sources of innocent and pleasurable relief in the things of time and sense. There is nature, with all her various works—the common sun, the air, the skies, and the study or contemplation of whatever of interest and delight is furnished by the earth and the heavens. And no small portion of these pleasures is open to all who have an eye to see, or an ear to hear, or a mind to enjoy the purest and the simplest of the beauties and bounties of created nature. There are also the pleasures of literature, in all their vast and various extent. There is, further, the enjoyment of social intercourse, the interchange of friendly visits, and an almost countless number of modes of refreshment, for both body and mind, which God would have us to use, as opportunity is given and need may be, to invigorate us for the more serious employments of the head or the hands. But these are "our own pleasure;" and this we are not to find on God's holy day. Mark the expression, "not finding thine own pleasure." In order to "find," we seek. "Go, find the arrows," said Jonathan to the lad; that is, seek for them. But we must not do this on the sabbath day with respect to any pleasure in our own things, as distinguished from the pleasures which are sacred and spiritual and divine. "Our own pleasure" may casually come in our way; but we must not look for it, seek it, endeavour after it, purpose it, or pursue it as our object, in any manner or measure, upon the sabbath. The pleasures which we must endeavour on this day to "find" must be such as are not of earthly origin or of man's invention, but such as will endure when the world shall be no more, and will furnish a part of the business and the bliss of the Christian's happy and eternal home.

Permit me briefly to illustrate my meaning. I will take the three sources of "our own pleasure" to which I have alluded: the pleasures of nature, of literature, and of social intercourse. Let us suppose the case of a sabbath spent in the country, when the winter is past, and the flowers appear on the earth, and the time of the singing of birds is come, and the trees are putting forth the freshness of their foliage and the glory of their blossoms, when all is beauty to the eye and melody to the ear. Now, as the Christian walks to the house of God amidst such scenes, they impart a pleasurable feeling, they add to his enjoyment: every sense is gratified. But this is not the pleasure he seeks after on this day. He does not devote his sabbath hours to the contemplation of nature's charms: the ramble for mere recreation, the holiday visit to beautiful scenery—innocent and exquisite as such gratifications are at their proper time—he knows to be excluded from God's holy day. These are things which belong to the six days: these are parts of "our own pleasure;" and, when such pleasure is our aim, when we "find," that is, seek it on the sabbath day, we dishonour and desecrate the day.

Again: a man of cultivated mind, in the books which he reads and the means which he employs, as aids to devotion and for his spiritual advancement, may also meet with what gratifies his literary taste. For example: he may exquisitely enjoy the beauty and force, the mere language of the original scriptures. But such gratification is not his purpose: if he be one who honours the sabbath, he will no more desecrate its sacred hours by literary pursuits, or by seeking to please a literary taste, than by joining the pleasurable party for the admiration of any of nature's loveliest works.

Once more: the Christian's domestic circle may be enlivened by the society of friends; and the pleasure of his sabbath employments may be heightened by such social intercourse. "We took sweet counsel together," says David, "and walked to the house of God in company, as friends." But the true Christian will not devote his sabbaths to paying or receiving visits. He will not use God's time to save his own. Mere social enjoyment will not be sought for, will not form a part of his purpose or his plan on the sabbath.

My object in these remarks is to show you the appropriateness of the expression, "not finding (seeking) thine own pleasure." We are not to set apart any portion of the sabbath for the pursuit or enjoyment of any of the pleasures of time and sense, such as God has given us to enjoy on our own days.

But further: "Not speaking (thine own) words." "Thine own" here is in italics;



it is inserted by the translators, and only encumbers the passage. The meaning is, not doing thine own ways, nor finding thine own pleasure, "nor speaking words;" that is not speaking words concerning thine own ways and thine own pleasure. The business of the week must not be the subject of the Sunday's discourse. We must no more plan and arrange schemes of pleasure than carry them into effect on God's day. Our week-day employments and our week-day recreations are not to be the topics of conversation or consultation. The ordinary intercourse and courtesies of society, the charities of life, will of necessity require many words to be spoken which are not peculiar to the sabbath; but even in these we should be on our guard against the intrusion of what is unnecessary or inconsistent with the separation and sacredness of the day.

II. And to such an observance of the sabbath, a special promise is made: "Then shalt thou delight thyself in the Lord." If we make the sabbath a holy day, God will make it a happy day. In the application of this promise to ourselves, we must suppose and take it for granted that we are reconciled to God, that we have returned unto God in repentance and faith, with a lively trust in his mercy through Christ, and, being justified by faith, have peace with God. And then, in the very measure in which we honour the sabbath, God will make the duties and employments of the day channels of joy and peace and sacred pleasure to the soul: "With joy shall we draw water out of the wells of salvation:" "Our mouth shall praise God with joyful lips." We shall be blessed in our approaches to God in his courts, "and be satisfied with the goodness of his house, even of his holy temple;" and he will fulfil in our experience those gracious words, "Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer;" and "their burnt offerings and their sacrifices shall be accepted upon mine altar" (Isa. lvi. 6, 7).

But further: "And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." This is a promise of national prosperity and temporal advancement, with a confirmation of the blessing pronounced by Isaac upon Jacob and his posterity. And, although these were shadows of better things to the Christian church, and the fulfilment of this promise is now to be looked for in spiritual and eternal blessings, yet it has frequently been testified, on observation and ex-

perience, that a holy sabbath has been followed by a happy week; and, when we honour God's holy day, we shall not fail to find that the blessing with which he distinguished the sabbath at its original institution still rests upon it, and follows it.

And now, dear brethren, permit me to commend this subject to your most serious consideration. May the convincing Spirit, the only effectual Teacher, render it profitable for reproof, for correction, and for instruction in righteousness. May you be led to examine into your sabbath habits, your sabbath indulgences, your sabbath words; and may you do this with a holy determination to regulate both your personal and your domestic observance of the day, not by the opinions and practices of others, but by the rule of God's holy word. If you do not honour the sabbath as God here requires, remember that you insult it; you tread upon it, and trample it, by every act of sabbath desecration. This duty will call for continual watchfulness, prayer, and decision. May God make each individual willing and obedient; and may every head of a family feel his additional responsibility, and resolve with Joshua, whatever others may choose to do, "As for me and my house, we will serve the Lord."

#### TREES AND SHRUBS.

##### No. XVII.

#### POISONOUS TREES OF JAVA.

##### UPAS.

"Where seas of glass with gay reflections smile  
Round the green coasts of Java's palmy isle,  
A spacious plain extends its upland scene,  
Rocks rise on rocks, and fountains gush between,  
Soft breathes the breeze, eternal summers reign,  
And showers prolific bless the soil—in vain!  
No spicy nutmeg scents the vernal gales;  
No towering plantain shades the midday vales;  
No grassy mantle hides the sable hills;  
No flowery chaplet crowns the trickling rills;  
No step retreating, on the sand imprest,  
Invites the visit of a second guest:  
Pierce, in dread silence, on the blasted heath,  
Fell upas sits."

DR. DARWIN.

THE most contradictory statements have been promulgated concerning this tree. According to that of Foersch, a surgeon in the Dutch service, at Java, in 1774, the upas grows twenty-seven leagues from Batavia, in a plain surrounded by rocky mountains, containing a circle of ten or twelve miles round the tree, completely barren. Nothing can exist in its vicinity. Birds and beasts, who approach it, perish. Around it, to a great distance, the ground is covered with bones. Criminals are employed to gather from it the gum in which arrows are dipped. Most of them perish: those who escape, about one in ten, obtain a free pardon. Their heads are covered with leather cases furnished with glass eye-lids, they approach the tree, travelling always with the wind. Foersch declared that he had witnessed its direful effects on those who had approached.



The tale, though marvellous, gained credit. Mr. Gilpin says: "Surprising, however, as these accounts may be, they are accompanied with so many public facts and names of persons and places, that it is somewhat difficult to conceive them fabulous." And Dr. Darwin was obviously under the impression that the statement was true, from the lines at the commencement of this paper.

But by Dr. Thomas Horsfield, in an essay addressed to Mr. Raffles, while lieutenant-governor, the whole account by Foersch was declared to be utterly false. The following is a compendium of the facts stated.

The tree which produces the poison is called *antshar*. It grows in the district of Blambargan, in the eastern extremity of the island, and in other places. It belongs to the class *monæcia* of Linnæus. It is one of the largest trees in the forest. The stem is cylindrical, perpendicular, and rises sometimes to eighty feet. Near the ground it spreads obliquely. A puncture being made in the outer bark (*cortex*), the juice oozes out, the surface of which, when exposed to the air, becomes brown. The inner bark (*liber*) is of a close texture. It is sometimes made into ropes, and, in the case of a young tree, is manufactured into a kind of cloth; but, even after much cleaning, the persons wearing it often suffer greatly from the extreme itching it causes. Previous to . . . . . for flowering, about the middle of June, the tree sheds its leaves. So far from Foersch's statement being correct, it delights in a fertile soil; and is found only in large forests, surrounded with shrubs. Dr. Horsfield first met with it in the province of Paegar, on his way to Banjoo-Wangee. He had some difficulty in obtaining the assistance of the inhabitants in procuring the juice, on account of the extreme itching produced.

The following mode of preparing it was witnessed by Dr. Horsfield. The person who performed the operation was esteemed very skilful. "About eight ounces of the juice, collected the preceding evening, and preserved in the joint of a bamboo, was strained into a bowl. The sap of certain spices and other vegetable matter was added, together with a portion

of black pepper. The preparer then took an entire fruit of the *capsicum fruticosum*, or Guinea pepper, and, taking from it a single seed, placed it on the fluid in the middle of the bowl. The seed then began to reel about, and then darted to the edge. The same quantity of pepper was again added, and another seed laid on as before. The commotion and whirling of the seed were now less violent. The operation was performed a third time, when the seed remained quiet; forming a circle about itself in the fluid, resembling the halo of the moon. The poison was then deemed to be duly prepared."

The dried milk of the antshar, if preserved close for a considerable time, can, after dissolution in water, by a similar process, be rendered effective.

Dr. Horsfield witnessed many extraordinary and cruel experiments upon animals, made by the poison, and the remarkable effects it produced upon their frames; death ensuing, according to circumstances, at greater or smaller portions of time. The wretched excuse for the performance of many most barbarous acts of cruelty, perpetrated under the excuse of promoting the interests of science, is, in too many cases, absolutely appalling.

In the experiments referred to by Dr. Horsfield, "the poison was always applied by a pointed arrow, or dart, made of bamboo, and appeared most active when it had adhered twenty-four hours to the weapon. It is necessary that the poisoned point should remain some time in the wound. The natives of Macassar, Borneo, &c., use this poison on an arrow of bamboo, with a shark's tooth at the point of it, which they throw from a blow-pipe, or *tompit*."

It is said that the root *crinum aseaticum*, or *radix toxicaria*, is an antidote to the poison, if employed in time.

#### THE TSHITTUK.

The tshittuk is a large wintry shrub, of two or three inches in diameter, covered with a reddish-brown bark, from which is obtained a pungent, nauseous-smelling juice of the same colour. It grows in close, shady, and almost inaccessible forests, and is not often met with. It is a species of climber,

attaching itself to the objects near it. In preparing the poison, it is cleansed and purified from all extraneous matter, and boiled down to a kind of thick syrup. After the addition of spices, and other preparations, it is again boiled down, and then the poison arrives at its full strength.

The preparation made from the tshittuk is far more violent and rapid than that made from the antshar. It chiefly affects the brain and the nervous system, while the antshar acts more on the alimentary canal.

And yet it would almost seem that the statements of Foersch, though probably not wholly correct, and very considerably exaggerated, were not altogether without some colour of truth. Sir Thomas Dick Lauder, in his edition of "Gilpin's Forest Scenery" (Edinburgh, 1834), referring to the account of Foersch, says: "We feel it to be rather a disagreeable duty to undeceive the reader as to this fine romantic fable; but, still leaving it as undisputed property of poets and fiction-mongers, we are compelled to tell the truth." At no great lapse of time after the occurrence took place, a paper to the following effect was read to the Royal Geographical Society. It was an extract from a letter of Mr. Alexander London, communicated to the society by Mr. Barrow.

"There is a small valley, three miles distant from Batar, in Java, and on the 4th of July, 1831, Mr. London, with some friends, set out to visit it. It is known by the name of *guese upas*, or poisoned valley; and following a path which had been made for that purpose, the party shortly afterwards reached it, with a couple of dogs and some fowls for experiments. Arrived at the mountain, the party scrambled up the side of a hill, a distance of a quarter of a mile, with the assistance of the shrubs. A heavy rain had fallen during the night, and when a few yards from the valley, a nauseous suffocating smell was experienced; which, however, ceased on their nearer approach. The valley is about half a mile in circumference, and about thirty-five feet deep. The bottom appeared flat, and covered with large stones, and a number of skeletons of human beings and wild animals: the sides were covered with vegetation. Each of the party having lit a cigar, managed to approach within twenty feet of the bottom, where a nauseous smell was experienced. One of the dogs, thrust by a bamboo to the bottom, lived only eighteen minutes; the other only seven. Fowls died in about a minute and a half. On the opposite side of the valley, the bleached bones of a skeleton were perceived, the head resting on the right arm. The skeletons were supposed those of rebels, who, in attempting to escape, had accidentally entered the fatal place. Rain had fallen copiously during the visit, nearly two hours, so that some of the party found it difficult to get out\*."

\* A nearly similar effect is produced, near the Lago di Ambrano, and the Grotto de Came, at Naples.

## FOSSIL REMAINS.

No. VIII.

### THE DICYNODON\*.

[The account of the discovery of the remains of the animal to which the name of *dicynodon* has been given is extracted from the *Oxford University Herald*, in its account of the meeting of the Ashmolean Society at Oxford, on Monday, Feb. 18, 1845.]

Dr. Buckland communicated a notice of several gigantic bidental fossil lizards, of extinct genera, lately discovered near the Cape of Good Hope.

In the *Graham's Town Journal* of June 22, 1843, a letter, signed "Scotus," announced that Mr. A. G. Bain, of the royal engineer department, employed in constructing military roads in the interior of that colony, had, in the course of these works, disinterred a large number of bones of unknown reptiles, which would be sent to London. It is stated that the head of the largest of these animals has the mouth wide open, and displays fifty-six teeth of nearly equal size, each about half an inch broad, slightly rounded and serrated at the edges, and having the enamel perfect, but quite black. Many other colossal bones indicate the gigantic stature of this animal; and many large bony scales found with them exceed in size the bony scales of the crocodile. As it was found in a place called Blinkwater, Mr. Bain names this curious creature the Blinkwater monster. Its bones, together with many bones and heads of other most extraordinary extinct fossil reptiles, have recently reached the Geological Society of London; and the whole will be examined and described by professor Owen.

The letter proceeds to state that, besides this monster, there is a great variety of remains of another new order of animals, which Mr. Bain has designated as *bidentals*, from their possessing only two teeth, or rather tusks, in the upper jaw, and none whatever in the lower jaw. "Their jaws," he says, "were doubtless covered with a horny serrated substance, like the turtle; and, as they appear to have been aquatic reptiles, the tusks may have been used, as by the recent walrus, and extinct dinotherium, although they are smaller in proportion than those of the latter creature. The largest bidental skull might have been, when whole, of the size of the head of an hippopotamus."

Mr. Bain had collected nine skulls in various parts of the country, many resembling those of a turtle, and some of gigantic dimensions; together with smaller skulls, and a large series of other bones. They are usually found in concretions of argillo-ferruginous limestone, that lie insulated in a hard, slaty sandstone, probably of the same age with the new red sandstone of Europe.

All the above-mentioned bones reached London a few weeks ago; and, on the 9th of January, 1845, professor Owen described to the Geological Society the bidental reptiles, to which he gives the generic name *dicynodon*, founded on the two canine tusks; referring the Blinkwater monster for a future communication. He places the *dicynodon* in the Lacertian order of reptiles. It com-

\* The editors need hardly state that it has not been in their power to obtain an engraving of this animal.

bines in itself characters of the lizard, crocodile, and tortoise; with a form and internal structure of tusks now found only in mammalia. The tusks in the dicynodon were placed in deep sockets in the upper maxillary bone: they were curved downwards nearly to a quadrant, and nourished by continuous growth from a hollow conical base, like the tusks of the elephant; in all these points differing from any other reptiles, and anticipating conditions of mammalia. To these tusks in the upper edentulous jaw was added a horny mandible. The lower jaw was compounded of several bones, and, as in the turtles, was without teeth, being covered with a horny case. The tusks, when examined by the microscope, are found to be composed of dentine, resembling ivory, having calcigerous tubes one-twelve-thousandth part of an inch in diameter: they do not appear to have been much worn, and were probably not used for providing food, but as weapons of offence and defence, descending from the upper jaw only, as in the living musk of Thibet, and in the extinct machairodus of Europe and America.

The dicynodon, as in many recent and extinct lizards, had a small cranial cavity for the brain, with the characteristic foramen between the two parietal bones. The nostrils had two distinct bony apertures like the ichthyosaurus and plesiosaurus: in crocodiles and turtles the nostrils terminate in a single bony aperture. The tympanic pedicle in the dicynodon is large and strong. The vertebræ are biconcave. From examination of the heads sent to London by Mr. Bain, professor Owen has established three distinct species of dicynodon; namely, *D. lacerticeps*, *D. testudiliceps*, and *D. strigiceps*.

The dicynodon appears to have been one of the first created genera of saurians; and, in the composite character of its organization, especially in the condition of the tusks, exhibits in one of the earliest forms of reptiles the presence of organs which now exist only in mammals; thus showing that the most ancient reptiles were, in certain parts of their structure, more highly organized than any genera which succeeded them in the transitory fossil series of that great family, or than any living reptiles; and in this fact we find an addition to the many other proofs afforded by geology of the want of sound foundations in that theory of development which would derive the various species and genera of animals, that have followed one another during the deposition of geological formations, from the transmutation of more simple into more complex forms of organization. So also among fossil fishes, some of the earlier forms, so far from being the most simply organized, are more compound than those which followed them in the epochs of more recent secondary and tertiary formations, and than those which exist in our present seas: *e. g.* the *saurichthys* combine some of the more complex and highly organized conditions of the structure of the lizard with the more simple conditions of the fish.

The nearest approximation among fossil reptiles to the characters of the dicynodon occurs in the rhynchosaurus, or beaked lizard, found by Dr. Ward in the new red sandstone at Grinsill, near Shrewsbury, and described by professor Owen in the "Transactions of the Cambridge Philosophical Society, 1842," vol. vii. part 3. "The rhyncho-

saurus is one of the many reptiles whose footsteps abound on the surfaces of strata in the new red sandstone formation. Its head, like that of birds and turtles, had no teeth. In the upper jaw, two long distinct and slender intermaxillary bones, descending in a quadrant, and projecting beyond the maxillary bones, converged to form a curved and prominent beak, which, together with the edentulous upper maxillary bone, was covered with a horny sheath. The lower jaw also was edentulous, and armed with a horny sheath as in turtles and birds. The characters of the vertebræ, as well as of the head, are lacertine. The rhynchosaurus had no tusks: as far as we know, these organs are peculiar to the dicynodon in the family of reptiles."

It is probable that the strata, on which these extinct forms of reptiles have been found in the southern extremity of Africa, are coeval with the new red sandstone, which contains the earliest known fossil reptiles in Europe, and which has lately afforded three species of palæosaurus at Bristol. The district in which Mr. Bain has found these fossil bones, which form so interesting an accession to palæontology, is an elevated plain, nearly 200 miles wide and 600 miles long, extending north-west from Algoa Bay and Graham's Town, and divided by a chain of hills from the district adjacent to the Cape. This inland elevated plain, during the making of military roads, has afforded the curious remains which Mr. Bain has transmitted to England; and for which the Geological Society of London has awarded to him the proceeds of their Wollaston fund. Besides the new red sandstone, this district contains strata referable by the character of their fossil shells to the oolite and to the green sand formations. There are also indications of the coal formation; and the Cederberg mountain, between this district and the Cape, contains fossils of the Silurian formation. No granite has been yet observed; but porphyry abounds, and many kinds of trap rocks. Extensive districts of sandstone are intersected almost with a net-work of whin dykes; and many hills, bounded by precipitous escarpments, are crowned with tabular caps of basalt.

### Poetry.

#### THE CHOICE OF THE CHRISTIAN HEROES\*.

It was the hour of evening prayer,  
It was the holy sabbath night,  
Sunset was glowing in the air,  
Placid, and calm, and bright;  
When fierce Saladin did call  
To his side his warriors all;  
And in proud array they wound their way  
Up green Tiberia's height.  
With fettered hand and weary soul  
Each Christian captive followed on  
Submissive to that base control,  
Till the fair hill was won.  
O, what depth of fire suppress  
Must have burned in every breast!  
For they were the knights of a thousand fights,  
Of the Temple and St. John.

\* From "Lays and Ballads from English History." London: Burns. A volume we have before recommended.—Ed.

They stood, and held their very breath,  
 With rising heart and filling eye,  
 For the blue sea of Gennesareth  
 Beneath their feet did lie ;  
 Yon hills are guardians of the shore  
 Where oft their Saviour trod before ;  
 And their hands are bound, and the holy ground  
 Is the prey of Moslemrie !

And, lo ! it is the very hour  
 When, on their far, their Christian shore ,  
 Those they best love from hall and bower  
 Wend to the church's door :  
 Full many a heart is lifting prayer  
 For them, the lonely captives there.  
 The old knights frown and the young look down,  
 For their eyes are running o'er.

Stately and sad, an old knight spake :  
 " Why, tyrants, have ye brought us here ?  
 Say, did ye wish to see them *break*  
 The hearts that cannot *fear* ?  
 Know, our God will give us might  
 Even to look upon this sight.  
 My brethren, dry each drooping eye,  
 The foe beholds your tear !"

The Moslem chieftain answered him :  
 " Captives, look round ye, as ye stand !  
 Look, ere the twilight closeth dim  
 Upon this lovely land :  
 See how the clouds yon hills enfold,  
 Turning their purple into gold ;  
 For the sun's last light makes all things bright  
 Save you, the captive band.

" Is not the earth around ye fair ?  
 And do your hearts desire to die,  
 Nor breathe once more the gladsome air,  
 When morning paints the sky ?  
 A precious thing is the light of day,  
 And life should not be flung away.  
 Say, would ye be on the green earth free ?  
 Pine ye for liberty ?

" Free shall ye be by a sultan's word,  
 A word that ne'er was broken yet,  
 Take ye but Allah for your Lord,  
 And bow to Mahomet :  
 Your trusty swords I will restore,  
 Your heads shall wear the helm once more ;  
 By the Moslem band who rule this land,  
 Ye shall be as brethren met.

" Refuse—yon scimiters are keen ;  
 A stern and speedy death is near !"  
 Full awful were those words, I ween :  
 They thrilled against the ear.  
 What did that true band reply ?  
 Every knight kneeled down to die,  
 For they looked on the sea of Galilee ;  
 And one word they answered—" *Here* ?

" *Here*, should the brave deny their God ?  
*Here*, should the true forsake their faith ?  
*Here*, where the living footsteps trod  
 Of him they owned in death ?  
*Here*, where the silent earth and sea  
 Bear witness to the Deity ?"  
 There was not a heart would from Christ depart  
 By blue Gennesareth !

So one by one they kneeled and died,  
 That band of heroes and of saints ;  
 And the deep, deep stain of a crimson tide  
 The hill's lone greenness taints.  
 The hurrying work of death was done  
 Ere in the pure wave sank the sun ;  
 And the twilight air was full of prayer,  
 But not of weak complaints.

O, many tears, ye brave and true,  
 O, many tears for those were shed,  
 Whose corpses by the waters blue  
 Lay piled—unhonoured dead !  
 Shrined in many a bleeding heart,  
 Never did their names depart ;  
 And heaven's own light for many a night  
 Played round each sleeping head.

But a purer light than that whose ray  
 Around their tombless corpses shone  
 Was kindled in hearts far away  
 By the deed which they had done !  
 And, if the warriors' tempted faith  
 Grew feeble in the hour of death,  
 " Remember," they cried, " how the templars died,  
 And the true knights of St. John !"

### Miscellaneous.

THE WEDDING RING.—A ring, since the days of the patriarchs, had been used as the symbol or token of marriage ; but the act passed in 1837, which instituted marriage to be a civil contract, does not recognise the ring as an essential part of the ceremony, though it does not forbid its use. Still habit claims it to be part even of the civil ceremony ; and the ring holds its accustomed place, to distinguish the maiden from the wife. It is the right of a woman, hallowed too long by custom and an obvious utility to fall into disuse through the silence of an act of parliament. Its continual use furnishes another of the many proofs that customs and habits, spontaneously resulting from the exigencies and natural circumstances of mankind, are stronger and more permanent than written laws. The whole marriages before the superintendent registrars do not exceed a fifty-seventh part of all the marriages in England and Wales. We have made it our business to inquire extensively throughout the country into the use of the wedding ring in such marriages ; and out of thirty-five cases, only two appeared where the wedding ring was not observed to have been used. The superintendent-registrar at Birmingham says he " never married a couple without a ring." At Walsall, " the parties always use a ring." " The ring is always used," at Derby. " The people always bring a ring," at Stafford. The superintendent-registrar at Sheffield " has seen the ring used invariably." " A ring is always used," at Liverpool ; so at Manchester, and at Stockport, and at Wells. At Worcester, on one occasion, the parties were so poor that they used a brass ring, having no better one. The bride's friends indignantly protested that the ring ought to have been gold, and the superintendent-registrar was threatened with an indictment for permitting the use of a ring of such base metal. He says that the people in his district " won't believe the marriage to be good without the ring." The superintendent-registrar at Bristol, where these marriages are numerous, " always saw a ring used but once." He asked if the parties had brought one. The man answered that it was not necessary ; but the woman entreated to have one. The superintendent took part with the woman, and represented that the absence of the ring would expose the woman to insult after her marriage ; and he hesitated to proceed with the marriage until a ring was produced. The man yielded at last, and fetched one ; and the woman's gratitude brought tears into her eyes.—*Historical Register.*

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 520.—APRIL 26, 1845.

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## THE COLLEGIATE CHURCH OF YOUGHAL.

YOUGHAL, a very ancient sea-port and parish in the barony of Imokilly, in the county of Cork, derives its name, "a wooded place," from its situation at the base of a range of hills, which at its first foundation was a forest.

In A.D. 1579, the unhappy earl of Desmond, on being pronounced a traitor, plundered the town, and carried off the property to his castles of Stranally and Lisfinry, county of Waterford, then in

the possession of the Spaniards. The town was for a short time garrisoned in Desmond's favour by his relative, the seneschal of Imokilly, who was soon compelled to relinquish it, through want of provisions. It was then garrisoned by the earl of Ormond, who hanged Coppinger, the mayor, at his own door, for having surrendered to Desmond\*. During the civil wars Youghal was a

\* Whatever may have been the transgressions of Desmond in the estimation of the government, his end was most affecting. Ormonde persecuted the old man to the last, and hunted him

conspicuous place. Richard, first earl of Cork, died here A.D. 1643. An army in the Irish interest lay before it for ten weeks, A.D. 1645, commanded by the earl of Castlehaven, but was compelled to retire by the arrival of fresh troops under lord Broghill. It yielded to Cromwell, who embarked hence for England.

In 1224, Maurice Fitzgerald founded a Franciscan monastery, on the south of the town, the first of that order in Ireland. In A.D. 1271, his grandson Thomas founded a Dominican monastery, called the friary of St. Mary of Thanks.

The college was founded A.D. 1464, by Thomas earl of Desmond. It was subsequently confirmed by his son James. The church is of earlier date, but was nearly rebuilt by the earl after the foundation of the college, which consisted of a warden, eight fellows, and serving men, who dined together. It was endowed with much church land in the county of Cork. It enjoyed its privileges after the Reformation. Fearing, however, that it might share the fate of other similar institutions, Nat. Baxter, warden, contrived to dispose of the college property privately, so that it afterwards became the residence, for a short period, of sir Walter Raleigh. Passing through various hands, it came into the possession of the earl of Cork, and is now the property of the duke of Devonshire. It has all the external appearance of a modern mansion, and it is stated that in the garden the first potato imported was planted.

The church is a fine specimen of the decorated English style, and its east window is the object of universal admiration. It was built in the form of a cross, with choir, nave, and transepts; to which was joined a square tower, about 50 feet high. The nave is used as the parish church, and is described as very handsomely fitted up, with a throne for the bishop, as warden, and a state pew for the corporation. The choir or chancel is unroofed. Unfortunately, though the fine eastern window remains, a portion of it has been built up. On the south side is a chapel, formerly called the chantry of our blessed Saviour; a place of sepulture belonging to the Boyle family, being purchased from the mayor and corporation of Youghal, by the first earl of Cork. It contains a fine monument of the Boyle family, erected by the first earl; "so loaded," says Mr. Beaver, "with effigies and escutcheons, and illustrated by inscriptions so very copious and explicit, that the monument may be truly said to present heraldic and genealogical memoirs of the founder and family." The principal figure is that of the earl himself in armour, recumbent; and below, his

from his hiding places. He was at length, with a remnant of his followers, reduced almost to starvation. A few of his people seized on some cattle, but were seen by the owner, and chased by some English soldiers. "It was evening when the pursuers came to the opening of a wooded valley, where they resolved to halt; and, supposing that they had discovered a party of rebels, they cautiously advanced, under the guidance of Kelly of Monerta, a man of Irish race. On entering the hovel, they found in it only one man, of a venerable aspect, but exhausted by fatigue and fatigue, stretched languidly before the expiring embers. Kelly struck and wounded him. 'Spare me!' he exclaimed; 'I am the earl of Desmond.' Kelly repeated his blow, and the aged nobleman was slain" (Taylor's "History of the Civil Wars of Ireland"). Stow, in his annals, p. 626, says, "That on the conclusion of the Irish rebellion, James, earl of Desmond, a principal leader, secretly wandering without any succour, being taken to his cabin by one of the Irish, his head was cut off, and sent to England, where the same, as the head of an arch-rebel, was set on London-bridge, on the thirteenth of December, 1603."

nine children. There is another fine monument of Richard Bennet, and Ellis Barry, his wife, the foundress of this chapel, which, being demolished in the civil wars, was repaired by the earl of Cork. There is here also an epitaph on sir Richard Villiers, lord president of Munster, who died A.D. 1626.

"Munster may curse the time that Villiers came  
To make us worse, by leaving such a name  
Of noble parts, as none can imitate  
But those whose hearts are wedded to the state.  
But, if they press to rival him in fame,  
Munster may bless the time that Villiers came."

On the north of the choir is a very old tomb, without date, and with the simple inscription within the shield—

"HIC JACET THOMAS FLEMING."

It is very richly adorned with trefoil compartments, and its style of execution is admirable.

In the south transept, used as a vestry, there are some ancient monuments; one of the Úniacke family, dated 1557. At the west entrance into the church are two monuments: one represents a male and the other a female effigy, with an inscription in Norman French, scarcely legible. They were discovered a few years since in digging about the foundations of the Franciscan chapel.

The living is a rectory, formerly annexed to the wardenship of the college, and united to the see of Cloyne by act of council, but separated by the late bishop Brinkley. The wardenship is still annexed to the bishopric, and the bishop is patron of the rectory.

## Biography.

SIR THOMAS STAMFORD RAFFLES.

NO. II.

### SECOND RESIDENCE IN THE EAST—SUMATRA.

HAVING resided some time in England, sir Stamford Raffles—for he was knighted by the prince regent, on presenting his work on Batavia—obtained the appointment of lieutenant-governor of Bencoolen, a settlement on the coast of Sumatra, an island to the north-west of Java. Having married Miss Hull, he left Portsmouth for Bencoolen, on board the "Lady Raffles," Dec. 1817. The winds were unfavourable, so that it was six weeks before they could clear the English coast, and five months before they touched at any port.

Arriving at Bencoolen in March, 1818, he found every thing in confusion. The government had been badly managed; and an earthquake—no unusual occurrence—had wrought fearful havoc. Both government-houses were unfit to be inhabited—no agreeable circumstance, as lady Raffles had an infant. The natives called Bencoolen "dead land," on account of its recent misfortunes. The murder of Mr. Parr, a former resident, had struck a panic among the European population. To some minds these would have appeared obstacles almost insurmountable, in any attempt to ameliorate the state of society; but the enterprising energy of sir Stamford was not to be daunted. One great object always dear to his heart—and it proceeded not so much from natural feeling as

from genuine principle—was the amelioration of his fellow-creatures, in things spiritual, no less than in things temporal; and, having put his hand to the plough, he would not look back.

Appalling indeed was the condition of the settlement when he entered on his duties as governor: he found it in the utmost poverty and wretchedness. As to religious worship, there was almost none; and, for the due administration of justice, hardly any provision. Education was disregarded. Gambling to a most ruinous extent, and cock-fighting, with all its train of brutal ferocity and degrading blackguardism, were not only permitted, but absolutely sanctioned and patronized by the government, for the revenues they brought in. Murders were frequent; robberies of constant occurrence. The tyrannous oppression and grovelling sensuality, the concomitants of slavery, were every where apparent. Little were those who resided quietly and peaceably in Great Britain aware of the degraded and demoralized state of many of her colonies, and no greater blessing could have been extended to them than the provision made and now making for the due supply of these colonies with a permanent ministry; and, if any one is not alive to the benefits likely to result from this, and remains careless and apathetical on the subject, then surely it is an evidence of lack of grace in his own heart, and that a darkness has overspread his own benighted soul.

The governor in the first instance chiefly directed his attention to the state of slavery. When he arrived there were of Caffres or African slaves upwards of two hundred, mostly the children of those purchased by the East India company, the British government not permitting the slave trade. They were employed in all works of extraordinary toil, precisely as beasts of burden, and treated as if they had no souls. They were dissolute and sensual in the extreme. Their children were regarded as so much stock or produce, and brought up without religious principles. Could it be wondered therefore, that, as a natural consequence, the colony was sunk in wretchedness, and rapidly declining?

It required no small moral courage and no small tact to endeavour at once to uproot such a nefarious system. But what violence and impetuosity could not have done, quietness and conciliation speedily accomplished. The governor caused the whole of the company's slaves to be brought before the chiefs of Sumatra, and, after a full explanation of the principles of the British government with regard to the abolition of slavery, gave to each of them a certificate of freedom, allotting to some of the older stipends for life; and it was his privilege afterwards, with the full concurrence of the native chiefs, to pass a regulation for the entire abolition of slavery. Of course there were some at home who condemned the measure as impolitic, giving up a certain amount of property—and as needless, because the Caffres were perfectly happy as they were. Such narrow-minded, nay, godless views are often to be found, even in quarters where they might least be expected.

Sir Stamford, generally accompanied by lady Raffles, took frequently long and arduous journeys,

not always safe, from the abundance of tigers and other wild beasts. The forests were extensive, and the trees magnificent. "Here," says he, "we have creepers and vines entwining larger trees, and hanging suspended for more than a hundred feet, in girth not less than a man's body, and many thicker. The trees are seldom under a hundred, and generally approaching a hundred and sixty to two hundred feet in height. One tree we measured was nine yards round." During his absence from Bencoolen, for eleven months, a plantation which he had made had reached the height of thirty or forty feet. "He had the pleasure, on his return, to see the house encircled by a shrubbery of nutmeg, clove, cocoa, and cassia trees, and of driving through an approach of alternate nutmeg and clove trees: the place seemed to have been converted almost by magic from a wilderness to a garden\*. In the inland parts was a flower a yard across, and named after him†.

When the people in one part of the country first beheld lady Raffles, they were astonished; and the question concerning her was "What is that?" The fairness of her complexion and her dress were to them quite unaccountable. They fancied her some superior being; and mothers flocked round her, imploring her to touch their children that they might be preserved from future evil. Great crowds assembled as almost to prevent her having sufficient rest.

In the latter part of 1818 sir Stamford, and lady Raffles, who generally travelled with him, was obliged to go to Calcutta on business to the governor-general of India; and instead of returning direct to Bencoolen, he went to form a new settlement at Singapore, at some little distance to the north of Sumatra, situated on a much smaller island, well chosen as to its fitness for trade, especially with China; and, within four months of its establishment, it contained above five thousand inhabitants, most of them Chinese; and in an almost incredibly short time was enabled to hoist the British flag and to declare it a free port. While engaged in commencing this new settlement and otherwise, they were necessarily separated from their child for nine months, during which their little girl, an infant, was left at Bencoolen.

In June of the same year, he says, "My new colony thrives most rapidly. We have not been established four months, and it has received an accession of population exceeding 5,000, principally Chinese; and their number is daily increasing. You may take my word for it, this is by far the most important

\* The nutmeg tree is exceedingly beautiful: it bears in profusion; spreads its branches in a wide circle; and the fruit is, perhaps, the most beautiful in the world. The outside covering, or shell, is of a rich cream colour, and resembles a peach; this bursts, and shows the dark nut, encircled and chequered with mace of the brightest crimson, which, when contrasted with the deep emerald-green leaf, is delightfully grateful to the eye.

† The *Rafflesia Arnoldi* is the most extraordinary parasite known to botanists. It was discovered by the late Dr. Arnold, in Sumatra, in 1818, in a jungle, or thicket, growing close to the ground, under the bush, and attached to the roots of a species of *Cissus*. The plant consists of the flower only; having neither leaves, branches, nor roots. The flower is a yard across: the petals, which are sub-rotund, being twelve inches from the base to the apex, and being about a foot from the insertion of the one petal to that of the opposite one. The petals are from a fourth to three-fourths of an inch thick; and the nectarium it is supposed, will hold twelve pints. Its smell is fetid. There are other species: the *Rafflesia Patma Blume*, and the *Rafflesia Horsfieldii*, the flowers about three inches in diameter. (London).



station of the east; and, as far as naval superiority and commercial interests are concerned, of much higher value than whole continents of territory." Gambling, cock-fighting, and other similar abominations were strictly prohibited, and slavery brought to an end. Hither the Anglo-Chinese college at Malacca was removed, and united with a Malayan one.

Sir Stamford's conduct with reference to this settlement has called forth the greatest commendation. "A most convincing proof of the intelligence displayed by him in the establishment of Singapore is the excellent constitution of the government under which he placed it. His wisdom and discernment were, no doubt, apparent in the choice of the spot selected by him for the settlement. The energy of his character was manifested by the promptitude and decision with which he executed his design, and obtained possession of the island. But, if there be one circumstance more than any other which shows a combination of those qualities which manifests great intelligence and great benignity, united with a high degree of benevolent feeling, it is the care which he took to guard his infant establishment against that bane of all colonial speculation—*slavery*" (*Gent. Mag.*, July 1826).

Meanwhile lady Raffles had a son, in a situation where no aid of any kind could be obtained. The children were named Charlotte and Leopold, after his kind friends at Claremont. On their return to Bencoolen their vessel struck on a rock, and it was feared she would not be got off. An open boat was prepared to convey them back to Singapore; but it was proposed to throw the water overboard, and lighten the ship, in hopes of getting her off. The attempt was successful; and a boat was soon sent off to Rhio, a Dutch settlement near, to request fresh water. The Dutch, ill-disposed towards sir Stamford, refused this request; and the voyage was continued with great anxiety, when they providentially fell in with an American trading vessel, from the captain of which, though at some delay and even risk to himself, they obtained some casks of water.

In the autumn of 1819 sir Stamford was again called to Calcutta, and went alone; lady Raffles being left with the children at Bencoolen. At Calcutta he was prevented, by illness, from returning so soon as he had intended, but did so in March 1820; and during the rest of the year continued at home, occupied with many plans of improvement, encouraging the cultivation of spice, coffee, &c., building a country-house, and perfectly happy with his wife and children. But trials were at the door. A brother of lady Raffles, who was with them, died after an illness of only five days. They began to find their health considerably impaired; and, for their children's sake even more than their own, were anxious to return to England. In July 1821 they lost their son, Leopold, after an illness of a few hours. Within a week a brother-in-law, captain Anber, was taken off also. They were gradually recovering from the pain of mind by which they had been seized, and were looking forward to their expected return to England, when a fresh cause of sorrow sprung up. The remaining children had been unwell, and it was resolved, early in the following spring, to send them to England, while their

parents, who had always proposed to accompany them, might remain at Bencoolen a year or two longer. Such were the proposed arrangements; but, in December, their eldest child, Charlotte, became exceedingly ill; and he thus writes: "What a sad reverse is this! But the other day we were alarmed lest we should have too many; now all our anxiety is to preserve some even of those we have." In about a month's time he sends this sad statement to a friend at a distance:—"We have this morning buried our beloved Charlotte. Poor Marsden was carried to the grave not ten days before; and within the last six months we have lost our three eldest children: judge what must be our distress. I shall not attempt to convey to you any thing like an idea of poor Sophia's sufferings. Charlotte had attained that age that she was quite a companion; and of all the misfortunes likely to happen, this was the last looked to. Yet severe as this dispensation is, we are resigned to it: we have still reason to thank God."

Their remaining child was sent, with a nurse, to England. Sir Stamford sent in his resignation of office, but could not quit the island until leave came from home. He was for some time supposed to be dangerously ill, and so was lady Raffles, but they, by God's mercy, recovered.

"How different," says he, in writing to some friends in England, "are these communications to those I was so happy as to make during our first three years' residence! We were then, perhaps, too happy, and prided ourselves too highly on future prospects. It has pleased God to blight our hopes; and we must now lower our expectations more to the standard of the ordinary lot of human nature: God's will be done. In a day or two we shall be left without a single child. What a change! We, who had recently such a large and happy circle. All our fears were, once, that we should have too many; all our cares are now to preserve one, our only one. I cannot say any more: my heart is sick and nigh broken." "The Borneo," the ship that was to convey her to England, "sailed from hence on the 4th of March," writes the afflicted father, "having our dear and only child on board. Sophia has borne the parting tolerably well: but what a sad and lonely house, without nurse and the children! Never was there such a change! We wander from room to room, solitary and dejected. But God's will be done; and we must be content." "I am not one," he continues, "of that 'Satanic school' who look upon this world as the hell of some former and past creation, but am content to take it as I find it; firmly believing, from all I have known and seen, that whatever is, is for our good and happiness; and that there is actually more of both, even in this world, than in our consciences we can think we have deserved."

During the spring and summer of 1822 illness still lingered about his house; and, when about to set out for Singapore, he was detained by a foul wind one day, during which he buried Dr. Jack, an old, esteemed friend. Three physicians and the chaplain had died within no long period. Here the governor and his lady improved in health. They returned to Bencoolen with all speed, anxiously desirous to leave

the east for ever; and at last they set sail in February, 1824, with an immense quantity of valuable property. Before they had been two days out the vessel took fire—when about fifty miles at sea—and though all on board were, by God's mercy, saved, the property was wholly destroyed\*.

After much delay, and meeting with various disappointments, they once more embarked on board the "Mariner." Off the cape of Good Hope they experienced a tremendous hurricane for three weeks, but received no injury. At St. Helena, where they saw Buonaparte, sir Stamford received the intelligence of the death of his mother. This affected him much; as he had fondly cherished the hope that he might see her again. They landed in England; and with thankfulness found their dear child as they could wish.

Sir Stamford now hoped to settle in quiet in his beloved native land, for which he had so ardently longed. To quiet, indeed, he had long been a stranger. Adverting to his anxieties and troubles, he thus addressed the court of directors:—"During the last six years of my administration, and since I have ceased to have any concern in the affairs of Java, the situations in which I have been placed, and, the responsibilities which I have been compelled to take in support of the interests of my country and of my employers, have been, if possible, still greater than during my former career. I allude to the struggle, which I have felt it my duty to make, against Dutch rapacity and power, and to the difficulties that I had to contend with in the establishment of Singapore, and the reforms which have been effected on this coast." "In addition to the opposition of avowed enemies to British power and Christian principles, I had to contend with deep-rooted prejudices, and the secret machinations of those who dared not to act openly; and, standing alone, the envy of some and the fear of many, distant authorities were unable to form a correct estimate of my proceedings. Without local explanation some appeared objectionable; while party spirit and Dutch intrigue have never been wanting to discolour transactions and misrepresent facts."

He bought the estate of Highwood, near Barnet, and was about to become a magistrate. Two objects now greatly occupied his attention; one, the erection of a chapel of ease in his own immediate vicinity, for his house was twelve miles from the parish church; the other, the formation of the Zoological Society. But it pleased God his earthly career should be suddenly brought to a close. In May, 1826, he had a seizure, while in London, which was supposed to be apoplectic, though he himself declared it was not. It proved, however, fatal.

Lady Raffles concludes her memoir with the following interesting passage:—"The few letters which have been introduced in the last pages, are sufficient to prove that the death-blow had been struck, the silver cord was broken at the wheel. His sense of enjoyment, indeed, was as keen as ever, his spirit as gay, his heart as warm, his imagination still brighter, though his hopes in this world were less. He was

\* An account of this catastrophe will appear in a future number.

contented with the happiness of the present moment, and only prayed for its continuance: that his prayer was not granted is his everlasting gain. Yet even here, and after so many trials and privations, he enjoyed no common pleasures. The delight of being united to friends from whom he had been so long separated, the charms of society, the interests of literature and science, the general improvement of man, and, above all, the nearer charities of domestic life, all combined to engage and occupy his mind. His heart was full of enjoyment: and, in the retirement for which he had so long sighed, and surrounded by all the ties which it had pleased God to spare him, he indulged his happy spirit. In the midst of all these best of worldly treasures—in the bosom of his family—that spirit, which had won its way through a greatly-chequered course, was suddenly summoned to the throne of God, on the day previous to the completion of his forty-fifth year, the 5th July, 1826.

#### SABBATH MEDITATIONS.

No. XLIV.

APRIL 27.—FIFTH SUNDAY AFTER EASTER.

Morning Lessons: Deut. viii.; Acts xxiv.  
Evening Lessons: Deut. ix.; 1 John iii.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

*Meditation.*—"If a grateful affection live in our hearts, it will breathe in our mouths and discover itself in the motion of our lips. There will be a faithful correspondence between our mind and our tongue; if the one be free, the other will not be silent" (Barrow).

"To be thankful to God is not to say only, 'God be praised,' or 'God be thanked,' but to remember what he desires, and execute what he commands. To be thankful to God is certainly to love him; and to love him is to keep his commandments. So saith our Saviour: 'If ye love me, keep my commandments' [John xiv.]" (Chillingworth).

*Prayer.*—O most bountiful and gracious Father, I desire, in lowly thankfulness, to look back and remember all the wonderful way which thou hast led me, that thou mightest bring me to thyself. Thou, Lord, didst find me proud and far from thy laws. Therefore didst thou humble and prove me, to the end I might know what was in mine heart: thou didst chasten me as a Father, to do me good at my latter end, and make me flee to the cross of Christ, as the only refuge for my sinful soul. Thou didst suffer me to hunger; but it was to satisfy me with that bread which came down from heaven, even thy well-beloved Son. Yea, thou didst feed me with manna which I knew not. Lord, how often hast thou filled my basket and my store, when I looked round and thought there was none to help!

O my God, may I never more distrust that good providence which watcheth over thy creatures in the sore time of need. And, when mine eye looketh back to the days that are past, may my faith look upward to thee; for, verily, thou Lord hast helped me; thou, O Jehovah Jireh, hast fed me.

Hast thou not brought me, heavenly Father, through the great and terrible wilderness? Was it not thy hand which led me in the right way, and thy love which opened to me the door of hope

in the merits and all-sufficiency of thine only-begotten Son? In the dry and thirsty valley, where no water is, how didst thou not make my soul to pant for the fountain of living waters! Praised be thy goodness and mercy, thou didst not leave me to faint, but didst refresh me with the comforting dews of thy Holy Spirit!

O, most loving Saviour, thou wast the rock that followed me, and madest me to drink of the waters of salvation. All my fresh springs are in thee! Thou providest me with raiment: thou, O great Physician, hast poured out thy balm and healed my diseases: worn with sickness, thou hast renewed my face with health. And now, O Lord, thou hast dealt bountifully with thy servant: thou hast given me rest and peace and abundance of good gifts. Gracious Father, in all time of mine abundance, prevent and deliver me, lest thy mercies prove a snare and my heart be lifted up; lest, when I have eaten and am full, I do forget the Lord my God, the author of all my blessings; lest I say in my heart, my power and the might of my hand have gotten me these good things.

Lord, all I have is thine. By thee and through thee I live and am satisfied: thy hand hath fed and clothed me. Thy free grace calleth me to election and justification and sanctification. O forsake me not, I beseech thee; but let thy love and thy truth raise me up, and glorify me.

Bless the Lord, O my soul, and forget not all his benefits. Praise the Lord, O my soul, according to his exceeding loving-kindnesses. While I have any being, my heart shall magnify thee, and say, "Blessing and honour and glory be unto thee, O God the Father, Son, and Holy Ghost, now and for evermore." Amen and Amen.

S. H.

### Subenile Reading.

#### ERICK'S GRAVE\*.

"HERRY," says St. John, "perceive we the love of God, because he laid down his life for us; and we ought also to lay down our lives for the brethren." That is, we ought to be ready to lay them down: we ought to deny ourselves what we should like to have, yes, and what we really need, for the sake of others; and, in doing this, all of us, even the youngest, will show forth a true triumph of the cross. And there have not been wanting those in whom the grace of God has been so marvellously shown, that they have literally fulfilled St. John's exhortation, and proved by experience the truth of what St. Paul teaches, that "peradventure for a good man some would even dare to die."

It was on a stormy evening, in the month of November, that a Russian nobleman, called baron Jaroslav, his wife, their little daughter Helena, and their faithful servant Erick, in a heavy travelling chariot-and-four, driven by two postilions, drew up at the only inn of the little town of Kobrin, on the borders of Russia and Poland. They were returning from their travels in Europe; and, as the baron had already overstayed the time he had intended to be

absent from home, and the weather every day grew worse and worse, he was anxious to press forward with all the speed possible. The fur caps of the postilions, the long manes and tails of their horses, and even the rough leather portmanteaux, which were strapped on to the roof of the carriage, were white and crisp with frost: clouds of steam rose from the weary beasts as they were unharnessed, and made halos round the lantern which the ostler held in his hand: and the landlord, coming up to the door of the chariot, observed, that of course his honour would not think of proceeding further.

"Not, if I were at liberty to follow mine own inclinations," said the baron; "but, as it is, I am pressed for time, and we must get on another stage to-night."

"It is a long one, sir," said the landlord, "thirty versts at the very least; and you have the forest of Rostov to pass. There the road is bad, and I dare say the snow is deep; and the wolves, these long nights, are getting hungry."

"O, I am not afraid of wolves," cried the baron: "they would not dare to attack a carriage so early in the year as this is. Let us have four good horses, landlord, and we may be in by nine; for it is not now more than half-past six."

"Well, sir, a willful man must have his own way: I only hope that you may not repent your determination. Horses on, directly, Nicholas. But, may be, your honour and your honour's lady will take something hot, for you will need it before you get to Bolišov."

So a cup of spiced wine was brought for the travellers; and Erick had a double portion. He sat, wrapped up in a huge fur cloak, on a low kind of box in front; for the baron's carriage, though old-fashioned, had been built in England. In a few moments the fresh horses were harnessed, the postilions cracked their whips, and, amidst the thanks and good-nights of the landlord, the carriage rolled on.

"It is bitterly cold," said the baroness, as she pulled her cloak more completely round her, and took the little Helena on her lap: "it is bitterly cold, and a fearful night to travel in."

"If the moon can but break through the clouds, as she is trying to do, we shall have a pleasant ride yet," replied her husband. "What, Catherine, a Russian, and afraid of a little snow!"

"Well, I am glad that we came on, too," said his wife: "it is pleasant to think that every mile is bringing us nearer to home, and my own dear little Nicholas and Frederica."

They were now passing over a wide moor: the wind whistled mournfully round the carriage, driving and chasing the snow before it, for it was snowing heavily: the flare of the lamps cast a kind of ghastly haze on the immediate neighbourhood of the carriage, and seemed to make the dark distance still darker.

"O, mamma," cried Helena, "let me come closer to you: it makes me quite afraid to look out of the window."

"Why, what should you be afraid of, my love?"

"One is always afraid in the dark, you know,

\* From a little work, lately published, "Sketches of Christian Heroism." 18mo. Burns.

mamma; and, then, just listen to the wind, how it howls."

"My dear child, there is One to whom the darkness is no darkness, and who maketh the winds his ministers. We are as safe in his protection here, as if we were in our own dear home, with a warm roof over our head, and a bright fire roaring up the chimney. See, the moon is coming out: we shall not have to journey in the dark."

Thus, amidst occasional questions and answers, the carriage rolled on for some miles. The clouds passed off; the moon was walking in brightness; the wheels rolled noiselessly along over the snow; and as far as eye could see was one glistening sea of white. And now the moor was almost passed: straggling trees, the vanguard of the great forest of Rostov, began to appear on both sides: they became thicker and thicker; and the earth swelled up into banks, and sank into valleys, where there were primroses in the early spring, and daisies and cowslips as summer came on. But even the hollows could scarcely be traced, for the snow had drifted much: right and left, thousands of pines, which would make a twilight even in the summer noon, were now almost shrouded in darkness, except where an occasional gap or crevice in the branches made the white ground yellow with moon-gold. Here and there a larch spread out its white, feathery, arms; and occasionally a leafless oak might be seen, sturdy in its winter nakedness, and moaning dismally to the wind. On passed the carriage, and still the pines clustered thicker, and (except in the very road) the shades grew deeper; and there was that solemn sound which is made by the clashing and roaring of a hundred thousand branches.

"What is Erick looking at?" asked the baroness; for the box was so low that its occupier might be seen from the front windows of the carriage.

"I cannot tell," replied her husband; "but he must have good eyes if he can make out anything."

"Hark! what was that?" cried his wife, as a long, low, melancholy howl, different from the wind, and yet like it, was heard for a moment, and then died away.

"It is the wolves," answered the baron; "this cold weather makes them restless."

"There it is again. It is certainly nearer."

"Erick," said his master, letting down the front window, "tell the boys to drive on: we must keep out of the way of the wolves."

"On with you, my men!" shouted Erick; and, then, in a lower voice, he said, "I doubt whether we can altogether keep out of their way, sir."

"How is that?" asked the baron, alarmed.

"There is a large pack of them, sir; and they are in scent of us, I fear: at least they are much nearer than when I first heard them, ten minutes ago. There they are again. They cannot be half a mile off."

"What are we to do?" asked the baron: "I know you, as a Courland man, are more used to these things than I am."

"Why, sir," replied the servant, "if they come up with us, we will take no notice of them, except they

attack us: may be, as they are timid creatures, the glare of the lamps and the sight of us will keep them off, and in an hour we shall be in. But I would advise you, sir, to draw the bullets from your large pistols, and load with swan shot: it is more to the purpose to wound a good many, than to kill one or two."

"O, papa," cried Helena, as the baron took his pistols from the top of the carriage, "what shall we do?"

"We shall do what we can, my dear child, for ourselves; and God will do the rest for us. There is no great danger in these wolves, except in the very depth of winter; and, if there were, he, who delivered David from the paw of the lion and the paw of the bear, and Benaiah from a lion, as this is, in time of snow, and Daniel from the seven hungry lions, can deliver us also."

"Now," said her mother, "now, my love, is the time to see whether we have faith in God, or not. It is easy enough to trust in him when every thing seems safe and comfortable around us; but, when we feel our weakness, then is the time to believe in his power."

"They are coming, sir," said Erick.

The baron looked; and, about a hundred yards back, to the right, in the wood, he could just make out a grey mass, moving through the trees, and leaping out into the carriage track. They did not howl, but bayed fearfully; and, as they trotted swiftly along, you might hear the shuffling and rustling of the snow under their feet. They moved steadily, and altogether; but were evidently gaining on the carriage. The post-boys plied both whip and spur; and the horses themselves, in an agony of fear, broke out into a canter, in spite of the heavy snow.

"Do you think there is danger, my dear husband?" asked the baroness.

"I cannot tell," said her husband. "They do not seem disposed to attack us yet; but they are certainly savage. It is for the horses we have to fear first."

"Are they gaining on us?"

"A little: but they are not putting out their speed: they could be up with us in a moment, if they liked."

Thus the carriage flew along, for about five minutes: Erick never took his eyes off the pack, and the baron, thrusting himself out from the left-hand window, watched them as carefully.

"Are your pistols loaded, sir?" asked Erick.

"All—with swan shot."

"I have two loaded with ball, and two with shot; so we shall do."

The pack was now not more than ten yards from the carriage: there might be about two hundred in it. On they came: ears pricked up, eyes glaring and blood-shot, tails stretched straight out, tongues hanging down. At their head ran an old, strong, grey wolf, the leader of the pack. They all came nearer, nearer, nearer still: at last, with a ferocious howl, the leader sprang on one of the wheel horses, and at the same time received a bullet through his head from Erick, who was prepared for him.

"Now, sir," said he, "if you will let me have a piece of string, we may be able to make something of it."

"A piece of string!" cried his master: "yes, here it is; but to what end will it serve?"

"Why, sir, you see wolves, like cowardly creatures as they are, are always suspecting a trap; so I will just tie a stick to this string, and let it drag behind the carriage. It will keep them off, I dare say, ten minutes."

Erick was right: the stick was dragged along at the distance of about ten yards, and for some time the pack kept behind it, and were plainly afraid of it. At last they began to grow bolder, seemed to have discovered the trick, passed it, and were again making up to the carriage.

"They will be upon us in a moment," cried Erick: "when I cry, Now, sir, be ready to fire on them from one side, and so will I from the other."

"Very well," replied the baron. Helena sat with her hand in her mother's, looking up to her face, and seeming to gain comfort from that. Her mother's face was sad, but very calm: she was evidently praying, and thinking more of her child than herself, and yet still more than either of the mercy and power of God.

"Now, sir," cried Erick.

Master and servant fired at the same moment: there was a savage yell from the foremost in the pack; and three or four fell.

"Load again, sir," cried Erick: "if this lasts, you will want all your pistols soon."

After they had fired once or twice, the wolves were no longer frightened by the report and flash; and they began to surround the coach on all sides.

"There is but one thing left," said Erick: "we must cut the traces of one of the leaders, and turn him off: that will divert them for a little while." And, turning to the foremost post-boy, he ordered him to cut the traces of his off-horse. The man obeyed: the terrified animal started off to the right, into the forest; and, with a loud yell, the whole pack rushed after him.

"Thank God for that," cried the baroness. "Then we may be saved after all."

"Aye, madam, if he pleases," replied the servant: "but this relief will not last long; and they will soon be upon us again."

"How far do you imagine that we are from the post-house, now?" inquired the baron.

"Some half hour," answered Erick: "but they will chase us up to the very doors. I never knew them more fierce. Hark! they have got him."

As he spoke, there came a scream, or rather shriek, as of a person in agony, far from the right; a shriek so horrible in its sound, that, once heard, it could never be forgotten. Helena and her mother both exclaimed, "What can that be?"

"It is the poor horse," replied the baron: "they are tearing him to pieces. A horse's shriek is the most horrible of all horrible things."

"Drive on my men, for your lives," shouted Erick. "They will be back presently."

But the snow became deeper, and the road worse; and the three horses, worn out with fatigue, ill-supplied the place of four fresh ones. On the right hand the wood thinned a little, opening into a kind of

glade, in the centre of which was a frozen pond. As the travellers passed it, the pack of wolves appeared dashing up the valley, baying as they had done at first; only now the jaws and heads of many were steeped with blood.

"We must let another go," cried Erick, "or they will be too much for us; but we must take care what we are about. You and I, sir, will fire at once; and then do you, Peter," he added, addressing the foremost post-boy, "cut the traces of your horse, jump down, and leap up here by me."

This was done, and the pack were again drawn off. The remaining pair of horses strained their utmost, and all the travellers intently listened for any sign of the re-appearance of their enemies. The baron spoke once or twice to Erick, but received no answer: he seemed quite taken up by his own thoughts. At length the carriage reached the top of a hill; and, at the distance of apparently two miles before it, a clear steady light was to be seen.

"Thank God! there is Bolisov!" cried Erick: "now then, sir, I believe that you are safe." As he spoke, the pack again was heard in the distance; and though the post-light grew larger and brighter every moment, every moment the wolves gained on them, and in a few minutes surrounded them.

"It must come at last, my dear master," said Erick. "I have served you and your father these twenty years, but I never did you better service than I now intend to do. If we all remain together, we shall be all torn in pieces: I will get down, and with my pistols, I shall, I trust, be able to keep them at bay a few minutes. You press on with all speed: leave me here. I know you will take care of my wife and child."

"No, Erick!" said the baroness: "we will not allow this. We will all be saved, or all perish together. I could not bear to escape at the price of your blood."

"No, indeed, Erick," said Helena.

The baron looked at his wife and child, and said nothing.

"Besides, I will try to climb a tree," said Erick; "may be they will give me time. But if I delay a moment longer, we shall all be lost together."

"God bless you, Erick," cried his master; "God bless you; and he will bless you. If you perish, I will look on your wife as a sister, and bring up your child as one of my own."

"Thank you, sir," said Erick, firmly. "Now God be with you all. Fire, sir, two pistols at once!" And, while the baron fired, Erick leapt to the ground. On dashed the horses: the pack, terrified for a moment, stood still and bayed. Almost immediately, the travellers heard the report of a pistol: in about a minute after, of two, close together; but they heard no more.

And now they are within a hundred yards of the strong, log-built inn; the pack are close behind them; the post-boy cracks his whip; the baron fires; the whole party shout; and, as the carriage dashes up to the door, it opens, and a fresh blaze of light is poured into the road. The wolves turn; and the baron and his family are in safety.

Of Erick no trace was ever found. His pistols were discovered next morning, where he had been left; three discharged, one still loaded. It is supposed that he had not time to fire it, before he was pulled down. I need not tell you how nobly the baron fulfilled his promise to his wife and child.

On this same spot now stands a cross, bearing on one side of its pedestal the name and story of Erick; on the other, the legend—"GREATER LOVE HATH NO MAN THAN THIS: THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS."

And now, what are you to learn from this story? What but this? If there have been found those who were willing, for their friends' sake, to give up the dearest thing they had, even their life, will you not be ashamed at your selfishness in being unwilling to give up the smallest trifle for those you love? It is all very well to read of the triumphs of the cross; but when will you show them? Not while you seek your own pleasures, not while you do your own will, not while self is uppermost in every thing you take in hand. This if you conquer, you will show your remembrance of a greater love than that of Erick: the one endured even to death for benefactors and friends, the other for offenders and enemies.

#### THE CHARACTER, REASONINGS, AND FOLLY OF THE FOOL:

**A Sermon,**

BY THE REV. GEORGE TOWNSEND, M.A.,  
*Canon of Durham.*

PSALM xiv. 1.

"The fool hath said in his heart, There is no God."

THOSE who have experienced the happiness of communion with God; those who know and have assurance that the Lord is gracious, and that it is a good and pleasant thing to draw near to God, and to find comfort in reflecting upon and hoping in his mercy; those, too, who have learned to avoid sin, because it is hateful to God, are all astonished and grieved when they look upon the world, and see the mass of wickedness and folly with which it abounds. Though they have no self-righteous pride in doing this, though they are fully conscious that it is of the grace of God alone that they have been preserved from falling away, yet they cannot but perceive that the same grace of God has been no less freely offered to others, and that it is despised and trampled under foot; and they cannot but grieve and be astonished that the mercy which has prevailed with them has not prevailed with others also to accept the blessings of a pardon of sin, and to become partakers of a good hope of glory. The text which I have now chosen will enable us to explain the principal cause of this difficulty; and, though it may appear strange that I should select

such a subject for those who by their presence this moment in the house of God seem to prove to their neighbours and to themselves that God is in their thoughts, and that the subject therefore is not applicable to them, yet I have selected it that we may better understand the causes of the evil around us, and that they may learn also what themselves would still have been, if by the grace of God they had not been delivered from the world. I have chosen it, too, that they may perceive that the wickedness which God condemns is the wickedness of the heart, as well as the religion which he accepts must be that of the heart also; and, therefore, that we should pray to him that we never be satisfied with any outward professions of religion, or the outward, moral, and decorous conduct which the world demands from all, but that we pray more and more to God that our religion be that of the heart, pious, spiritual, and sincere.

That we may contemplate our subject more satisfactorily, we will consider the meaning of the term "fool," in the passage before us. We will consider who or what that person is who is called in scripture "the fool;" and, to remember the reflections which may occur to us more easily, we will consider him in these respects; the character, the reasonings, and the folly which are included under the term. If it should so be that anything here be said which at all describes the condition of your own heart, pray to God for increased grace to strengthen you, and so put away the folly which you may discover within you.

I. We will first consider the character. What, it will be demanded, is meant by the term "fool?"

The fool then, in scripture, is the man who makes a wrong choice of good; who, when two objects are placed before him, one a lesser good and one a greater good, chooses the lesser in preference to the greater. God has placed before his creatures the happiness of this world, which is the lesser good, and the happiness of the future world, which is the greater good; and he commands us so to pass through this world, that we shall use it as our inn, our pilgrimage, our wilderness; and that we should look to the future world as our real home, our Father's house, the resting-place of the soul. He commands us, therefore, to give our hearts, our affections, our souls, to the love of the future world, and not to the love of the present world. He charges us so to pass through things temporal, that we finally lose not the things eternal. He appeals to us, as we love our real happiness, not to give to sixty or seventy years of this life the faculties, the powers, the affections of the soul, which

is created for himself in a better life; the life which is to continue for millions of ages of ages, and still continue to exist for millions of ages of ages, in an inconceivable and solemn eternity. Now the preferring the future life to the present is wisdom: the preferring the present life to the future is folly. He who so fears God that he resolves, at all events, to save his soul, and to count all the things of this life as less than nothing, and vanity, when compared with the pardon of sin, hope in a Saviour, change of heart, and fitness for heaven, he is a wise man; whereas he who does not fear God, who will only aspire to so much outward morality as the customs of society and the decencies of life require, and cares nothing about his soul, and counts the things of this life as more dear and more precious than the pardon of sin, hope in a Saviour, change of heart, and fitness for heaven, he is a fool. He chooses the lesser good and rejects the greater. He chooses that part which shall be taken away from him at his death, and he banishes his soul from God.

Can it be necessary that I should endeavour to make this plain statement of spiritual folly still plainer? Let us compare the two characters of the wise man and the fool to two children in a place of education. Both are told that, at the end of seven years, if they are found to be fit for possessing it, they shall have a large and valuable estate; only, they must so pass their time of education, that no toys, no holidays, no love of their own home, no delight in the innocent amusements of the more unworthy pursuits of their schoolfellows, must take away their hearts from the hope, and from the certainty, from the belief in the promise, and from the constant preparation for the invaluable property which shall be granted to them when their period of education is over. One of these children devotes his whole time to the object before him. He does not despise, either, the companions about him: he does not disregard the toys, or the holidays, or the home of his parents, or the amusements or the pursuits of his schoolfellows; but they have no possession of his heart: they are less than nothing, and vanity, when compared with the inheritance before him. He improves his time: his education is over: he obtains the estate: he is wise. The other pays no regard to the promise of the greater blessing. He thinks of nothing: he cares for nothing but toys, holidays, amusements, follies. His time is over: he is not fit for his inheritance: he is not worthy: he is a fool.

Such is the comparison by which I would illustrate the subject before us. But it is very weak and very incompetent to describe

the folly of the spiritual fool; for there can be no proportion between all which the world can give to the child who uses his season of education rightly, and that solemn, that awful eternity which is promised to the spiritually wise. What shall it profit a child if he gain a toy in his infancy, and lose an estate? but "what shall it profit a man if he gain the whole world, and lose his own soul?" "What can a man give in exchange for his soul?" The whole world, with all its riches, honours, wealth, and pleasures, is but as the toy of infancy, when compared with the salvation, the eternal salvation, of an undying, immortal soul.

All this is very obvious: it cannot be disputed; and I am sure that none of you will deny the truth of this plain and humble statement. Why, then, why is it, that so many pass through life, as if all that I have said were false and not true? The answer is given in this passage of psalms: "The fool"—the man who acts in this manner—"says in his heart"—he does not say it in words—"There is no God;" that is, he wishes there was no God: he wishes and he hopes, that all the truths of the bible, all the doctrines of immortality, all the revelation of Christ, all the threatenings of future judgment, and all the promises of future blessings were alike false. He is a fool. He has made choice of this world. No arguments will convince him, no reasonings persuade him, no power convert him. He turns away from the light: he quenches the Holy Spirit: he grieves his Saviour. Why is this? Why does the wretched man so act? He is the schoolboy, fond of toys. He loves the present world. He worships money. He adores prosperity. He resolves to indulge in the desires of his heart, and to walk by the fire himself has kindled. He bows down to the world. He says to his soul, "Take thine ease, eat, drink, and be merry." And so he goes on, year after year, his vain thoughts remaining unchanged, his heart more and more estranged from God, and devoted to vanity and the world.

But why, you will say, why, supposing that this is his character, why can he not live in this manner, without saying in his heart, "There is no God—O, I wish there was no God to judge me, no Saviour to reproach me, no heaven which I can never reach—no hell which, if the word of God is true, is that banishment of the soul from heaven which follows unfitness for heaven?" Why cannot he enjoy the present world without having thoughts like these? Why must the poor fool say in his heart, "No God, no God—O, I wish there was no God?" My Christian brother, the reason is that, when the man makes

the wrong choice, and lives as I have described, then his heart is miserable within him. The world cannot make him happy. He tries in vain to be satisfied. He has much, perhaps, and he desires more. But, if he had all the gold that was ever dug out of the earth, or all the honours that ever crowned the brow of the ambitious, or all the pleasures that ever misled the souls of the worldly, if he gained the whole of the present world, he could no more be happy with it, than a hungry man could be fed with flattery, or a thirsty man with the sand of the desert, or a dying man be healed of his sickness by gold and silver. The soul is immortal; and nothing short of immortality can content it. The soul is spiritual; and nothing but a spiritual God can bless it. The soul is sinful; and nothing but a Saviour can give it peace. The soul is a soul that has wandered from its God, its hope, and its happiness, to seek for happiness where it cannot be found; and nothing but the Holy Spirit can restore it to its God, its hope, and its happiness, to seek for happiness where it can be found.

And the heart of the fool knows all this. He knows that death is before him, and that judgment follows death. He knows that his soul cannot die. He feels that he can never sleep in peace till he has banished the reflection that he must be born again, that he must be converted in the spirit of his mind; but he will not come to God, that he may have peace. Habit, folly, money, vain reasonings, the spirit of delay, the fear of ridicule, all fasten his soul to the dust; and he is so miserable between the constant endeavour to be happy in the goods of this life, and the constant endeavour to banish the thoughts of eternity, that he cannot help indulging the vain and wicked thought in question—"O that I was born for this world alone! O that there was no God to judge me! O that my soul was not to live for ever in heaven with God and the spirits of the just made perfect, or in hell with the spirits of the banished, who make this world their portion, and worship no God but themselves."

Such is the character which all persons are in danger of becoming who wilfully restrain prayer before God, and who resolve, at all risks, to prefer the lesser good, and to give their affections and their hearts to the world. If I have described any person who is present, I warn him of his danger, and implore him to seek the Lord while he may be found, to put away the hope of happiness in this world, and to pray that the power of the Holy Spirit may be so restored to the soul, that he ask the way to Zion with his face thitherward, and join himself to the Lord in

a perpetual covenant. I call upon him to repent of his evil way, and return to the Lord his God; and may God hear his prayer, and pardon and change and bless him.

II. But let us now consider the reasonings of such persons. What is the apology which they make to themselves for conduct so unworthy their Christian name and their noble origin? Reasonings! the reasonings of the spiritual fool! Alas, there are none: there can be none. If the spiritual fool endeavours, as many have done, to take refuge in open infidelity, he must do so by denying the facts of scripture, and resisting the evidence which has ever convinced the most powerful minds and the most impartial reasoner. There is no infidelity in the world but that which proceeds from ignorance or from sin. I speak advisedly. A man may as well tell us that the history of England, or the history of any other nation, was all false, as tell us the bible was false; for the bible is only the history of the providence of God, proving to us the immortality of the soul, the way of salvation, and the necessity of fitness for the happiness of the future state. I have studied infidelity, that I may see if it has any arguments; and there is no reasoning in it. The causes of infidelity, and therefore the reasonings of the character I am describing, are all summed up in ignorance, which I cannot now impute to any of you, who have been born and educated in a Christian land; or they are summed up in the love of sin, which I do now impute to you. I ask any of you—if, indeed, there be any such among you—who may be endeavouring to take refuge from spiritual misery in infidelity, whether you would not be a Christian, if the bible permitted sin instead of reproofing it? I ask you whether you would think of being an infidel, if the religion which you have been taught allowed you to walk in the desire of your heart, and in the light of your eyes, and to be as foolish, as vain, as wicked, and as worldly as you pleased, and then told you you might be blessed for ever.

Be not deceived, my unfortunate, unhappy brother; if you are the character I have described, you have no reasonings by which to justify yourself; and I cannot, therefore, waste your time by refuting them.

III. Let us, then, proceed to our third and last consideration, the folly of such conduct; and let us pray to God that our reflections may be so attended with divine power, that God may meet you, and convert the heart within you from the world to himself.

Remember, then, that the wish which you form in your heart—the wish that all religion is false, the wish that there be no God to



judge you at the last—is utterly and totally impossible. The world around us could not have created itself: the world around us cannot preserve itself. There must, therefore, be a God who created the world; and there must be a God who preserves the world; and this God cannot cease to exist. He is every where present: he reads the heart and the thoughts; and, as his providence is every where, to preserve the bodies of men, so his moral government is every where, to bless the hearts and the souls of men. And he will bless you, if you will receive the blessing; for your misery—your spiritual misery—is not the curse which proceeds from God: it is the offspring of your own heart, refusing and rejecting the blessing. How absurd, then, how foolish, how wicked is your conduct, to form the wish in your heart, and to indulge that wish—to apologise for your refusal to be converted—the wish that there is no God to see, to know, and to judge you! How much better, how much wiser, would it be if you were to look back upon your past life, and learn experience from its misery; and to look upon the present moment, to learn the state of your soul before God; and to reflect upon the certainty of the truth of the bible, upon the value of the soul, the nearness of death, the mercy of Christ, and the warnings of the Holy Spirit within you! How much better, how much wiser would it be if you were at once to say, “There is a God, and I must fear him: there is a day of death, and I must meet it: there is a day of judgment, and I must prepare for it: there is a holy and merciful Saviour, and I will pray to be received into his presence: there is a hell, and I will pray to be delivered from it: there is a heaven, and I will pray to be a partaker of its glories: there is an immortal soul within me, and I will pray that it be not lost for ever: there is a Holy Spirit of God, and I will pray to be changed by its power!” Is not this the wiser language of the heart, than to say, “There is no God?” Undoubtedly, if there was no God, no judgment, no moral governor of this world, there would be no fear of the future; and then the fool might rejoice in his folly. But, if there was no fear of hell, there could be no hope of heaven—for hell is but the banishment from heaven; and there could be no reward for the righteous, no hope for the poor, no salvation to the repentant, no immortality for any. Man would live like the brutes, and die like them; and there would be no difference between good and evil; or rather, as the wicked have more prosperity in this life than the religious and the prayerful, vice would be rewarded, and virtue and religion would be dishonoured. And is it

not the utmost degree of folly to imagine these things can be? Is it not better, even for the fool, that there should be a way for him to repent of his folly? Is it not better, even for the wicked man, that he should be enabled and invited to put away the evil of his heart, and of his thoughts, and of his doings; to have a God, to flee unto for pardon; to have a Saviour, who will never cast him out; to have a Holy and blessed Comforter, to renew his soul within, and to speak peace in death, and for ever?

Is it not greater wisdom, my wandering brother, that you should now, even now, put away all your foolish hope that God will not call you into judgment, and to turn to God, and to thank him that he has promised forgiveness of sins to all those who, with a true penitent heart and lively faith, turn to him? O, believe me, that you need not desire that there should be no God: he is rich in mercy to all those who, like yourself, have been as the prodigal son, in that far country, where he was at a great distance from his father's house, and where there is no one to pity you or your misery, after you begin to be in want. When you come to yourself, and begin to say, “I will arise and go to my father, and will say unto him, Father, I have sinned,” then, when you are yet a great way off, the Father, whom you have forsaken, will perceive the first desire of repentance in the soul, and he will run to meet you; and he will put on you the robe of glory, and will pour out his heart upon you, and he will make you fit to come home again to your Father's house; and he will, for Christ's sake, receive you; and you shall rest with him for ever. Who can tell the folly of rejecting mercy like this! Who could say in his heart, “There is no God,” in order that he may continue, like the prodigal son, among the swine of this world, and be fain to fill his belly with the husks that the swine do eat, when he might eat the bread of life, and drink of the waters of peace and joy; when the banquet of God was spread before him, and he might be refreshed with the best food of the soul; when his sin might be forgiven, and his soul be strengthened; when he might be assured of his right to salvation, and the curse of the fall might be removed for ever! O, be wise in time. Call your ways to remembrance. Cast off the infidelity of the heart. Learn to reflect with joy and hope in God. Commune with your own heart; and embrace, while there is yet life and hope, the gospel of the Son of God, lest he be angry, and you perish from the right way. Blessed are all they, and they only, who have put their trust in him.

Thus have we considered the character, the reasonings, and the folly of that person who is so attached to evil, and yet so conscious of his wickedness, that he has no other comfort than to endeavour to deceive himself, by wishing, and by saying in his heart, "There is no God." I shall only add, that I have spoken to you in general terms, because I have known it to be useful sometimes so to speak; and may God grant that, in the present instance, I may not have spoken in vain. Remember, I entreat you, how long you have already lived, and how great—if you are the person whose portrait I have this evening drawn—has been the patience and the long-suffering of God to your soul. God sees, and has seen—God knows, and has known your backsliding of heart, your foolish thoughts, your impatient resistance to his will; yet he has spared your life till this moment, when so many younger and healthier than you have been taken away; and he has not only spared your life, but he has followed your rebellious and wandering heart with invitations to repentance, with promises of mercy, and, with his abundance of goodness and truth, waiting to be gracious, and entreating you not to forsake your own mercies. O, let the goodness of God lead you to repentance and to faith and to fitness for heaven. Pray to God that your heart may be so renewed, so changed, so converted to himself, that there be no longer any hatred to God and to Christ and to the Holy Spirit of God; but that you give your soul to him, and be reconciled to him, as a son to his father. Pray that you may walk with God, love his will, and prepare for his presence; and so number your days that you may forsake the folly we have considered, and apply your hearts unto wisdom. Pray to God that you may instantly begin to live, as you will wish to have lived when you come to die. Pray that you may say in your heart, "There is a God; and he is my God, my Father, my Saviour, my Friend: there is a God; and he has delivered me from evil, and pardoned my sins: there is a God; and he has guided me thus far on, in my pilgrimage through life; and he is my God, my own God, my covenant God; and he will guide me still. When I walk through the valley of the shadow of death I will fear no evil, for my God, my own God, shall be the strength of my heart, and my portion for ever."

## SCOTTISH EPISCOPACY.

## No. III.

THE ecclesiastical history of Scotland, from the murder of Charles I. to the Revolution, can scarcely be adverted to by the true Christian without deep sorrow and humiliation, that from the unruly wills and affections of sinful men such scenes of confusion, anarchy, and bloodshed should have presented themselves, and how frequently, under the pretence of a zeal for the glory of God, the natural temper should have been allowed to give uncurbed freedom to its impetuosity. To this charge, episcopalian and presbyterian must acknowledge themselves to plead guilty.

As has been frequently stated in this work, it is a period, the true history of which it is not by any means easy accurately to discover. Statements so directly contradictory, accounts so diametrically opposite, and all with a certain appeal to what might appear unquestionable evidence, confuse and unsettle the mind of even the most unprejudiced inquirer. The question at issue was, in fact, rather political than religious. The extension of vital godliness had nothing to do with it whatever.

It is proposed to give memoirs of archbishop Sharpe and others of the episcopal church, whose lot was cast in these troublesome times. Linlithgow palace, the battle of Bothwell, &c., will also tend to illustrate the events of this period.

The period referred to abounds with so many incidents, which from time to time will be separately considered in this magazine, all illustrative of this portion of history, and which could not be comprehended in a short series of papers, that it may be well at once to go on to the consideration of the effects produced by the Revolution.

It is hardly necessary to state that the accession of William and Mary to the throne produced a total change in the ecclesiastical polity of Scotland, as by law established; and that, while in England and Ireland episcopacy retained its ground, the anomaly presented itself of the government in Scotland recognising the presbyterian as the form to be countenanced and supported by the state. How far was such a change congenial to the feelings of the nation at large?

Sage says: "There were but some three or four presbyterian meeting-houses erected on the north side of the Tay, that is, in the greater half of the kingdom, and these, too, very little frequented or encouraged; and that, on the south side of that river (except in the five associated shires in the west), the third man was never engaged in the schism."

That William was ignorant of the true state of feeling in Scotland is obvious from the following statement made by bishop Rose, who, with sir George M'Kenzie, had gone to London as a deputation to interest the king in the behalf of episcopacy. Referring to a conversation between the bishop of London and himself, he says:—"The bishop, leaving us in a room of Whitehall, near adjoining to the place where the prince was, stayed about half-an-hour from

us; and, upon his return, told us that the king would not allow us to come to him in a body, lest that might give jealousy and umbrage to the presbyterians; neither would he permit them, for the same reason, to come to him in numbers; and that he would not allow above two or three of either party at a time to speak to him on church matters. Then the bishop of London, directing his discourse to me, said: 'My lord, you see that the king, having thrown himself upon the water, must keep himself swimming with one hand. The presbyterians have joined him closely, and offered to support him; and, therefore, he cannot cast them off, unless he could see how otherwise he can be served. And the king bids me tell you, that he now knows the state of Scotland much better than he did when he was in Holland; for there he was made to believe that Scotland generally all over was presbyterian, but now he sees that the great body of the nobility and gentry are for episcopacy, and it is the trading and inferior sort that are for presbytery: wherefore he bids me tell you, that if you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, support the church and order, and throw off the presbyterians.'

The attempts, however, to conciliate the favour of the new monarch were ineffectual. Their interview with him did not promote their cause. They acted obviously from principle, against their worldly interests; and they at least deserved respect for their sincerity. By the act which established the presbyterian church in Scotland, the ecclesiastical judicatories were fully authorized to try and purge out all "insufficient, negligent, scandalous, and erroneous ministers" by due course of process and censure; and all who refused to obey their summons were immediately to be deprived of their benefices. This was beyond all question an intolerable inquisitorial delegation of power, and it was most shamefully called into exercise. Men of holy and devoted life were branded as infamous, and treated as such. All shadow of toleration was at an end.

It was not easy to carry these sentences everywhere into execution. In the counties north of the Tay, as stated, a great majority of the people, with almost all the nobility and gentry, were staunch episcopalians; and the king had strongly expressed his desire that the clergy, who should take the oaths to his government, and pray for him and the queen as directed by law, should retain their parishes during life, without being subjected to the jurisdiction of presbyteries. In these counties, therefore, they could not always get the episcopal clergy removed. Before an episcopal minister could be admitted a member of a church court, he was required to renounce his creed, as far as church government was concerned. Some who did so were admitted into the presbyterian courts. Those who had taken the oaths, and prayed for the king and queen, but would not abjure episcopacy, were harassed and seized, while those who would not take the oaths were termed non-jurors; among whom were the bishops, and by far the greater number of the clergy who had been removed, and who were soon joined by the others.

On the 22nd of July, 1690, an act was passed, prohibiting "every deprived minister from preaching or exercising any part of his ministerial function either in vacant churches or elsewhere under any pretext whatever, until first he present himself before the privy council, and there take, swear, and subscribe the oath of allegiance, and also engage himself under his hand to pray for king William and queen Mary as king and queen of this realm; certifying such ministers as shall do on the contrary, that they shall be proceeded against as persons disaffected, and enemies to their majesty's government, according as the privy council shall direct."

Stringent as this was, it was not deemed sufficiently so to satisfy their opponents; and it was then enacted, that every one holding a public appointment, clergy as well as others, should subscribe the following declaration: "I do in the sincerity of my heart assert, acknowledge, and declare, that their majesties king William and queen Mary are the only lawful and undoubted sovereigns, king and queen of Scotland, as well *de jure* as *de facto*; and, therefore, I do sincerely and faithfully promise and engage that I will with heart and hand, life and goods, maintain and defend their majesties' title and government against the late king James and his adherents, and all other enemies who either by open or secret attempts shall disturb or disquiet their majesties in the exercise thereof."

Some of the presbyterian clergy refused to take the oath, but enjoyed a freedom notwithstanding, not extended to their opponents. The non-juring clergy did not scruple, however, to exercise their functions in their own houses, and two of them were punished by the privy council. By an act, passed A.D. 1695, they were prohibited and discharged from "baptizing any children," or solemnizing marriage betwixt "any parties" in all time coming, under pain of imprisonment, aye, and "until he find caution to go out of the kingdom, and never return thereto." Reader, this is no tale of papal persecution. These thunders emanated not from the Vatican. This is no record of the dark ages.

William acted solely from political motives. He was afraid of the stability of his throne. He was surrounded by persons who regarded episcopacy as synonymous with disloyalty. It was the worldly interest of the presbyterian to keep him in the dark: otherwise, surely, he never would have permitted the atrocious behaviour to be exercised towards the episcopal clergy which, though it may have been exaggerated, was disgraceful to his government. An episcopal minister debarred from baptizing a child!—what political bias could the waters of baptism have conferred upon the infant? For a minister to meet a congregation might tend to plotting and treason; but how could baptizing a poor baby produce any machination against the government? Under the sheltered rock in the far remote glen, in the miserable hovel, midst the howling of the blast and the pelting of the rain, and the roaring of the thunder, has many an infant been clasped in the pastor's arms.

On the accession of queen Anne, A. D. 1702, hopes were entertained that these stringent statutes would

be relaxed, and that the clergy might officiate without peril of imprisonment or banishment; and so far they were realized that the presbyterians were admonished to live at peace with those of the episcopal clergy who, having qualified, still retained their benefices; while the promise of protection was given to the non-jurors who lived in peace with those who had qualified.

Encouraged by the proclamation of general indemnity she ordered to be published, many of the laity, known to be staunch anti-revolutionists, took the oath of allegiance to the queen, and obtained seats in parliament; while numbers of the clergy prayed for her by name, began to collect congregations, and to have worship in separate chapels. This was done even by those who did not pray for her as queen, among whom were all the bishops. The episcopalians enjoyed with thankfulness the connivance which the royal countenance had secured to them. About this period the use of the English book of common prayer began to be general in Scotland, great numbers of which were sent gratis. Previous to this, there was no regular liturgical service. The worship was, in fact, except in a few particulars, the same as the presbyterian. Some ministers drew up a form for their individual congregations. Some used portions of the English book of common prayer. A form was drawn up for the use of the cathedral of Aberdeen, which is good, so far as it goes, but is wholly unworthy the name of a liturgy. There are hundreds of thousands in Scotland, there are many episcopalians and presbyterians not aware of this fact: episcopacy and liturgy are, with them, almost synonymous terms, and the grand distinction is supposed to pray with or without book, wearing the surplice and wearing a cloak; though the surplice is not always adopted in the episcopal church.

One of the many obstacles created to the union of the two kingdoms arose from the suspicion of the dominant party in Scotland that such a measure would endanger the presbyterian church. To remove these, an order was sent, most unexpectedly, from court at once to shut up all the episcopal chapels. The union having taken place, and the presbyterians being satisfied, an act was passed, A. D. 1712, to prevent the disturbance of episcopal congregations; and declaring it to be lawful for the episcopal ministers to officiate, except in parish churches.

On the death of queen Anne, A. D. 1714, the laws were again enacted to be put in full force; and, after the unsuccessful attempts to reinstate the Stuart dynasty, namely, in the beginning of 1719, an act of parliament was passed declaring that those ministers who had qualified should be imprisoned for six months; during which the meeting-house was to be shut up, and every house in which nine or more persons besides the family were present should be regarded as a meeting-house. This act, however, was not put into full force.

"Under the toleration of the act of Anne," says the late bishop Walker, "the episcopal congregations became numerous and respectable. In most places in the north, and in many in the south, the magistrates went to the episcopal chapel in their robes of

office. Even then, north the Tay, the large majority of the people were episcopalians. The accession of the house of Hanover, and the attempt to restore the exiled family, exposed them again to suspicion and persecution. Notwithstanding, about the year 1740, the episcopal clergy still amounted to between two and three hundred, and their congregations were numerous and respectable; the clergy being generally men who would have adorned any church, as well by their learning as by their piety" (sermon before the Gaelic Episcopal Society).

In many places, during the earlier portion of the period from the accession of William and Mary to the attempts of Charles Edward to regain the throne of his ancestors, the episcopalians had a firm footing; and the ministers continued to officiate in spite of kirk-sessions and presbyteries. Thus, at Brechin, we are informed, "The church being a collegiate charge, supplied by two ministers, the bishop in times of episcopacy did supply the vice and room of one of them two, either by himself or his chaplain; and he that was called the second minister, ordinarily preached the afternoon's diet." Episcopacy being abolished A. D. 1689, bishop Drummond was laid aside, and his charge became vacant. Mr. Lawrence Skinner, the episcopal incumbent, then officiated at both services, and dying A. D. 1691, Mr. John Skinner, his son, who had assisted him, officiated the whole day, until 1695, when a presbyterian minister officiated at the forenoon service; Mr. Skinner officiating in the afternoon, until 1697. In 1703, Mr. Skinner again got possession of the pulpit; but was removed. In 1715, he again resumed it, but was suspended. There can be no question that he acted in a vexatious manner; still, the circumstance casts light on the features of the times. At this time Mr. Willison, a name much and justly revered in Scotland, had been appointed minister of Brechin: so strong, however, were the prejudices of the people in favour of episcopacy, that, when he was about to remove to Dundee, he could not find a carter to convey his luggage. The wretchedly unsettled state of matters ecclesiastical, as far as Brechin was concerned, may be drawn from the fact that from A. D. 1714 the sacrament of the Lord's supper was not administered for many years.

In Messrs. Anderson's "Guide to the Highlands" is the following statement: "'Fer-na-Comaraich,' the 'laird of the sanctuary, or of the land of safety,' is the proprietor's patronymic; and the modern name, Applecross, is founded on a tradition, that every apple in the monk's garden was marked with the sign of the cross. But three churches have been erected here since the Reformation: the remains of the oldest are now used as the laird's cemetery; the next, which was the first presbyterian church, is used as a hay barn; and the third, the subsisting one, is much too large for the congregation, especially since the erection of the government church at Sheldalig. The present venerable incumbent is only the fourth presbyterian minister of the parish; and so obstinately attached were the rude people to their ancient episcopal faith, that, in March 1725, the presbytery of Gairloch (now Loch Carron) held a meeting at Kilmorack, near Beaully, because, in the

language of their record, 'they had been rabbled at Lochalsh on the 16th September, 1724,' a day appointed for a parochial visitation; and, in 1731, Mr. Sage, the first presbyterian minister of Loch Carron, petitioned the presbytery to remove him, as his life was often in danger from the lawlessness of the inhabitants, and as he 'despaired' of being of service in his cure, only one family having been regular attendants on his ministry."

There are certain localities, at the present time, where episcopacy still has a strong hold—in the county of Aberdeen, for instance; and certain places where it has been, and still is, viewed with extreme repugnance, as was, with the exception of Edinburgh perhaps, the case to the south of the Tay; especially in the most southern districts, where there is still a great stress laid upon the importance of covenanting principles; especially by the descendants of those who met to worship, as the episcopalians did after them, in some secret and lonely district, both alarmed by the government orders of the several times.

It is earnestly to be hoped that mutual prejudices are vanishing away; that, though they may differ in matters of ecclesiastical polity, presbyterian and episcopalian may cultivate the most kindly feelings; that all rancour and hatred and malice may for ever be removed. Whether the cause of episcopacy is gaining ground in Scotland or not, it is really difficult to say. It is true new places of worship have been erected within the last thirty years, and the ministers of that communion have consequently been increased, as might of course have been expected from the increase of population; but, whether it is really taking root in the affections of the people, is a point on which the writer presumes not to decide.

In giving an account of the facts connected with episcopacy and presbytery in Scotland, it is usual to present appalling statements of acts of wanton cruelty; to advert to thumb-screws, and daggers and pillories and bullets. There really does not appear any advantage in adverting to such subjects. Why dwell upon the enormities of headstrong men. Cruelties, unquestionably, were perpetrated on both sides; to be answered for on that great day, when a strict and solemn account must be rendered for the deeds done in the body. Thankful for present mercies, we need not revert with acrimony to the past. It had been well for some of those who have written on these perilous times, whatever side of the question they may have advocated, had they prayed that they might have been enabled to enter on their task; laying aside all malice, and all guile and hypocrisies and envies, and all evil speaking. Whatever the effect this might have had on the convincing of others, it would at least have testified that God had given to them the spirit "of a sound mind."

### The Cabinet.

**HUMILITY\*.**—By what means is humility produced and nourished in the heart of the believer? Chiefly by the knowledge of God and of himself. Every Christian takes some pains to obtain self-knowledge, and frequently asks, "What am I? what is my origin, my state, and my end?" He tries to form a right estimate of himself, and saith, "From the dust I came, and to the dust must I soon return, to be the food for worms. While I live, I am entirely dependant upon God for life and breath and all things; and, when he takes away my breath, I die. I am not only frail, but sinful: my very heart and nature are corrupted, and deserve eternal death; and it is of God's mercy that I am not consumed." Such humbling views of one's self lay him low in self-abasement. Yet nothing makes the soul so truly humble as beholding the Lamb of God taking away the sin of the world. Every believing view of a crucified Saviour melts the heart, and subdues its pride. In looking at Jesus, the believer cries, "What am I, O Lord God, that thou shouldst redeem my soul from death with such a sacrifice? Will Jesus come down from heaven, and humble himself unto death, even the death of the cross, and there cry to my soul, 'Come and learn of me, for I am meek and lowly of heart?' Can I, a sinful worm of earth, have all this before me, and yet be proud?" There are a thousand affecting views of Christ, and of ourselves, that are well calculated to bring down our lofty looks, and to make us cry aloud, "God be merciful to me a sinner."

### Poetry.

#### ADDRESSED TO ONE WHO WISHED TO LOOK INTO THE FUTURE.

(For the Church of England Magazine.)

O, WHEREFORE would'st thou seek to lift the veil  
That kindly hides futurity from thee?  
To know our future ills would nought avail,  
But only make our life a troubled sea,  
And poison every cup of joy and glee.  
Trust in a gracious God, whose boundless love  
A thousand blessings daily doth bestow;  
Who seeks to win us to our home above  
By every grief and trial we call woe.  
Ah, what is good for us, how should we know?  
I doubt not, when we enter into rest,  
And our past pilgrimage on earth review,  
That we shall call those times supremely blest  
When earthly comforts were but small and few  
For then it is we prove God's promise true,  
That unto each and all doth kindly say:  
"As is thy sorrow, so thy strength shall be."  
Believe his word, nor coldly turn away;  
His love can make you happy, make you free—  
"As is thy sorrow, so thy strength shall be."

MARY CLARKE.

Dartford.

\* From "The True Christian;" by the rev. Thomas Jones. London.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 521.—APRIL 30, 1845.

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## SKETCHES FROM NATURAL HISTORY.

No. XXV.

### THE TIGER.

(Felis Tigris.)

THE tiger is exclusively Asiatic: Hindostan and the eastern islands may be regarded as its head quarters. The ancients looked upon Hyrcania and India as its native countries. It is frequently adverted to by them. Augustus was the first who exhibited a tame tiger at Rome.

The tiger is in size about equal to the lion; but it is more dreaded, because more insidious. The fur is of a reddish yellow, ornamented by black stripes. The under parts of the body and inner parts of the legs are chiefly white.

Hunting the tiger, in India, is a common but dangerous sport. It is, however, of great service;

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and, as the dominion of Europeans has extended, tigers have rapidly diminished. The East India company formerly offered a considerable sum for every tiger killed within their provinces; and a German, of the name of Paul, is said to have killed five in one day. They are hunted on elephants, as horses can seldom be brought to face them; and elephants are much alarmed, holding up their trunks in the air when they approach one. The hunters shoot from the backs of the elephants. The tiger generally attempts to conceal itself, and escape unseen; but, if wounded and roused from its lair, he meets his enemies with great courage. Tigers take immense leaps, and come often with such amazing force on their enemies, as even to bring an elephant with its riders to the ground. The elephant is generally able to shake off the enemy under his feet; when the tiger is crushed, or receives a kick which breaks

half his ribs. It is said also to be hunted in China.

Captain Hamilton states that in the Sundah Rajah's dominions there are three sorts of tigers in the woods, and that the smallest are the fiercest. This, not above two feet high, is extremely cunning, and delights in human flesh. The second kind is about three feet high, and hunts deer and wild hogs. The largest is above three feet and a half high, but, though more powerful, is not so rapacious as either of the former. This formidable animal, which is called the "Royal Tiger," does not seem so ravenous nor so dangerous, and is sometimes even cowardly. A peasant in that country, as this traveller informs us, had a buffalo fallen into a quagmire; and, while he went for assistance, there came a large tiger, that with its single strength drew forth the animal, which the united force of many men could not effect. When the people returned to the place, the first object they beheld was the tiger, who had thrown the buffalo over its shoulder, as a fox does a goose, and was carrying it away, with the feet upward, towards its den. However, as soon as it saw the men, it let fall its prey, and instantly fled to the woods; but it had previously killed the buffalo, and sucked its blood; and, no doubt, the people were very well satisfied with its retreat. It may be observed, that some East Indian buffaloes weigh above a thousand pounds, which is twice as heavy as the ordinary run of our black cattle; so that from hence we may form a conception of the enormous strength of this rapacious animal, that could thus run off with a weight at least twice as great as that of itself.

Were this animal as common as the panther, or even as the lion himself, thus furnished as it is with the power to destroy and the appetite for slaughter, the country would be uninhabitable where it resides. But, luckily, the species is extremely scarce, and has been so since the earliest accounts we have had of the tiger. About the times of Augustus, we are assured by Pliny, that when panthers were brought to Rome by hundreds, a single tiger was considered as an extraordinary sight; and he tells us, that the emperor Claudius was able to procure four only, which shows with how much difficulty they were procured. The great fierceness of this animal may be, in some measure, the cause of the scarcity which was then at Rome, since it was the opinion of Varro that the tiger was never taken alive.

To the inhabitants of Sumatra, both in their journeys and their domestic occupations, the tigers prove rapacious and fatal enemies. The number of people usually slain by them is almost incredible, whole villages being sometimes depopulated. Yet, from a superstitious prejudice, it is with difficulty they are prevailed on, by a large reward which the India company offers, to use methods of destroying them, till they have sustained some injury in their own family or kindred; and their ideas of fatalism contribute to render them insensible to the risk. Their traps, of which they can make a variety, are ingenious. Sometimes they are like strong cages, with falling doors, into which the beast is enticed by a goat or dog enclosed: sometimes they contrive that a large beam shall fall in a groove across the tiger's back: at other times it is noosed about the loins with strong

rattans, or led to ascend a plank nearly balanced, which, turning when it has passed the centre, lets it fall upon sharp stakes below.

The tigers of Sumatra are very large and strong. They are said to break the leg of a horse or buffalo with a stroke of the fore-paw; and the largest prey they kill is, without difficulty, dragged into the woods. This they usually perform on the second night, being supposed on the first to suck the blood only. Time is by this delay afforded to prepare for their destruction; and to the methods already enumerated, besides shooting them, may be added that of placing a vessel of water, in which arsenic has been mixed, near the carcass, which is fastened to a tree. The animal satiated with the flesh goes to drink, and perishes.

Sir S. Raffles adverts to the superstitious fears of the Sumatrans in regard to the tiger. "One of the villagers, in the vicinity of Bencoolen," says he, "told me that his father and grandfather were carried off by tigers; and there is scarcely a family that has not lost some of its members by them. In many parts the people would seem to have resigned the empire to these animals, taking but few precautions against them, and regarding them as sacred: they believe in transmigration, and call them their *nene*, or grandfather. On the banks of one of the rivers of this coast, upwards of a hundred people were carried off by tigers during the last year. When a tiger enters a village, the foolish people frequently prepare rice and fruits; and, placing them at the entrance, as an offering to the animal, conceive that, by giving him this hospitable reception, he will be pleased with their attention, and pass on without doing them harm."

Lady Raffles also says, "The Coolies, in passing through a forest, came upon a tiger crouched upon the path. They immediately stopped and addressed him in terms of supplication, assuring him they were poor people, carrying the *tuas basar*, or great man's luggage, who would be very angry with them if they did not arrive in time; and, therefore, they implored permission to pass quietly and without molestation. The tiger, being startled at their appearance, got up and walked quietly into the depths of the forest; and they came on, perfectly satisfied that it was in consequence of their petition that they passed in safety\*." How strikingly in such conduct is manifested the degrading character of idolatry.

#### "LEAD US NOT INTO TEMPTATION†."

MARY's health, which was never good, had been much injured by suffering; and, though no complaint escaped her lips, yet her pale cheeks and wasted form showed most plainly to myself, and to all who knew her, that her days were indeed numbered. But it was not the will of God that she should sink quietly into her grave without one other most painful trial, in some respects far worse than any she had before endured. Her brother, who had long caused her constant uneasiness, became every day more confirmed in his habits of vice. His mornings were spent in idleness, and his afternoons and evenings at the ale-house, with the worst characters in the village. Occasionally,

\* See cut on previous page.

† From "Stories on the Lord's Prayer." 1848.

indeed, when his extravagance had nearly brought him to starvation, he would seem to amend for a short time, and work industriously; but no sooner had he acquired a small sum than his good resolutions vanished, and he became as dissipated as before. I had tried to employ him in my own garden; but it was of no use: he disliked having any one constantly at hand to watch him, and very soon left my service; and all that remained for me to do was to pray for him in private, and warn him often of the danger of his course. Mary's happiest hours were saddened by the thought of her brother's sin; but, with a naturally hopeful temper, she could not persuade herself, when she saw any improvement, that it would not be lasting, and several times asked me whether I did not really think he was reformed, when I could see clearly that the alteration was only for a time, till he could get sufficient money to assist him in continuing his evil life.

It was during one of these seasons of amendment, when I was paying a visit to Mary's cottage, and listening with a mixed feeling of pleasure and pain to her hopes of his having become at last a different character, that we heard a loud and rather rough knock at the door, and in an instant Charles entered the room. He was looking flushed and eager, and seemed not to notice my presence; for he immediately exclaimed, "Well, Mary, can I get any thing for you at the fair? I am going there presently with John Browne; and we shall be back again to-night; so there will be no breaking my promise to you."

Mary looked very grave, and shook her head. "No breaking it in the letter, Charles, I grant you; but certainly it is breaking it in the spirit, as the clergyman will tell you, I am sure."

"What is the promise?" I said; and at the sound of my voice the young man started, and, looking half ashamed, begged my pardon for not having noticed me before.

"It is a promise he made to me, sir," replied Mary, "now a week ago, that for the next fortnight he would not stay away from his home or go to the ale-house with his bad companions, but would try and attend to his work and amend his ways."

"And have I not kept it?" asked Charles, rather angrily: "I have worked like a dray-horse from morning till night; and not one single drop of spirits have I had within my lips since last Tuesday; and I can hardly tell what you would want more."

"Nothing," answered Mary, mildly, "but that you should continue."

"And so I shall. I have finished my work for to-day, and I shall be back again for to-morrow; so that there can be nothing to prevent my taking a little harmless pleasure."

"But your companions?" asked Mary: "you made me a promise about them."

"So I did," answered Charles; "and I shall keep it. I am not going with Spence, or Taylor, or any of the bad ones: I am going with John Browne, as quiet a lad as any in the village."

"Poor fellow!" said Mary: "he has caused his parents many anxious hours, for he is sadly idle, though not wicked like the others; and indeed, Charles, I cannot think his company will do you any good."

"It will not do me any harm," answered Charles; "and so I shall go. But don't look so sorrowful, Mary," he added, seeming touched with the expression of grief in her countenance: "I shall not go to the ale-house, and you will see me again to-night; and then you will laugh at yourself for having been so foolish."

"I wish I could think I was foolish," said Mary, sighing; "but indeed, Charles, you are wilfully going into temptation; and in such a case you cannot hope that God will be with you. You promised me you would repeat the Lord's prayer every day."

"And so I have," he exclaimed, evidently wishing to make every possible excuse for himself.

"But it is not enough to repeat it," she replied: "you must think about it too; and that you cannot have done, for now you are going directly against the prayer, 'Lead us not into temptation.' But will you speak to him, sir?" she continued, turning suddenly to me; "for I have talked to him in this way hundreds of times, and now I am quite heart-sick;" and she leaned her head upon the table, and covered her face with her hands.

I had not spoken before, being willing that Mary should try all her powers of persuasion before I interfered with the authority of a clergyman; but, finding that her efforts had failed, I thought it time quietly but earnestly to warn him of his danger. "Your sister was quite right, Charles," I said, "in telling you that you are going to act directly against the prayer which you own you repeated this morning. In that prayer you asked God not to lead you into temptation, that is, not to place you without your will in any situation where the temptation to do wrong would be too strong for you to overcome; and he, who in his holy word expressly promises that 'he will not suffer us to be tempted above that we are able to bear' (1 Cor. x. 13), will assuredly keep this promise. If you really desire, Charles, to become a different person from what you have been hitherto, and will pray to God to assist you with his grace, you will be kept from temptation; you will find new companions and new pleasures, or rather, they will be given to you; and your inclination for your former evil life will gradually die away. But ask yourself at this moment, can you pray to God not to lead you into temptation whilst you still resolve to go to the fair? The very thought of it is a temptation; but it is one which God will enable you to overcome, if you desire it, because it is not of your own seeking: it comes in the ordinary course of his providence, and is sent as a trial of your sincerity. But the temptations you are going into are quite different; you will place yourself in them wilfully, and you cannot ask that God will give you strength to avoid them; and, if left to yourself, you must fall. No human resolution, however strong, can stand without his assistance."

"But, sir," interrupted Charles, rather in a sullen tone, "I know several in the village who are going to the fair, who are always thought quite steady;" and he named several of the most respectable young men in the parish.

"Yes," I replied, "that may be; but I am sure you will find that they are all going upon business; and what is a temptation to you is no



temptation to them. They have never got into your bad habits; and, as they are obliged to go into the fair, and have, no doubt, placed themselves under the protection of God, and prayed not to be led into temptation, I have no fear for them; but for you, Charles, I do indeed tremble."

"I am not going to the ale-house," he answered, putting on a look of settled determination to have his own way, which gave me but little hope.

"So you say," I replied; "but I am sure you cannot feel certain of it. You will, in all probability, be enticed to enter it by some companions: you will refuse at first to take any thing; but they will laugh at you, till you feel ashamed of being different from them: you will take one glass; and, when once you have taken that, there will be very little hope left for you. You will almost certainly go on from one to another, and another, till your reason will forsake you, and you will be reduced to a state which will make you an object of disgust and loathing to every one, and you will have entered again upon a course which must end in your ruin both in this world and (which is far more dreadful) in the world to come. And all for what? Because you cannot now resist the inclination you feel to walk with an idle companion, instead of employing yourself in your own home."

"But there can be no harm in a walk," persisted Charles.

"Certainly not," I replied; "but you know full well that you are deceiving yourself. If the walk is your object, go in some other direction. But," I added more earnestly, "you need only ask yourself what has been the consequence of your former visits to the fair, to know that I have indeed fearful reason for my warning. And O, Charles, for the sake of the parents whom you once loved so well, for the sake of your unhappy sister, and, above all, for the sake of the promise which you made at your baptism to keep the commandments of God, let me implore you to refrain this once from following your own will: it may be that your happiness for ever may depend upon this moment."

Charles made no reply, and turned towards the door; but Mary, starting from her seat, caught hold of him, and, with a look of anguish, such as I shall never forget, exclaimed, "No, Charles; you shall not, you must not go. Oh, sir; pray have pity on me, and prevent him!"

The young man appeared somewhat moved by this distress, and again declared, in rather a softened voice, that he was not going to the ale-house.

"It is in vain," I said, "to talk of what you will or will not do. You are going into temptation; and I solemnly warn you, as a minister of God, that his protection will not go with you. If you do not care for that, have you no thought for the suffering of one who would willingly look to you as her greatest earthly comfort?"

"Well, well," said Charles, turning to his sister, who still held him, "don't cry so, Mary, and I will not go to-day: I will tell John Browne that he must set off without me."

"Let me go," I said, "while you remain here with your sister. I should like to speak to him."

"I won't give you that trouble, sir," he replied: "I had rather go myself."

"You had better not," said Mary: "he will laugh at you; and then, perhaps, after all, you will break your resolution."

"Nonsense, Mary," he interrupted, angrily; "do you think me a baby, that I cannot keep my promise for two minutes?"

"You do not know your own weakness," I said: "you have made this promise hastily, and you may be induced to break it hastily. You had far better keep from any thing approaching to temptation at this moment, and ask God to give you his strength: if you trust to yourself, there can be nothing to depend on."

But Charles would not listen. Before I could add another word, he had left the cottage, and was running at full speed down the lane. At first I attempted to stop him; but it was quite in vain. I then took a short path to the place where I thought it most likely his companion would be waiting for him; but, when I reached it, no one was to be seen. I tried another direction, but still unsuccessfully; and at last, sorrowful and disappointed, I returned to Mary's cottage with but faint hopes of finding him within; for a feeble resolution, made in his own strength at the sight of a woman's tears, was not for a moment to be depended on. Mary ran to the door, as she heard my step; but a bitter look of regret came across her as she saw me alone.

"Is he not coming with you?" she inquired eagerly.

"No," I said; "I have not been able to overtake him; but perhaps he will be here soon."

Mary shook her head; and though I tried to raise her hopes, my own were in truth but very faint. Minute after minute passed, and no Charles came; and at last my doubts amounted almost to certainty; and, after remaining nearly an hour, I was obliged to leave Mary, with the promise of making immediate inquiry, that she might at least be relieved from the misery of suspense. My questions were answered as I had expected. Charles had been seen on the road to the fair, accompanied not only by Browne, but by two of the worst characters in the village. It was a sad tale to carry back to poor Mary; and when I told her of it, her grief was so great, that I felt almost as much as if her brother had been my own. But she was little prepared for the news which reached her the next morning. Charles, as was naturally to be expected, had been enticed to the ale-house; and, having there met with a recruiting-sergeant, he had been persuaded, in a fit of intoxication, to enlist; and his regiment being one that was ordered immediately to a foreign land, it was all but certain that she would soon part from him, never to meet again on earth. The news was first brought to me; and I do not think I had ever a more difficult or painful task than that of breaking it to one already so bowed down by suffering. At first Mary did not comprehend it; and, when she did, she spoke no word of reproach, she uttered no murmur: it was a grief too deep for ordinary expressions; and, although she listened with gratitude to my words of comfort, and joined with solemn earnestness in the prayer which I offered for her unhappy brother, I saw from that moment that the hand of death was upon her; for her cup of trial was full.

## FAMILY READING\*.

FAMILY reading, which may easily be rendered sufficiently attractive by borrowing from the stores of general knowledge, will ever be found a source of pure delight and of certain benefit to the sanctified mind; but, before it can prove generally useful, it must be made in some measure agreeable to those who are yet to be won over to an attention to spiritual subjects. Religion is more likely to suffer, especially amongst the young, by being recommended in an injudicious manner, than is commonly supposed; and there are few who, when they reflect, do not remember some examples in which efforts to promote a respect for godliness, through the medium of perusing serious books in the domestic circle, have entirely failed of success; and others, in which they have positively been even the means of creating a dislike to it. It should be a primary object with those whom God in his providence has placed in the responsible station of rulers over their own households, to make the entire management of them at once conformable to Christian principles, and, as far as is possible, conveniently systematic, so as that the inmates may be conscious of something that is pleasing, in whatever may be the particular part which each is to take towards the attainment of a due subordination of the whole to the will of the Lord.

Few things, indeed, are likely to contribute more to the advantage of mankind, than a desire faithfully cherished in the bosom of parents, that, as their families grow up around them, the parental fireside should be the scene of the greatest amount of happiness to all—that from every pursuit and engagement, from every relaxation or amusement abroad, the heart of each should turn with pleasurable feelings to a loved and valued home. It is the plan of our heavenly Father, that, when man finally comes to dwell for ever with him in the light and glory of his perpetual presence, he is to attain the climax of his happiness: it is a part of that plan, too, that, even in the discipline and preparation through which man is to pass here, as making him meet to be a partaker of the inheritance of the saints in light, the moments of his deepest satisfactions (deep and settled within, in proportion as there may be pain and trouble from without) should be those in which he is conscious that he is indeed abiding with him, even though at that very time he may be severely chastising him; for he teaches us to know that it is a father's love that comes to us with the rod which gives us pain. The father, after the flesh, who is a king and a priest in his own house, is God's representative in respect of both these offices, as well as in his character of a parent; and, as he loves and honours his Lord, it will be among the highest objects of his ambition to learn and labour to fulfil the duty which such a state of life imposes upon him; and, in all the anxiety and application which he bestows upon

its effectual discharge, he will fervently implore the Giver of all good and Author of all grace to grant that, while he administers the needful admixture of encouragement, instruction, and chastisement, he may secure for himself a share in the best affections of all who are committed to him.

And how can this be more effectually accomplished than by the solemn care of every one who presides over a household to have a regular, a wholesome, and a pleasing supply of religious instruction, ever ready to be intermingled with the sacred services of prayer, and reading the scriptures? The divine comparison which speaks of the communication of spiritual knowledge as the giving of food, was, like all the similitudes employed by our Saviour, happily chosen. Sustenance for the mind and for the soul is to be selected with as much delicacy and exactness of care, as ought to be applied in providing the aliment on which our bodies subsist. It must be kept as free from all extraneous matter. It must be beyond the suspicion of corruption. It must be used in safe but sufficient quantities, and that at frequent intervals: a deficiency will be fatal—too much may do harm. A noble guide, drawn from this comparison, is thus furnished by an incidental expression of Christ, by which we may be regulated in the distribution of family religious knowledge. A judicious use of it in every Christian house will prove the best preservative of the rising generation from the unceasing efforts which are made to publish what is doubtful or bad. There can be no question but that a taste for religion may be acquired at home; where, however, there is reason to fear, prejudices against it are too often caused, either by its total neglect and violation, or by a sad inconsistency between what is inculcated and what may be practised, or by the defective mode of recommending it already noticed.

Nor is it (as some might think) any mistrust of the gracious influence of God's Spirit, to endeavour to lead the mind of young people, of rather an advancing age, to right religious perceptions, through the medium of matters which occur in their general studies, and which, though not apparently in any way connected with religion, are nevertheless capable of a close application to its principles and purposes. On the contrary, revelation may be materially supported in the opinion of every student, of whatever age or sex, by a proper employment of almost all subjects which are met with even in a course of general education; and it will by no means be found difficult to enable the learner to find pleasure both in a knowledge of the facts accumulated in the memory, which are always interesting as to their order and place, in nature or in metaphysics, and to derive real gratification from an acquaintance with the relation which they all must bear to revealed truth, and the power with which they may assist us to elucidate and confirm it: to overlook this in our desires to make religion agreeable to the youthful mind would be to deprive ourselves of a legitimate and powerful instrument. There are, indeed, in the present day, more than usual helps in this department of our duty: the general tendency of pulpit instruction has much improved within the memory of every one; so that, wherever we have a preacher now, whatever may be his disposition as to opening out the doctrines of grace in a free

\* From "Essays for Family Reading; intended to counteract the Errors of the 'Tracts for the Times,' by the rev. James Graham, M.A., curate of Templemore." London: F. Baileys. The views here advanced by Mr. Graham were precisely those which led to the publication of the "Church of England Magazine." The volume is really a most valuable one, and calculated, in the present state of the church, to be the means of effecting much good. Mr. Graham writes forcibly and clearly. —Ed.

and lively way, he is more or less compelled to bring forth better stores than were usually drawn upon hitherto: there is more exposition of scripture, there is more extended notice of motives and principles, and certainly there is a greater degree of attention directed to the subject of family religion. Besides this, the press teems wonderfully with good publications on almost every conceivable subject that can be connected with our eternal interests; and, although this may at first sight seem an evil, by causing perplexity in the selection, and even affording opportunity to some to put forth dangerous opinions, yet we cannot but witness in it the surprising proof it makes manifest, that God is in deed and in truth among us, that his Spirit is at work, that he is now imparting a stimulus to the mind of man to go to his fellow-man with the words of life, and publish to a perishing world the glad tidings of salvation. It is remarkable, too, that this is almost peculiar to England, which seems to be a further indication than has already appeared, that she is to be the grand instrument of God's renovation of universal man. We have a greater number of clergymen, too, and of churches, and more frequent opportunities of intercourse between the people and their ministers; so that all are inexcusable who venture to allow their children to remain without being trained to godliness, until they arrive at an age when, perhaps, the power and the opportunity of leading them to favourable opinions of the gospel are both gone for ever—an age when character takes its turn for life, and when youth must be introduced into the world either with the principles of religion expanded and confirmed in their minds, or else be left wholly defenceless from the solicitations of sin, and from the assaults of infidelity. So serious are the consequences of losing the benefit of that domestic teaching and example which have often, even when least expected, exercised a secret, but at the same time a most powerful, influence over the whole worldly career of men.

#### PAROCIAL INCIDENTS.

##### NO. I.

BY THE AUTHOR OF "RECOLLECTIONS OF A COUNTRY PASTOR\*."

NEVER DESTROY A GOOD TRACT.—I.

##### DAME JOBSON.

"AND so old nurse Jobson has turned methodist," said Frank D——, to his mother and sisters, as he returned from college, where he had just graduated, and most deservedly, with honours. "Well, I shall soon get that out of her, you shall hear no more of her methodism."

"I wish you would, Frank," said his doting mother: "I cannot bear such people. I fear, however, there is a great increase of them in the village. Old farmer Hicks and his daughter have caught the infection. No more smoking on a Sunday afternoon, with his ale before him, at his gateway; looking so cheerful, and throwing half-pence and apples to the children to scramble for. The whole family go to church. And old Betsy

Hopwood has closed her shop, and will not sell even a cake to a child. This is all very radical. The signs of the times are very portentous."

Now the word "methodist" conveyed no very distinct notion to Frank's mother's mind, and not much more to Frank's own; but she knew it was something dreadful, and it was very infectious. It had nothing on earth to do with Wesley or Whitfield but it was an indescribable something. She had heard it condemned loudly, and knew it was opposed strenuously.

Until methodism had appeared to mar its harmony, D—— was a very pleasant village, famed for its Sunday cricketing under the especial patronage of a wealthy proprietor, Frank's father. Its wake was the envy of the surrounding parishes; as well it might, for no where else was there so much revelry. In the books of the great brewer at C—— it occupied a high place, for the potations of his liquors. The county gaol could always boast of having at least one inmate from that parish; and a person acquainted with the neighbourhood, who perchance had emigrated to far distant lands, would have discovered a well-known face or two among the convict gangs of Sydney or Van Diemen's Land.

Such was the calm and peaceful and exemplary state of D—— when methodism began its ravages. How had it come there? Had the emissaries of Wesleyanism, falsely so called—falsely, for in almost every point the Wesleyans seem to depart from the rules of their founder, if thus they will be pleased to term him—sought it out as a scene of labour? No such thing. Neither Wesleyan, nor home missionary, nor baptist, nor independent had ever laboured there, strange as it may appear; but somehow or other it had got in, and it had spread, notwithstanding the threats of the squire and the exhortations of his lady, whose dear and only son Frank was. Nor were the young ladies, save one, less strenuous in their opposition. Vital godliness may be found in a parish in which itinerant preacher has never trod, chapel-house never been erected, class meeting never been assembled. There are quarters where this would not be believed, where all is regarded as dark and dreary, save where schism is rampant.

Now, who was nurse Jobson? She was an old servant in the family of Frank's grandfather; had married the butler, who died within a few years of the marriage; and she, childless, had always continued an adjunct to the establishment. She had been Frank's nurse; and, when his boyhood grew apace, and he was emancipated from nursery trammels, she was pensioned off, to a small cottage on the verge of the property, and enough allowed to make her comfortable for life. No cottage was more neat than that of nurse Jobson, externally and internally. One of the gardeners sowed her flowers and trimmed her shrubs. The squire himself called in once or twice a week; and, at the Christmas festivities, in the servants' hall, the dame occupied a chief place. On a fine summer evening she might be seen at her cottage-door, her little table before her, her large cat beside her, her green-baized covered bible close by the stocking she was knitting. She was what was termed an excellent, good, pious woman, a perfect pattern of what an old woman should be; only she was ex-

\* This series, which appeared in the magazine, is also published separately. Second edition, with Frontispiece. London: Edwards and Hughes.

ceeding bad tempered, and exceedingly censorious, and exceedingly pharisaical, and exceedingly opposed to methodism; and this was a redeeming virtue. There are many published descriptions of the virtuous poor afloat, which, had her "fragrance not been wasted in the desert air," would have had for their frontispiece "Dame Jobson;" and in many a pastoral visitation would she have been selected as a model of village excellence: I have been often called upon to admire dame Jobsons.

And the dame was a perfect pattern of peace of mind. She was not sensible of any evil done by her most comfortable reflection. She could look back upon a long life of sincerity and purity—pleasant retrospect! She felt that she had done her duty—delightful thought! No church service had she ever omitted, save when attacked by rheumatism. Never, but from absolute necessity, had she turned her back on the communion. She could tell every text which had been preached upon for years, for they were all carefully noted down. Such was, at one time, dame Jobson—wretched dame Jobson. Can there be a sight more woefully awful than that of an aged man or woman going down to the grave externally observant of the ceremonies of religion, and yet utterly ignorant of the saving power of divine truth?

Quietly was the dame knitting at her honey-suckled cottage-door, on a bright and balmy summer's evening, when a poor woman asked her to buy a bundle of matches. She did so; and, being on the whole kind, and seeing the poor woman faint from heat, she gave her a little refreshment.

"You'll perhaps," said the recipient of the dame's bounty, "accept these two little books, which I had given me by the parson of H—— to sell if I could, or to leave them with my matches." The match-seller knew nothing of what was in the little books; and the dame knew as little what was in them. By whom they were published, from what society, if from any society at all they emanated, what was their title-page, are points nothing to the purpose. The subjects treated were, 1. "The justification of the sinner before God in and through the alone merits of the Saviour;" and 2. "The absolute necessity of the sinner being born again, and savingly becoming a new creature in Christ Jesus." Such was the purport of the match-seller's tracts, though that may not be their precise titles.

The tracts were read; though with some dread, because the parson who gave them was reckoned a queer man—scarcely a church minister. Astonishment, surprise, amazement, were the consequence. They were read and read again; and finally they were prayerfully read, and, consequently, not in vain. Their chief merit was directing to certain passages in scripture, urging earnest prayer, and close reasoning with the conscience of the sinner. They were tracts not filled with long directions for certain works to be done, and certain ceremonies to be performed, and certain duties to be fulfilled, and certain actions to be wrought but breathing the freeness and the fulness of that everlasting salvation, which, without money and without price, is offered in the gospel. How many so-named religious tracts are destitute of such statements!

The tracts were read, and the calm of the dame's

mind was ruffled: the lethargy in which she had been entranced was stirred: she had been asleep, in conscience; but it was a deadly sleep. There was a cry, "Awake!"

Standing on the shore of the ocean, in a hot, sultry evening, we have looked upon the dark, unwholesome stillness of the waters, and seen the dense clouds gathering; and the almost stifling noxiousness of the air has rendered the whole scene oppressively painful. But in the watches of the night the storm has arisen, and the thunder has rolled, and the lightning has flashed; and the change effected by it has been the clearing of the atmosphere. Our waking eyes behold the ocean calm again; but it is blue, the azure calm. The boats are on the sunny sea: no cloud is visible in the sunny sky: the deadly, oppressive calm has been succeeded by that of buoyancy, of cheerfulness. Such is the deadly, pestilential calm of the sinner, contrasted with that of the quiet, pardoned soul. Being justified by faith, we have peace with God, through Jesus Christ our Lord.

Dame Jobson became, to the astonishment of many, perfectly an altered woman. Her temper was improved, her captiousness ceased, her tongue uttered no slander. Did she leave the church of her fathers? no: she cleaved to the church. Did she encourage dissent? no: she showed how great were the privileges of the church, and how awful their state who did not seek to improve by them. What did she become? A church-woman, to use a familiar phrase; a truly consistent member of the church. She had been so before, it will be said, and truly; she had gone to church, but inwardly she now felt the value of the services. To the Lord's table she had gone, indeed, regularly; but in a far different spirit, with far different feelings: now she approached it as a humbled sinner.

"Dame Jobson is quite a changed woman," was the remark of one, of a little group assembled at the church stile, on a Sunday morning, as they saw her quietly wending her way to the house of prayer; "is she poorly?"

"Squire and his lady and the young ladies are very much displeased with her," said a second.

"They say the methodists have got hold on her," added a third.

A fourth, with more serious face, added, "I did hear some talk of their sending her to the mad place; only don't you say I said it."

"Well," said a fifth, a poor old decrepid man, who used sometimes to hobble over to hear the queer parson of H——, "I don't know, but I have just been reading in my bible—and the parson says the same thing—"If any man be in Christ, he is a new creature; old things are passed away, Behold all things are become new.' Mayhap this may be the case"—yes, verily, and so it was the case—"with dame Jobson." Happy dame Jobson!

Reader, never destroy a good tract: it is not waste paper. You may despise it: it may do good to others. Nay, the very sheet which you are about to burn or tear may, for aught you know, in the dispensations of grace and mercy, be the instrument of saving a soul from death. If you do not wish to keep it, throw it on the highway. Perhaps some poor, perishing sinner, hastening along the broad road to the regions of

death eternal, may halt to pick it up—halt, so that not one footstep shall he advance in his downward course. It may be to him the guide-post to point unto mount Zion, and unto the "city of the living God."

### Poetry.

#### LAYS OF PALESTINE.

By T. G. NICHOLAS, B.A.

#### No. XVII.

(For the Church of England Magazine.)

"In the 18th year of Adrian, the whole force of the war was concentrated about Bithera, a very strong fort, not far from Jerusalem. The blockade without having been protracted for a length of time, the rebels within reduced to the last extremity by thirst and famine, and, the author of the sedition having suffered the penalty of his crime, the whole nation of the Jews was excluded, by a decree of the emperor, from the territory about Jerusalem, so that they might not, even from a distance, behold their native soil. Such is the account given by Aristo of Pella."—EUSEBIUS, *ECCLES. HIST.* iv. 6.

WHEN far we wander from the scenes of home,  
Where pass'd the days of our blithe infancy,  
How doth the hope support us, as we roam,  
Once more the dear abode of youth to see,  
Tho' a long space must intervene ere we  
Again revisit haunts we loved so well!  
But, when the exile from his home doth flee,  
Nor thinks again beneath its sky to dwell,  
How pines the ling'ring heart, and grieves to say  
farewell!

The royal wand'rer, from his own lov'd home  
Detained afar full many a weary day,  
Would watch, at eve, the bright and billowy foam  
Of waters basking in the azure bay,  
And long for some good bark, to float away  
O'er the dim seas, and, in his stately pile,  
Salute his loved ones: e'en a longer stay  
Where then he was he deem'd he might beguile,  
Could he but see the smoke rise from his native isle\*.

So felt the Jew of old, by Babel's streams.  
He thought and wept on Zion; nor to him  
Seemed fair those towers, on which the sunset  
beams

Flung richest radiance; for he thought how dim  
The fane where erst between the cherubim  
The eternal presence brooded, when a cloud  
Roll'd thro' the temple, and the swelling hymn  
Pour'd forth its notes of gladness long and loud,  
While o'er the pavement mute adoring myriads  
bow'd.

Better to die upon the battle-plain  
Unwept, unsepulchred†, than live a slave,  
Nor hope to see his native vales again†,  
Nor slumber in his own ancestral grave:  
The cedars yet on Libanus might wave,  
The dews yet glisten on the mountain-steep,  
The wearied hind his burning brow might lave  
At mountain rill, and shepherd fold his sheep;  
He could but view these scenes through mem'ry's  
glass, and weep.

\* \* \* \*

\* *Odyssey* i. 57, 58.

† "ἀελαιστός ἀραός."—*EURIPI. HECUBA* 30.

‡ "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country."—*JER.* xlii. 10.

The blade of vengeance once again is bar'd  
Their land is left unto them desolate:  
A sordid remnant whom the victor spar'd  
Hath ris'n, with hope of wrongs retriev'd elate,  
By an impostor led. The stroke of fate  
Hath quench'd the lustre of his boasted ray\*:  
This last rebellious act doth consummate  
Their crime; and they must wander far away,  
Nor longer 'mid the wreck of vanished glories stray;

Nor even from some distant spot behold  
The ground where once the holy city rose,  
Where gleam'd the sun athwart its fane of gold,  
The hallow'd place which erst Jehovah chose.  
Thou wilt not, Lord, thine ear of mercy close  
To those who mourn repentant; nor forget  
Thy people, harass'd by contending foes;  
And thou wilt bid their ray, which long hath set,  
Kindle with ruddier glow and deeper brightness yet.

Jan. 3.

\* "The leader of the Jews at this time was one Barchochebas, which name signified "a star," a man both rapacious and blood-thirsty, but who contrived to impose upon his followers, a set of slaves, by his name: as though, forsooth, he had come down like a star from heaven, to cheer them in their oppressed condition."—*EUSEBIUS. ECCLES. HIST.* iv. 6.

### Miscellaneous.

DR. BUTLER had a singular notion respecting large communities and public bodies. His custom was, when at Bristol, to walk for hours in his garden, in the darkest night which the time of the year could afford, and I had frequently the honour to attend him. After walking some time, he would stop suddenly, and ask the question, "What security is there against the insanity of individuals? The physicians know of none; and as to divines, we have no data, either from scripture or from reason, to go upon, relative to this affair." "True, my lord, no man has a lease of his understanding, any more than of his life: they are both in the hands of the sovereign Disposer of all things." He would then take another turn, and again stop short: "Why might not whole communities and public bodies be seized with fits of insanity, as well as individuals?" "My lord, I have never considered the case, and can give no opinion concerning it." "Nothing but the principle that they are liable to insanity, equally at least with private persons, can account for the major part of those transactions of which we read in history!" I thought little (adds the dean) of that odd conceit of the bishop at that juncture; but I own I could not avoid thinking of it a great deal since, and applying it to many cases.—*Bartlett's Life of Bishop Butler.*

THE JEWS.—Much has been said of this excommunicated race, who are scattered over the face of the globe. At Rome—where they are in reality great objects of aversion—at the end of the city, they are obliged to reside in one part, distinct and separate from all other inhabitants, where the gates are regularly shut every evening, and opened at a particular hour in the morning. Over one of these is an effigy of our Saviour, stretched on the cross, and underneath the words, "His blood be upon us and our children!" This has long given great offence to the Hebrews, who have offered large sums to have it removed, but which has been resolutely refused by the Roman government.—*Dr. Rae Wilson's Sketches of Catholicism.*

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 522.—MAY 3, 1845.



BARNARD CASTLE.

BARNARD castle, in the county of Durham, was founded about A.D. 1178 by Barnard, son of Guido Baliol, who came into England at the Conquest, and from whom it derives its name. It is situated on a bank—

"Where Tees, full many a fathom low,  
Wears with his rage no common foe;  
For pebbly bank nor sand-bed here,  
Nor clay mound checks his fierce career;  
Condemned to mine a channelled way  
O'er solid sheets of marble grey."

SCOTT.

It was exempt from the jurisdiction of the palatinate for five successions. During the reign of king John, Hugh Baliol and Philip de Ulcotes were appointed wardens of the boundaries of the bishopric, against the inroads of the Scots.

In August, 1216, Alexander of Scotland entered England as an ally of Louis of France, to whom

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the pope had granted John's kingdom. He ravaged Cumberland with a powerful army, and reconnoitred Baliol's strong-hold. Whilst Alexander and his attendants were surveying the rocky strength of the fortress, a man on the battlements discharged a shaft from a cross-bow, which "strake Eustace Vesey (Alexander's brother-in-law) on the forehead with such might that he fell dead to the ground." The Scots immediately retired.

John Baliol married Devorguilla, daughter of Allen, earl of Galloway, by his wife Margaret, eldest daughter of David, earl of Huntingdon, brother of William, king of Scotland.

In 1278, John, his son, succeeded at an early age to the vast possessions of his family. From his mother he inherited Devorgill, in Scotland, whence "he derived the very dubious blessing of the nearest claim in blood to the crown of Scotland, after the decease of the maid of Norway." Edward I. of England decided his title was

Y

pronounced superior to those of Bruce and Hastings. He was crowned king of Scotland A.D. 1292, and soon after did homage to Edward for his crown.

On the forfeiture of Baliol's English estates, in 1296, Anthony Beke, bishop of Durham, seized Barnard castle and its dependencies, in right of his royal purchase. The castle and honour of Barnard were, however, seized by the king, and granted to Guy Beauchamp, earl of Warwick. Some of the prelates who succeeded Beke endeavoured to recover the estate, but to no purpose.

In the first year of Edward III. parliament acknowledged the claims of the see to be just; and writs, commanding restitution, were issued. These, however, and repeated orders to deliver up possession, were never obeyed; and, "for five descents, the Beauchamps and their successors, the Nevils of Warwick, held, with a slight interruption, possession of Barnard castle, which never again became subject to the see \*."

The great earl of Warwick, who fell in Barnet-field, on Easter-day, 1471—by which Edward IV. was established on the throne—left two daughters: Isabel, who married George, duke of Clarence; and Anne, wife of Richard III. On the attainder of Clarence, Richard obtained undivided possession of the castle. Anne, who most reluctantly married Richard, was the widow of Edward, prince of Wales, son of Henry VI., in whose murder at Tewkesbury, at the instigation of Edward IV., Gloucester had some share†. Her only son having died, she was regarded as an obstacle to the settlement of Richard's fortune; and, according to Hume, he was believed to have carried her off by

\* "The hand-to-hand mêlée of the fight prevailed on and about the spot where the obelisk has been erected. Edward's reserve now advanced, and turned the tide of battle in his favour; Warwick's forces were irremediably routed, hewn down by bills, speared by the mounted men-at-arms, and dispersed. Warwick retreated to a neighbouring thicket, doubtless Hadleigh wood, which still remains wild and luxuriant, a lingering relic of the great royal hunting-ground, Enfield Chase. There he was assailed by some of Edward's men, slain, stripped of his coat-armour, and left naked on the soil.

Thus yields the cedar to the axe's edge,  
Whose arms gave shelter to the princely eagle,  
Under whose shade the ramping lion slept.

\* \* \* \* \*  
Lo now his glory smears'd in dust and blood,  
His parks, his walks, his manors that he had,  
Even now forsake him, and of all his lands  
Is nothing left him but his body's length.  
Why what is pomp, rule, reign, but earth and dust!  
And, live we how we can, yet die we must.

Thus does Shakespeare descant on the fall of this most brave and powerful English peer.

"His brother, Montacute, fell early in the fight, when the fatal error occasioned by the similarity of badges took place. It is not probable that he was killed in the act of deserting to the enemy, as one authority has stated. Shakespeare says, in accordance most probably with the fact—

Montague hath breath'd his last,  
And to the latest gasp cried out for Warwick."

The dead corpses of the brothers were conveyed to London, exposed to public view in St. Paul's cathedral, and then conveyed for interment at Blaham priory, in Berkshire.

"The number of slain in this battle was considerable, but it is very variably stated by our historians. Fabyan says that they amounted to upwards of 1,500; Hall, 10,000; Stowe, 4,000. It appears probable that, in the number of 10,000, Hall includes the wounded, as well as the killed; and even then it would be extremely large, for the aggregate of the combatants did not exceed perhaps 30,000. On this point, however, much uncertainty prevails. The force of Edward has been estimated only at 9,000 men, while that of Warwick has been raised to 30,000; such an account, of course, magnified the victor's skill and prowess" (*Gentleman's Mag.*, Sept., 1844).

† Miss Haisted maintains that this was a marriage resulting from mutual affection; for, that Richard had been brought up by the earl ("Richard III. as Duke of Gloucester;" by Caroline A. Haisted. 2 vols., 8vo.).

poison. According to Miss Strickland, however, she died of decline; the result of a broken heart. She was interred near the altar in Westminster abbey, A.D. 1485. "No memorial marks the spot where the hapless Anne, of Warwick, found rest from as much sorrow as could have been crowded into the brief space of thirty-one years. She was the last of our Plantagenet queens, and the first who had previously borne the title of Princess of Wales" (Miss Strickland's "English Queens").

Richard, previous to his obtaining the throne, frequently resided at Barnard castle. His badge, the boar, is still to be seen on the walls. At the early age of seventeen he was appointed warden of the Northern Marches.

In A.D. 1477, Richard obtained a licence to found a college in the castle, for a dean and twelve secular priests, ten clerks, and six choristers; but the plan was never carried into execution.

On the death of Richard, Barnard castle fell into the possession of Henry VII.; but how long it remained in the possession of the crown is not known. It would seem to have been some time vested in Nevill, earl of Westmoreland, before the forfeiture of the last earl, A.D. 1569, during the disturbances in the north, which brought the earl of Northumberland to the scaffold, and rendered Westmoreland a miserable exile in a foreign land.

The accession of Elizabeth to the throne, and the consequent overthrow of popery, produced in the minds of many, as might most naturally have been expected, a decided opposition to her government; and this was especially the case in the north; and when, in process of time, it was perceived that there was no probability of any compromise between the queen and the bishop of Rome, many were most anxious to dethrone her, and substitute Mary, queen of Scots, in her place. The duke of Norfolk was committed to the Tower, upon suspicion that he wished to espouse Mary; and this, with other circumstances, led to the rising in the north, in which the earls of Northumberland and Westmoreland took such a decided part. These two chiefs met at Brancepeth, the seat of the latter, and there declared to their followers that "all the English nobility were resolved to restore the Romish religion, and that they did thus put themselves in arms to prevent upstarts from trampling on the old nobility, and so appeared in open rebellion" (Dugdale). Entering the cathedral, at Durham, they tore the bibles and common prayer-books, trod them under foot, and, having celebrated mass, marched on to Clifford Moor, near Weatherby, where they mustered 4,000 foot and 600 horse. Their aim was to reach London, where Vitelli, the Spanish general, was waiting to take the command of such troops as might arrive; but they found that even their Romanist friends had resolved to impede their progress. Thomas Ratcliffe, earl of Sussex, president of the north, was advancing with troops against them; as was the earl of Warwick. Sadler reported, on the 16th December, "Understanding that we be on the way towards them, they do now gather all the forces they can make; and I learn that all Cleveland, Allertonshire, Richmondshire, and the bishopric, are wholly gone unto them, such is their affection of the cause of religion; by means whereof they are grown to the force of



great numbers, but yet confused, without order, armour, or weapon."

Sir George Bowes, of Sheatlam, who had great possessions in the neighbourhood, seized and garrisoned Barnard castle against the rebellious earls; who had rested at Raby, and taken the port of Hartlepool, for the purpose of receiving their foreign allies, or of themselves escaping by sea, should their insurrection prove adverse.

"Then sir George Bowes he straightway rose  
After them, some spoyle to make :  
These noble erles turned back againe,  
And aye they vowed that knight to take.

"That baron he to his castle fled—  
To Barnard castle then fled hee—  
The uttermost walls were eathie to win,  
The erles have wonne them presentlie."

Sir George defended the castle against the main body of the insurgents for eleven days; and then surrendered, for want of provisions, on honourable terms. The delay enabled Sussex to advance; by whom the insurrection was speedily quelled; and, for this, sir George obtained the demesnes under a lease.

That the pope was the urging instrument in the insurrection, there can be no doubt. He transmitted money to assist Mary against her protestant subjects, and dispatched his secret priestly envoy to England in 1569, to declare privately from him, to certain of the nobility, that, as a heretic, Elizabeth had forfeited all claim to her crown, and that they should obey her no longer.

"What the penury or prudence of Elizabeth had retained, the prodigality of James lavished on a favourite; and, in 161-, the fee of the castle and manor were granted to Robert Carr, viscount Rochester, afterwards earl of Somerset; on whose disgrace and condemnation to death the lordship was resumed by the crown, and, soon after, with Brancpeth and the other forfeited estates, was settled for the maintenance of Charles, prince of Wales, by demise, for ninety-nine years, to sir Francis Bacon and others, with power to grant leases for twenty-seven years, or three lives. In 16—, the surviving grantees assigned the unexpired residue of the demesne lands of Barnard castle, &c., to sir John Henry Vane, knt. In 1640, sir Henry Vane had a grant from the crown, of various privileges annexed to his honour or lordship of Raby and Barnard castle, under which the lordship is still vested in the duke of Cleveland, earl of Darlington."

The castle was unroofed and dismantled A.D. 1630. The remains of the castle cover an extent of ground equal to about six acres and three quarters.

The ruins do not convey an adequate idea of its original strength. It was inclosed from the town by a strong and high wall; with a gateway from the present market-place, and another to the north. The area, entered by the former, does not appear to have had communication with the chief strong-holds, but probably contained the chapel. It is separated from the interior buildings by a deep fosse, which surrounds the whole fortress.

This area is fenced with a high wall, along the edge of the rocks. There does not appear in it bastion or turret. To the north the wall has a more fortified appearance. The gateway to the north, or the Flatts, opens from a large area to a

Roman road, which communicated with the ford that gave name to the village on the Yorkshire banks of the river, called Street-ford, now corrupted to Stratford; and, in the other direction, led towards Street-le-ham and Staindrop. This area was anciently used to receive the cattle of the adjoining country in time of invasion. The gateway last-mentioned is defended by a half-round tower; and the broken walls show some appearance of out-works. At a turn of the wall, towards the south, there was a tower, which, by its projection, flanked the wall towards the gate. Over the fosse was a drawbridge to the gate. Here are the remains of some edifices; one, called Brackenbury's tower, having deep vaults, now lying open. The chief strong-holds of this fortress stand on more elevated ground, surrounded by a dry ditch, or covered way, with small gateways through the cross or intersecting walls, terminated on one hand by a sally-port that commanded the bridge to the west, and another to the north. On each side of the sally-port to the bridge, within the gate, was a semi-circular demi-bastion, loaded with earth to the top; very strong, and built chiefly of blue flints: the greatest part of one of the bastions still stands; the other has long been in ruins. Here are some of the most ancient parts of the castle. On the west side of the area were the principal lodgings, in some places six stories high: the state rooms stood here. Two large, pointed windows, towards the river, seem most modern, together with a bow window, hung on corbels, in the upper ceilings of which is the figure of a boar passant—the badge of Richard—relieved, and in good preservation. Adjoining these apartments is a circular tower, of excellent masonry, having a vault, the roof of which is plain. This vault is thirty feet in diameter, the stairs conducting to the upper apartments being channelled in the wall. In a large reservoir cut in swampy ground, called the Ever, water was collected, and conveyed in pipes to the garrison and castle, inclosed within the walls of the outer areas, in times of danger (See Hutchinson's "History of Durham").

The church, or rather chapel of Barnard castle—for it is situated in the parish of Gainsford—does not present many objects worthy of notice.

The view from Barnard castle commands the rich and magnificent valley of Tees. Immediately adjacent to the river the banks are very thickly wooded; at a little distance they are more open and cultivated; but, being interspersed with hedge-rows and with isolated trees of great size and age, they still retain the richness of woodland scenery. The river itself flows in a deep trench of solid rock, chiefly limestone and marble. The finest view of its romantic course is from a handsome, modern bridge built over the Tees by the late Mr. Morrit, of Rokeby. In Leland's time the marble quarries seem to have been of some value. "Hard under the cliff, by Eglinton, is found, on each side of Tees, very fair marble, wont to be taken up both by marblers of Barnard castle and of Eglinton, and partly to have been wrought by them and partly sold unwrought to others" (Itinerary, Oxford, 1768, 8vo, p. 88).

The ruins of Eglinton abbey, or priory—for Tanner calls it the former, and Leland the latter—are beautifully situated upon the angle formed by a little dell, called Thorsgill, at its junction with



the Tees. A good part of the religious house is still in some degree habitable; but the church is in ruins. Egliston is dedicated to St. Mary and St. John the Baptist, and is supposed to have been founded by Ralph de Multon, about the end of the reign of Henry II. Here were formerly the tombs of the families of Rokeby, Bowes, and Fitzhugh (Note to Rokeby).

### UNFULFILLED PROPHECY.

No. I.

BY THE REV. RICHARD LYNCH COTTON, D.D.,

*Provost of Worcester College, Oxford.*

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—REV. 1. 3.

EXTREME views and extravagant conduct have inflicted upon religion many grievous wounds, have brought dishonour upon her system of doctrine and practice, have harassed and perplexed her devoted subjects, have furnished cavilling pleas for the spirit of scepticism and infidelity, and have supplied the indolent and indifferent with an excuse for their lukewarm inaction. Excess in one direction is the sure precursor of excess in its contrary. And many, observing the evils attendant upon both extremes, lull themselves into an imaginary security in their freedom from excess on either side; while perhaps culpable indifference, represented in holy scripture as so abominable in the sight of the Lord, is the term which really characterizes their conduct, instead of sound discretion or wise moderation.

The treatment of unfulfilled prophecy is a remarkable, but melancholy, exemplification of these positions. There is, perhaps, no branch of divine truth that has suffered more from the absurd imaginations of men than this. And, while many have revelled in their fanciful interpretations of the yet prospective predictions of the sacred volume, many more allow themselves to sleep in an entire neglect of them, while they feel a deceptive pleasure in their freedom from such errors.

Hence arises a great and important question: What is the right, the legitimate and healthful mode of treating unfulfilled prophecy?

To suggest an answer to this question in the first place, and in the second to offer some practical application of it, is the object of this paper, upon which I pray me that God's blessing may descend.

The countless errors into which so many have fallen in their endeavours to develop the intent of the prophecies in question appear to lie before us like the body of Asahel, warning us to stand still, and not persevere in the prosecution of such pursuits. How many theories of interpreters have been unequivocally and incontestably overthrown by time! They elicited their view of the purport of the prediction under their hand: they gloried in it: they boasted of it: they unhesitatingly confided in it: they despised, they condemned those who would not admit it. But the time pointed out by their interpretation came, and passed on, and brought with it no such events as had been anticipated,

neither left any trace of it. Erroneous interpreters, like false prophets, are confuted when the events which they anticipated fail to come to pass at the time of their accomplishment pointed out by them. Shall we, then, fall into similar errors, and with them equally be put to shame? The natural answer is, No, we will not intrude into that which we cannot understand. And the very fact of the obscurity of so great a proportion of prophecy yet unaccomplished appears to tell us that it is the purpose of God that we should not comprehend it. He might have made every vision so plain that he that runs might read it. Had he intended to convey the intent of these prophecies to the mind of men, would he not have clothed them in such language as would have been clearly apprehended by the human understanding? Shall the omniscient God have an object in view, and adopt ineffectual methods of accomplishing it? The obscure language, then, in which the dark visions of these prophecies are couched, appears to intimate to us that the divine Author of them did not intend to impart their meaning to man. Wherefore, it may seem presumptuous to seek in them that knowledge of things to come which it has pleased God to withhold from us.

On the other hand, we are strongly and divinely urged to the study of the Apocalypse, the chief treasure-house of unfulfilled prophecy: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." This passage stands at the threshold of this depository of divine oracles, inviting us to enter and thoroughly examine it. And whosoever listens to and complies with the invitation, having completed his survey, finds himself at his egress from it admonished to maintain a wakeful and influential remembrance of all that he had seen there, and encouraged to re-enter it, and investigate it again with increased attention, and more close and diligent inspection: "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Thus does this holy book appear to be guarded at either end from neglectful treatment. Both admonishing passages are sentences of great strength, enforcing their injunction both by power of language and intimation of consequences. The verb in the original used in both is a forcible and comprehensive expression, including watchfulness, and retention, and consequent action. And the expressions, "the time is at hand," in the one, and "behold, I come quickly," in the other, enforce the exhortation imparted in the passage with the most constraining urgency of an overwhelming motive. The admonition is given. The speedy approach of the Lord who gives it in the capacity of Judge is announced. The eternal results of his judgment stand, therefore, as the awful sanction of the admonition, urging obedience to it by the most stupendous consequences. Yet it appears to be a part of the very constitution of the natural man to refuse attention to such prophetic warnings. Such has been the case in parallel instances in ancient times; and such will be the case in the last and greatest instance: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until

the day that Noe entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be" (Matt. xxiv. 38, 39). So it was in the typical coming of the Son of man; and so we may expect it will be in its great and awful antitype at the end of this world. In both the former instances, notwithstanding the prophetic warning so amply given, the generations of their respective ages had so entirely alighted it, that the judgment fell upon them as unexpectedly as if it had never been predicted. And we may anticipate that similar neglect of prophecy will subject the last generation of this world to a judgment parallel in its relative character, but infinitely more terrible in its nature and vast in its extent: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. v. 2, 3).

Here, then, is a dilemma. What is its solution? It is found, I apprehend, in the line of duty resulting from its antagonist forces combined. Let it be briefly represented. The inferred duty is to study year by year continually the volume of prophecy, fulfilled and unfulfilled, with the rest of holy scripture; to fix our eye upon those portions of prophecy which are plainly intelligible and palpably unaccomplished, as eminent beacons for the direction of our path and practice; and to permit the many things hard to be understood to remain laid up in our memory, though dark objects to our mind. On every recurrence to the study of these prophecies, we may dwell upon them with unmitigated thoughtfulness, and enter as far into the intent of them as our reason, with all its mercifully-granted aids, will clearly and safely guide us. And to this we must add a life of watchfulness and observation, contemplating the prominent features of the current phenomena of the church and of the world.

I conceive that the student of prophecy, who pursues this course, will be secured from the maze of errors to which a rash interpretation of the detail of unaccomplished prophecy would expose him, while he pays due obedience to the solemn injunctions of attention to it found in the sacred volume itself, and escapes the danger to which the neglect of it would subject him. And, should the days of his life be appointed in times wherein the accomplishment of any portion of the prophecies is taking place, he might hope to be enabled to recognise the passing events as their fulfilment, and thence in all circumstances draw strength to his faith, consolation, hope, guidance, and support.

A system of prophecy thus palpable in certain prominent points, and obscure in its intermediate detail, appears to have been consistently maintained from the beginning of the world to the close of the prophetic revelation. A Saviour, the gift and testimony of God's love for us, the offspring and the medium of his mercy, stood in promise and prophecy before man from the fatal day of his fall, exciting and encouraging him to obedience in hope and love. Presented to the view of the race of Abraham, particularly, stood the bondage in and redemption

from Egypt, the inheritance of Canaan, the captivities, the return of Judah, the perpetuation of the ruling power in that tribe to the advent of the great Messiah, the appalling occurrences of the siege and destruction of Jerusalem, the dispersion and the final restoration and salvation of the Jews. These eminent points of prophecy stood forward in high relief, discharging their office, as it respectively belonged to them, of encouragement or of warning, inviting them to piety and holiness, and repelling them from idolatry and sin.

Those pious Israelites, who kept their eyes fixed upon these bright and lucid spots in the dark area of prophecy, must have derived from them invaluable guidance for the direction of their faith and practice, though a vast body of predictions in detail lay between them and those grand objects in the gloom of an unintelligible obscurity. Great was the loss of those who neglected the due contemplation of those sure words of prophecy which stood as "lights shining in a dark place, till the day dawned, and the day-spring from on high visited" mankind. And fatal were the errors of those who indulged themselves in partial and fanciful views of those portions of prophecy which lay beyond the sphere of their understanding. Had they all, ever looking stedfastly upon the points clearly revealed for guidance, as they invited them in the shape of promise or repelled them as warnings, continued to study with a thoughtful and unprejudiced mind the whole body of prophecy, not presuming to make fanciful interpretations of them which could not be safely relied upon, but awaiting God's time for their elucidation, then would they have been prepared to recognise the fulfilment of the predictions as they occurred in their appointed place. One may imagine a devout Israelite, familiar with the prophetic writings of Isaiah, but yet far from a full apprehension of their intent, standing by the Baptist when he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 23). One may reasonably suppose that, upon hearing this public announcement from John that he was fulfilling that prophecy in preparing the way for the great Lord whom they were at that time expecting, he would find a bright light shed over that portion of sacred writ to which he alluded, and an apprehension of it entering his mind which he had never before experienced. With this key to the interpretation of the prophet's language, one may imagine him hastening to his home, opening the book of Isaiah, and, in a thoughtful study of the passage cited by the Baptist, with the portions of the book which are connected with it, finding rays of light proceeding from it which dispelled the obscurity that previously lay over those sacred writings. "Comfort ye, comfort ye, my people" (Isa. xl. 1), now looked to the consolation of Israel in the advent of the Messiah. "O, Zion, that bringest good tidings, get thee up into the high mountain; O, Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God" (Isa. xl. 9), this language conveyed to him the substance of the angelic promulgation: "Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born

this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11). And, as he proceeded thence in his subsequent study of this evangelical prophet to the end of his work, if he at the same time became a faithful disciple of the Baptist and of Christ, he would find the veil taken away which had previously concealed the intent of the prophetic language, and great things opened to him, respecting the Messiah and his kingdom, which had hitherto been hidden from his vision.

How the mind of the venerable Zacharias appears to be opened to the apprehension of the intent of prophecy during the interval which elapsed between the vision in the temple and the circumcision of his son! The angel of the Lord directed his attention to Malachi's prophecy of his highly favoured son, the Messiah's forerunner. His suspended intercourse with man gave him time to ruminate on the word of God. And no sooner is his speech restored, than he uses it in glorifying God for his divine mercy and truth in the fulfilment of his word, displaying an enlightened view of evangelical promise and prophecy from the beginning of the world. "As he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham" (Luke i. 70-74). Simeon was "waiting for the consolation of Israel." The great promise was before him; and with patient faith he was looking for its accomplishment. Upon its glorious occurrence he recognises the fulfilment of prophecy: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel" (Luke ii. 30-32). His mind seems to be full of Isaiah: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. xlix. 6).

But the main body of the Jews, who had only extracted from the prophet those points which were congenial to their pride and prejudice, and never were in the habit of studying with pious and ingenuous minds the scriptures of the Old Testament throughout with diligent perseverance, were not prepared to recognise in John and in the blessed Jesus the forerunner and the Messiah promised and foretold in the oracles of God committed to them. Instead of recognising in the lowly and afflicted Son of man, and the humble circumstances in which he appeared, the "despised and rejected of men," the "man of sorrows, and acquainted with grief," they found in his humiliation only an offence and stumbling-block, which prevented their receiving him and acknowledging him as their Saviour. Our Lord reproved them for this ignorance: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi. 3). They ought to have been prepared by the study of the prophetic writings in their hands, though they could not clearly understand them previously,

yet to recognise their fulfilment, as they witnessed the occurrence of events which corresponded with them. Christ himself in his own predictions acted upon the principle here supposed: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John xiii. 19). And we find this principle brought to effect in the instance of one of our Lord's most signal prophecies: "Destroy this temple; and in three days I will raise it up" (John ii. 19). "When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said" (John ii. 22).

Natural religion in this, as in so many other points, is singularly analogous to revealed; and the analogy here alluded to may serve to illustrate the view of prophecy now inculcated. The anticipation of futurity imparted to us in the natural system of God's moral government is remarkably parallel with that derived from the "holy men of God, who spake as they were moved by the Holy Ghost" (2 Peter i. 21). The knowledge of certain great and important events awaiting all men is offered to them, while the detail of the incidents of their life lies in obscurity, yet, at times and in various ways, partially opened to them, as the guidance of their conduct requires. Experience furnishes us with a clear foreknowledge of that great denouncing truth, that we must die. Conscience tells every man to expect judgment, judgment to be exercised upon him, in some manner and at some time. But the peculiar circumstances of each man's death, its remote and immediate causes, the place and time at which it will occur, the persons who will surround the death-bed, all remain unknown till the event itself reveals them. Parallel herewith is our call to judgment. And such is the case with the general incidents of our life. Yet the connexion and relation observed in the natural course of events, the order of causes and consequences, enable the observant and prudent to foresee many things, and prepare and provide for their occurrence so as to mitigate or arrest the evil or enhance the good attendant upon them. But the thoughtless and improvident, neglecting to make a due and reasonable use of the means of foresight placed in their hands, are taken by surprise with evils which they might have anticipated: "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished" (Prov. xxvii. 12).

And the divine wisdom is eminently displayed in this mode of imparting foreknowledge to man, both in the constitution of nature and of revelation, in its moral results upon the heart and life of man. For, while the great prominent events palpably foreshown act as beacon-lights directing us to steer our life towards one point and far away from another, the intermediate obscurity calls into action all our powers of watchfulness and care and diligence and exertion, for which there would not be the same need if the whole line of futurity were laid out with perfect clearness before us.

## ANCIENT STAINED GLASS IN CHURCHES.

"Storied windows, richly light,  
Casting a dim, religious light."

MILTON.

It is very curious to mark how particular arts gradually decline, are sunk in oblivion, and then, after a lapse of some years, suddenly are again brought into notice, and once more engage the attention of persons of taste. Gothic architecture is a notable instance of the truth of this remark; and the art I have chosen as the subject of this paper, in connexion with that peculiar style, will serve as another striking instance. It is true that the art was never entirely lost, as has been asserted by some; but it received but little support, and in most cases was executed in a most deplorable style of design and colouring.

Stained glass was in early use in the decoration of churches; but all the more ancient examples are now lost; and it is believed that the glass in the choir of Canterbury cathedral will be found to be the earliest now existing in this country, and may be taken as a fair example of the state of the art in the twelfth century. The design consists of panels, illustrating scripture history, with explanatory inscriptions: these are on grounds of ruby or blue colour, and the spaces between the panels are decorated with very rich mosaic work; the whole being surrounded by a broad border. The centre window of Becket's crown, in the same cathedral, is also of this period; and in this the pattern is formed of foliated scroll patterns, of various colours, on a ruby ground. It may be observed that in all the early examples the blue colour is of a most intense deepness; and this circumstance is a distinguishing characteristic of the more ancient glass.

In the thirteenth century the detached panels still continued to be much used in windows; but a remarkable variation now took place: this was the omission of mosaic work in the formation of grounds, and the substitution of a trailing pattern of leaves in its stead. The panels were often composed of a figure of some saint or benefactor of the church; and, when this was the case, a plain kind of canopy was placed above them. Occasionally the panels were omitted, and the whole design was composed of the foliated ground-work. A most striking example of this style occurs in the magnificent window in York cathedral, popularly called the "Five Sisters," from a legendary history asserting that it was erected by five maiden sisters, and was copied from five pieces of embroidery executed by them. Others name it the "Jews' window," from the windows in their tabernacles being often decorated in this style. But, at all events, this window is composed of five splendid lancet lights, of equal height, with five smaller ones above—of which the centre one is the tallest—and is nearly altogether composed of foliage in subdued colours, relieved by diagonal bands of richer hue, forming multangular and star-like figures. At the close of this period, shields of arms began to be introduced; the spaces between them being filled up by bands, foliage, &c.

As might be expected, the introduction of foliation in the arches of buildings, and other ornamental details of the decorated style, wrought a corresponding improvement in the glass of the fourteenth century. In this period, the excessive

minuteness displayed in the earlier designs entirely disappeared, and was replaced by a certain boldness before unknown. Large figures were now placed in the main lights, surmounted by highly-decorated canopies, and smaller ones in the lesser lights of the heads of windows. These figures were placed on a ground of one colour, richly diapered. The west window of the nave of York may be instanced as a beautiful example of large figures. Heraldry now began to be profusely introduced; and the laws of heraldic colours came fine contrasts in the colours on glass.

But by far the greatest part of the stained glass now remaining belongs to the perpendicular period, including the fifteenth, sixteenth, and part of the seventeenth centuries. Little change took place in the general arrangement of windows, though sometimes the artist took his design over the whole of the lights; but the tints were more varied, the shadows were better managed in the draperies—sometimes even with quite a classical effect—and attempts were made at perspective. Saints were now generally accompanied by distinctive emblems—such as the instrument of their martyrdom, or some peculiar animal. Scrolls, with inscriptions, were now used in boundless profusion; and these inscriptions are almost always in black letter characters, whereas before they were in gothic capitals. Highly-decorated initial letters frequently occur. Coats of arms were more used than ever; and, when not accompanied by any figure of their owner, they were usually represented as being carried by an angel.

The ground-work still remained of one colour, diapered, with some ornament in black; the prevailing patterns being roses placed at intervals, or a very rich foliated design. Draperies were also much ornamented with roses, &c., and occasionally with initial letters. The robe of a figure of Annas, in Thirsk church, is profusely covered, in this manner, with small "a's." There was also another and plainer plan of taking off from the monotonous appearance of grounds, principally used in small, ornamental panes: this was the dashing the colour with black dots, as if one was to take a brush of black, or any opaque colour, and shake it on at random: this method was in very common use. The blues had now become extremely light in tint, when compared with more ancient examples; and altogether the glass, though more varied in design, had lost a great deal of that intense richness characteristic of former periods; for borderings, small crowns, dragons, &c., became prevalent, and have a good effect when well executed. The inscriptions were usually composed of the names of figures represented, prayers for the souls of the erectors, and invocations to the saints. The windows of King's college chapel, Cambridge, are most glorious examples of stained glass of this period, and so is the great east window of York cathedral: these consist of scripture subjects.

At the close of the perpendicular period, when gothic architecture gave way to all kinds of barbarisms, the glass partook of the debasement; and the above remarks will not apply to it exactly. The chaste and elegant canopies were replaced by heavy, Italian architectural ornaments; and the inscriptions were now composed of Roman capitals. It is useless to say more on this part of the subject,

as very little glass of this period exists in churches, though common enough in halls, &c., of the Elizabethan style.

Having now arrived at the close of the palmy days of the art, I shall pass over the dreary age that followed, with simply noticing that the glass now was perfectly worthless in design, except works of a very few brighter spirits, such as Peckitt, of York, and others; though I noticed, in a late visit to York cathedral, that some of that artist's colours had already begun to fade. The art is now revived; and Willement, Wailes, &c., have given some brilliant examples to the world; but it is still too much in its infancy to justify any lengthened remarks.

I shall conclude with a few notes on the present state of the remains of former ages. It must be borne in mind that, not only were they subjected to the violence of fanatics, at two periods—viz., by pseudo-reformers and by the puritans—but they have also since undergone a gradual destruction by the neglect of those whose pride it ought to have been to preserve these ornaments to every humble shrine. Nearly every church bears evidence of the truth of this. In some no vestiges remain: in others relics exist, but in a most barbarous state of preservation. Local circumstances have had their effect; for instance, in the adjacent counties of Durham and Yorkshire. In the former, which was subjected to border attacks, very little coloured glass remains: in the latter, specimens are numerous. I have seen them disfigured by innumerable patchings with plain glass, because the authorities were too lazy to pick up and put together fragments which by accident had fallen out: I have seen them placed in most miserable confusion by careless and ignorant churchwardens: I have seen apertures actually filled up with half bricks and pieces of slate; and, lastly, I have seen them either smeared over with whitewash, or else covered over at both sides with a thick covering of plaster. This last occurrence is very frequent in small angular openings in the tracery of the windows. I may add that plundering hands have been at work: I have seen quantities removed to gentlemen's private houses\*, or else sold by mercenary fingers to visitors. Some churches are, however, exceptions to these remarks, where the glass has been cleaned and well arranged, or else exists in a perfect state, not having been meddled with. Let us hope, nay, trust, that a happier period is now dawning, and that stained glass, in all its splendour, may again adorn our ecclesiastical buildings, shedding "a dim, religious light." But, in our new designs, let all popish and superstitious allusions be carefully avoided; and when figures of saints are used at all, they should be confined to the evangelists and apostles; though scriptural events are, in my opinion, best adapted to the purpose. The art is beautiful in its purity: let it be used, therefore, but not be abused; and, rather than abuses should

creep in by its means, it would even be better to allow ourselves to reject it altogether.

T. Q. J. V.

#### THE PROMISE OF GOD'S GRACE A MOTIVE FOR CHRISTIAN EXERTION:

##### A Sermon

(Preached before the University of Oxford, Jan. 12, 1845),

BY THE REV. ROBERT WILLIAM BROWNE, M.A.,

*Chaplain to the Forces, and Professor of Classical Literature in King's College, London.*

PHIL. ii. 12, 13.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

AMONGST all the numerous characteristic features of the gospel there are few more striking, none certainly more important, than this, that all the truths taught therein are of a strictly practical nature. There is no such thing to be found in it as a mere intellectual, speculative truth, leading to no moral results, nothing calculated to satisfy a barren, unprofitable curiosity, or to encourage a habit of inquisitive investigation, which has no practical object in view. Every doctrine is the parent of some precept, which derives from the doctrine, as its source, its influence upon the heart and life. Every new fact, which unfolds to us more completely the mysterious relation which the creature bears to his Creator, the redeemed to his Redeemer, the sanctified to his Sanctifier, brings with it, indissolubly bound up, its corresponding duties, motives, and obligations.

The end and object of the gospel dispensation is a lively faith, influencing the heart and affections by the truths assented to by the intellect; for the foundations of Christ's kingdom are laid in the hearts of his people: "with the heart man believeth unto righteousness."

The work which the great Head of the church is labouring to accomplish—that work which the Father hath given him to do—is to establish holiness in the fear of the Lord, and thus, finally, to present unto his Father a peculiar people, zealous of good works; a church without blemish, spot, or wrinkle, or any such thing, the counterpart of himself, made in his own image, and after his own likeness.

But we may assert more than this respecting the union which subsists between knowledge and practice in the gospel. If it be true, on the one hand, that no truth is revealed which does not immediately become either an additional motive to obedience or the foundation of some new act of duty, so no precept is inculcated, no obligation en-

\* "Before we terminate this notice, we must take our readers outside, and lead them to the little chapel which stands in the south-west corner of the wood, and was built after the tomb of Edward Audley, bishop of Salisbury, in that cathedral. Besides some fine painted glass brought from the church of Boxhill, in Sussex—whereon appear the portraits of Henry III., and his queen, Eleanor, of Provence—it contains a magnificent shrine of mosaic," &c. (Account of Strawberry Hill, in *Ainsworth's Magazine*).

forced, except as the result of our relation to God, as revealed in the gospel. True it may be, that the obligations of morality are, from the nature of vice and virtue, perfect in themselves, that the course of duty will always be that of expediency; but morality is enforced upon us, in the gospel, on far higher grounds than either its intrinsic excellence, beauty, or expediency, by motives which appeal far more forcibly to all the best and holiest and most powerful affections of the human heart, viz., by the love of God, which was manifested to us in giving his Son to die for man, by all that God has done for us and Christ suffered for us, by the vantage-ground on which we are placed as God's elect people, by all the long catalogue of blessings and privileges which enrich our Christian inheritance, by our means of grace here and our hopes of glory hereafter. Of this continually subsisting union between doctrine and precept in the gospel of Jesus Christ, this peculiarity, which so completely distinguishes divine teaching from human philosophy, soaring so high above it, for motives far transcending in glory and mystery the sublimest of human speculations, and, at the same time, condescending, with so much lowlier humility, to meet the every-day wants and touch the hearts of the most ignorant, many instances might be adduced; but the exhortation in the text, and the argument by which it is enforced, furnish one for our meditation; and it is an instance the more striking because the doctrine revealed might appear, at first sight, to have an unpractical rather than a practical tendency, were not this erroneous supposition corrected by the sure and unerring testimony of an inspired apostle's teaching.

Let, then, the subject of our meditations, this morning, be, "the operation of God's Spirit upon our will and our conduct a motive to personal exertion in working out our own salvation." And, before entering upon the subject, I shall assume, as admitted by all who now hear me, that the belief in a spiritual power influencing the will is perfectly consistent with the freedom of human actions, and that the absolute necessity of this divine operation upon the corrupt hearts and affections of sinful man, in order to enable them to please God, is perfectly reconcileable with the doctrine of human responsibility. Without, therefore, deeming it necessary to prove that the doctrine, that God is the power working in us to will and to do that which is pleasing in his sight, does not lead to the conclusion that we may continue in sin that grace may abound, let us proceed at once, by the help of that Holy Spirit, which alone can enlighten our understanding and impart strength and

ability to our feeble powers, so that we may comprehend those truths which will make us wise unto salvation.

I. First, then, the certainty of spiritual influence imposes upon us an obligation to exertion.

The inability of man, unassisted, to obey the requirements of a pure, moral law, to struggle against the violence of temptation, to resist the allurements of carnal passions, is a condition of his existence as man, i. e., as a being prone to sin and averse to holiness, whose natural tendencies are in a direction contrary to rectitude and virtue. The gospel did not place man in this position, so disadvantageous both as regards his happiness here and his prospects throughout eternity: it found him so; and its divine Author, taking compassion on his miserable and helpless state, and knowing that the first step to remedy was to acquaint him with his real condition, revealed at once his danger, and the cause of it. The reason of thoughtful and contemplative persons doubtless suggested the probability of something of the kind: their own inward experience of the state of their hearts, their consciousness of repeated failures, even when they had seen the identity of happiness with virtue, and had formed resolutions in consequence, confirmed the same view. But it was reserved for the gospel to teach this fact authoritatively, to put it beyond a doubt, to unfold to man, without disguise or concealment or palliation, the corruption of his heart, to reform its errors and correct its deformities. It was reserved for the gospel to make known a source of strength capable of remedying this weakness, to discover a fountain of living water by which this uncleanness might be purified, a source as inexhaustible as the power of the Almighty is boundless, a fountain everflowing as the attributes of God's Spirit are eternal. The assistance, then, which is vouchsafed is precisely of the kind which is most needed: it is adapted to those wants of which the eager and anxious candidate for immortality is most painfully conscious: it promises relief in those necessities which are felt to be most pressing: it promises aid to do that which reason and revelation agree in convincing us we cannot do for ourselves.

Hence, then, an obligation, which cannot by any subtlety or casuistry be evaded, to profit by the assistance offered. We can no longer plead impossibility; for that is removed. We cannot allege as an excuse for inactivity, or disinclination to do the work of God, the fruitlessness of our labours: to do so is no less than to doubt and disbelieve the

power of God himself. We must, in fact, be lost to the sense of any moral obligation whatever, if we do not feel that, when our heavenly Father has readily, and of his free and undeserved favour, put so much in our power, we are bound on our part to do something for ourselves. But

II. In addition to the obligation which the gracious promise of God in this particular imposes upon us, it at the same time furnishes encouragement to exertion and perseverance.

However glorious the prize which they have proposed to themselves, however valuable the end which they have in view, how few have heart and courage to pursue a task day after day, in the face of continual failures and disappointments! Who could bear up ultimately against a feeling of despondency, who saw the web which his hands had woven in the day unravelled in the succeeding night, or the portion of the building which with toil and labour he had raised crumbled into dust when the morning dawned, without a single step made towards completion, without any foundation on which to build up a rational hope of final though distant success? The consciousness that the accomplishment of an object is improbable entirely precludes exertion, and not only exertion, but even the formation of resolutions. Under a sense of manifest improbability we may entertain a wish, but we cannot resolve: for this it is necessary that the prospect before us be brightened with hope, and that we be encouraged to persevere in our endeavours by the consciousness of power, and, consequently, the probability of success. If, then, we have arrived at the conviction that, being blessed with the light of the divine gospel, our happiness throughout eternity depends upon our walking as children of light, and yet see the numerous difficulties, both within and without, which act as impediments to our advancing in the way which leadeth to everlasting life, should we not be inclined to think that such an accumulation of obstacles amounted to a moral impossibility? But, in the midst of so much to dispirit and discourage us, we meet with the divine declaration, that God worketh in us both to will and to do of his good pleasure. We see, then, immediately, that to all who are members of Christ's church, and are thus made inheritors of God's promises, the whole nature of moral action and responsibility is changed. Instead of the natural impossibility of pleasing God, we feel that "all things are possible to him that believeth." Into the place of that moral weakness which was the consequence of the fall of man has succeeded the consolatory assurance, "I can do all things through Christ that strengtheneth me."

It is easy, then, to understand how the doctrine of God's almighty power supplying our deficiencies, and his Spirit working with ours, is, besides being a new ground of moral obligation, an inducement and encouragement to work out our salvation, to walk worthily of the vocation wherewith we are called, to make our calling and election sure, when, the conscience appealing to the unanswerable testimony of our own hearts, our own experience teaches us that all within is, as far as the attainment of spiritual excellence is concerned, utter weakness. The gospel does that which no human philosophy ever could do, which not the utmost stretch of human reason could ever reach: it encourages us to seek for external aid, and to trust for the strengthening of our powers to the almighty power of God. All its institutions have the same tendency, the same object: they are antidotes to self-confidence: they forbid the trusting to that which must, from its very nature, deceive and disappoint us. The sacraments of Christ, which are the means appointed for conferring and nourishing in us the gift of spiritual life from infancy to death, continually admonish us that the origin and nurture of our spiritual life is from without, just as our physical life and its preservation are the gifts of the Creator. The very visible church itself reminds us that "by grace we are saved, and that not of ourselves, it is the gift of God," by being revealed as a channel through which the bounteous stream of spiritual blessings flows, and, at the same time the condition of these sacramental ordinances being valid to the partaker of them, and the blessings of church-membership being conveyed to the Christian, namely—faith, teaches the same lesson which the apostle deduced from the assertion in the text, which is, that though it is God that worketh in us, we are nevertheless not passive and inert recipients of grace, that we can resist and reject God's gracious influence, and that the fact of there being provided an external source of strength for our internal weakness, whilst it is an antidote to self-confidence, is, at the same time, an antidote to relaxing our exertions.

III. The doctrine of divine grace, preventing us and co-operating with us, furnishes us with an inducement, not only to exertion, but to constant and immediate exertion, a warning, that we do not defer until it may be too late the great work of our salvation.

God hath taught us that the power to believe and obey is of him; that no one can say Jesus Christ is Lord, but by the Holy Ghost; and that no one can come unto him, except the Father, who sent him, draw him. But he



hath taught us also that he who possesses this power may, by neglect or carelessness, forfeit it, and, by neglecting to take advantage of and improve the grace given, may receive it in vain. When, therefore, the light of divine revelation, the same authority which informs us that we must not rely on our own strength, but on the power of God's Spirit, informs us at the same time that this aid, offered us freely and willingly at those times and seasons when we most need it, is never forced upon our acceptance, we surely have an additional reason to be fearful of delay and procrastination. Were faith and obedience entirely in our own power at all times, were we so completely free agents, our wills so equally balanced between vice and virtue, sin and holiness, that we could at any moment deliberately prefer the one, and coolly reject the other, had habit no influence over our inclinations, were our moral tastes uncorrupted and unperturbed to evil, then perchance we might possibly incur, comparatively speaking, no very great risk in deferring for a brief space the consideration of eternity; but if, in a matter of such moment, we depend upon external aid, if it is God that "worketh in us to will and to do of his good pleasure," we cannot but see that he works when he thinks fit, and that the grace which is vouchsafed to-day may, by its almighty Giver, be withheld to-morrow. Who knows whether the present opportunity may not be the last; whether the sorrow for past sin, the desire of repentance, the inclination for amendment which he feels within him, be not the voice of God's Spirit addressing itself to his conscience, now, for the last time, after many repeated warnings and invitations; whether, if his present uneasiness does not bear the ripe fruit of good resolutions, it may not for ever wither and decay, like the blighted blossoms which once gave promise of fruitfulness and plenty? In temporal things, he who is independent of his fellow-creatures' aid feels that he may, even consistently with prudence, take many steps which he who is dependent upon others cannot do; for the latter must be watchful not to lose a single favourable circumstance, and diligent in taking advantage of every opportunity. And so the knowledge of our dependence upon God in spiritual things, so far from being an excuse for carelessness and inactivity, warns us of the necessity of walking warily and cautiously, lest we lose the slightest of those manifold helps to attaining our salvation which attend the member of Christ's church throughout his whole career, lest he carelessly pass those by unnoticed and unregarded which a little seeking for would have discovered to him.

The lives of those to whom this consolatory doctrine and the practical lesson resulting from it were first taught, and who were commissioned to preach it to the world at large, are bright examples of the unflinching tendency of this great truth to form the perfection of the Christian character. In them it was at once a barrier and a protection against the reckless apathy of the fatalist and predestinarian, and the self-confidence of him who, puffed up with an arrogant conceit of the dignity of human nature, refuses to acknowledge the necessity of divine grace. In them it led to a ceaseless anxiety and care to please God, and to do his bidding, and hopeful expectation that they would have strength to achieve a victory over sin, the world, and Satan. They were in the condition of men who felt that to them a high and important trust had been committed, not without danger and difficulty, but still accompanied with power to fulfil it, if not perfectly, at least to the satisfaction of their heavenly Maker: they enjoyed that highest degree of human happiness in this life, a station of responsibility, arduous, indeed, but still not overwhelming, or beyond their capacities. And this happiness is by God's grace within the reach of every Christian who is thoroughly imbued with a practical knowledge of the great doctrine contained in the text, that "God worketh in you both to will and to do of his good pleasure;" and that, therefore, we must "work out our own salvation with fear and trembling."

This I take to be the scope of the apostle's argument: it remains, therefore, only to show the spirit in which this great work is to be done. "Work out," says the apostle, "your own salvation with fear and trembling." Of what kind, then, is the "fear and trembling" thus spoken of with praise by the gospel? It is not a fear of failure, or of insufficiency to perform the work which our heavenly Father hath given us to do: the recommendation to encourage such a fear as this would not only be contrary to the general spirit of the gospel, but more especially to the argument by which the exhortation is in the present instance enforced; an argument, the evident object of which is to allay such fear, and encourage confidence, not indeed in our own strength, but in that which is from above. It is not a slavish fear of punishment, which constrains the wicked to obey the law against their inclinations, merely because, in the calculations of the results of actions, the evil preponderates over the good, such a fear as that which make the devils to tremble at the wrath of God: the encouragement of such a fear is directly contrary to the gospel, which



teaches us to cultivate rather a love for God, and comforts us with the promise that perfect love shall cast out such fear. It is, no doubt, certain that the Christian code is fenced round, and its sanctions protected by promises of reward and threats of punishment, and, therefore, that it does appeal to our hopes and fears; but to fear punishment does not for that reason become a duty. To spread terror in the minds of the wicked and disobedient, is a necessary and inseparable property of every wise and good law; but it does not therefore follow, that to terrify and spread the fear of punishment in men's hearts is the object of the law or the design of the lawgiver? No, rather his design is that such fear should be avoided, that his people should live so as to be free from it; and the more holy and obedient they are, the freer will their minds be from such apprehension. The fear of the law and its threatenings are for the wicked. Wilt thou then not be afraid of the power, do that which is good. "It cannot," writes a great divine of our church, "be any part of a good subject's obedience to live in perpetual apprehension of racks and gibbets, because racks and gibbets are provided for murderers and robbers." But there is a fear which is inseparably connected with love, and is a part of it; a fear not respecting enemies, but respecting friends; a fear which is felt by every faithful servant towards the kindest and most indulgent master, by every dutiful child towards the most affectionate parent—a fear of proving undeserving of all of his kindness, and of forfeiting all his favour and affection. The greater our dependence upon another for the possession of the most valued blessings, the greater the debt we owe for all that makes up the sum of human happiness, the more tenderly apprehensive does such a fear as this become. How clearly is it the feeling, the cultivation of which is in exact accordance with the argument of the text! How plainly does it result from the knowledge that "God worketh in us both to will and to do of his good pleasure!" How suitable a part does it form of our regards to that Being to whom we owe the will to believe, the capability to obey, the means of grace, the hopes of salvation! It may, moreover, be observed that the knowledge that our sufficiency is of God, that it is he that "worketh in us both to will and to do of his good pleasure," causes responsibility to be not only a necessary property of our being rational creatures and moral agents, but also our highest happiness as Christians. Man, even naturally, delights in responsibility. What, for example, constitutes the greatest satisfactions at the opening of life? It is the consciousness of confi-

dence reposed in him by those superiors who hitherto have led him by the hand, as it were, step by step, in the path of duty; the feeling of being permitted to think and act for himself, and to be answerable for his own conduct. But, notwithstanding this natural tendency to delight in responsibility which exists in every truly great mind, still, to him who knows for certain the awful consequences of sin and the dangers and temptations which surround him, it would be overcome by the terrible and overwhelming extent of his responsibilities, until the gospel taught him to exclaim, in the language of triumphant hope, "I can do all things through Christ which strengtheneth me."

Let us observe, again, in what spirit we, who hold this blessed assurance of supernatural aid to be inseparably joined together by God with the duty of personal exertion, this indissoluble union of privilege and responsibility, will regard those means by which it has pleased God to convey spiritual blessings to men, the means of grace of which Christ's church is the channel. He will not expect to find, in these aids to holiness, certain remedies for all restlessness, a protection and a barrier against the entrance of every doubt. He will not suppose that church authority was ever intended to be of such a nature as to relieve him from all necessity of thinking and judging for himself, and of "working out his own salvation with fear and trembling." If ever he feels any yearnings after such an imaginary rest as he has pictured to himself as desirable, he will be inclined to ask himself the question, whether such peace and rest is to be expected in this life? whether it is consistent with a state of trial and probation and difficulty and danger? Still less will he indulge a spirit of undutiful dissatisfaction with that branch of the church of which he has the happiness to be a member, because of such real deficiencies which are inseparable from the church whilst in its imperfect and militant state, or such imaginary ones as cause it to fall short of some ideal standard, which never will be realized, so long as in the church the tares and the wheat, the evil and the good, are mingled together. If he fails to derive help and comfort from her institutions and ordinances and teaching, he will rather humbly seek the cause in some imperfections of his own than in its faith and worship and ministrations: he will be quick to distrust himself, slow to distrust his church.

True it is that the revelation of the fact that the church is one body, of which Christ is the head and the fountain of vital energy to all its members, teaches us that each

member is to enjoy the benefits to be derived from association, amongst which are the bearing of each other's burdens; but, still, no bond of union, however close, can relieve a man from those cares and burdens which are peculiar to one who is individually responsible for his faith and obedience. As the sufficiency of divine grace is no excuse for continuing "in sin that grace may abound," so the gift of all the opportunities and means of grace which we as members of the church enjoy was not intended to lighten our responsibilities or to encourage us to shift them from ourselves to others, but to enable us better to bear their weight and fulfil their obligations.

Finally, let us never forget that in all these, as instruments, God's Spirit is himself working; and that he not only vouchsafes to us these aids to holiness, but that to him we owe likewise the ability to use them and profit by them, and whatever holiness we may have been enabled to arrive at; that he is working in the church; but not only so, but in each faithful member, and this at all times; for, if his grace were for a moment withheld, no one could stand. Let us acknowledge this entire dependance upon God for all power to please him; and yet let us not relax our personal exertions, but, convinced that he careth for us, let us, for that very reason, not cast all our care upon him, as we are bound to do in mere temporal things, but make our spiritual interests the object of unceasing care and anxiety. Finally, the work of his own salvation is each man's work, that at the last great day each will be judged alone, and that none must hope to "work out his salvation without fear and trembling."

#### TUNIS\*.

THERE are but very few places in the Mediterranean, and perhaps in the whole world, that can be compared to the regency of Tunis, both as regards its climate, its natural beauty, and its abundance of resources.

Tunisia, the *Africa Propria* of the Romans, and the *Afrikaah* of the Arabs, has always been the most interesting part of North Africa, and is so to this day. Its history under the Phœnicians and Romans is well known; and it is only from the time that it became Mohammedan that little is known of it. In the introduction I have traced its

\* From "A Voice from North Africa; or, a Narrative Illustrative of the Religious Ceremonies, Customs, and Manners of the Inhabitants of that part of the World." By Nathan Davis. Edinburgh: W. & R. Ritchie. 1844. "The chief object which the author has in view," he says, "is to interest the Christian world in a country which for centuries has been entirely neglected." There were at one time in North Africa no less than six hundred episcopal sees, and the names of Tertullian, Cyprian, Lactantius, and Augustine, are familiar to all who have read the history of the church of Christ. Now, however, not a vestige of a Christian church is to be found there. This work contains many most interesting, and at the same time most painful details. The author conceives that incalculable blessings would result from a proper mission being established in Barbary. We have derived much instruction from it.

history from the Saracenic invasion till the reign of Ahmed Basha, the present bey: I shall now proceed to describe its present state. In the wanderings of Abdallah, Mohammedanism was partly illustrated; and, in a description of the country and people amongst whom he now lives, we shall see it further developed.

Tunis, the capital city of the regency of the same name, is situated upon a rising ground along the western bank of the lake, in a full prospect of the site of ancient Carthage. It measures about four miles in circumference, and contains about 200,000 inhabitants, of whom 130,000 are Moors, 30,000 Jews, 10,000 Christians, including 1,000 Maltese, and the rest Turks and Negroes.

The streets of Tunis are narrow, dirty, filthy, and irregular. When first I arrived, I found my way from one place to another by observing one street to be more crooked than the other, and the ruins of one house greater than those of another. The finest buildings in the town are the former bey's Gothic palace, and the house of Mr. Gneco, a respectable Genoese merchant, and the new British consulate. The houses of Tunis, as in all eastern countries, have flat roofs, and are supplied with cisterns to collect the rain water, which is by far superior to the water of Beer-el-Klab, a spring about half a mile from town.

The Tunisians are at present poor, owing to several successive years of bad crops with which their country has been visited, and to the many extortions which their ruler practises upon them. Their condition in 1841 was so bad, that I have actually seen the poor pick up from the streets leaves of cabbages and herbs, and devour them; nor was it uncommon to see them pick up bones out of the rubbish, and gnaw the little meat that by chance may have been left on them. And, under these circumstances, a new tax (upon straw) has been brought into existence!

The Mohammedans of Tunis are very bigoted; and though their hatred to Christians and Jews is very great, yet the fear and certainty of punishment, in case of insult, is sufficient to keep them in order: the Tunisian Jews, however, are often insulted, especially soldiers, without receiving any redress.

The *Gjama Assaitona*, and *Gjama Sidy Ben-Aroos*, are very richly endowed, and are the principal mosques in Tunis. The *Gjama* called *Assahab-Ettaba*, built by the famous *Sahab-Ettaba Josof*, whose fate we described in the introduction, is a very fine edifice. He brought pillars and marble, at a great expense, from Kazareen, and other ruins, which he got polished in Italy, to adorn the interior of this mosque, which is situated in the suburbs of *Bab-es-Sawekah*, and is to this day called by his name. The spiritual chief is the *bash mufti*, whose influence is very great.

The Tunisians are not free from that "essence of unhappiness," idleness, to which all their neighbours in the east are so much addicted. A great part of the day is generally spent in coffee-houses, where they either tell or listen to stories. They seem to have a very fruitful mind; so that, in the absence of any thing real, they are capable of inventing. Of this the following may serve as an instance:

In traversing the streets of Tunis, I one day was accosted by a grave and respectable-looking Moor,

who asked me about the news of the Levant, and about the proceedings of the young sultan. After having partly satisfied him, he said to me, "It is for our sins that we Mohammedans are ruled by a Christian monarch. Think not (said he) that Abd-al Magjeed, nor his father Mahmood, are of Mohammedan origin. Mahmood has been a Greek catholic, in which religion he died; and it was in the same faith that he brought up his son Abd-al Magjeed, who is such to this very day, in secret. What I have said may seem a mystery to you, but this will soon be removed when you listen patiently to what I am going to tell you. In the mean time let us sit down here and take a cup of coffee together." After we had comfortably seated ourselves, and taken our cup of coffee, he commenced relating his story in the following words:—

"Mahmood (the real Mahmood) was the legal possessor of the Ottoman throne. He was a man who feared God, loved his country, and in every thing sought the welfare of his subjects, by whom he was very much beloved. He punished vice with severity, and rewarded virtue to the best of his power. His piety, or rather fanaticism, carried him to such an extreme, that he thought it sinful to appear before any person without having a veil over his face; yea, even before his own wives he never appeared but with his face covered. This was the ruin of our country: it was through this that the Ottoman empire was snatched out of the hands of the people of God; for, though both the present sultan and all those who are in authority under him are nominally Mohammedans, in their hearts they are all Greek catholics. I said—because Mahmood never appeared, in public nor in private, but with his face covered—that the Ottoman empire was snatched out of our hands. Now, this took place in the following manner:

"The Russians, who for ages have had an eye upon the Ottoman empire, knowing that Mahmood was personally unknown to all his subjects, thought of a stratagem, in which God has suffered them to succeed. One day, whilst Mahmood was administering justice, a Russian prince arrived, and requested a private interview with the sultan, which the latter, not suspecting any danger, granted. Both left the hall of justice for the private audience-room, whilst all officers and people patiently awaited their return. After half-an-hour the sultan, or rather a person in the sultan's robes, returned, unaccompanied by the Russian prince: the administration of justice was dispensed with for that day, the people separated, and the sultan, in the customary manner, was escorted to the palace. As for the Russian prince, no one ventured or dared to ask what became of him: so much is known, that as a Russian prince he was never heard of again.

"Things remained quiet for a few days: after which, many new customs were introduced, both contrary to our holy religion and the manner of our forefathers; many old officers were dismissed from their service, and new ones, unknown to the people, were put into their places. In short, the mild, virtuous, and religious Mahmood was changed into a haughty, vicious, and godless character. Is there any necessity for me to tell you that the Russian prince now played the part of Mahmood? Here the old saying, 'He took off the veil from his face,' may well be applied. All this

God suffered to take place, as he will yet suffer many more things of a similar nature; for our traditions teach us that all Mohammedan countries will fall into the hands of the infidel Christians until Christ will come again—in whose second coming even you believe—who will rescue our countries from the hands of our oppressors, and will give us dominion both in heaven and in earth; whilst those who oppressed us"—here he made mention of the French and their possessions in northern Africa—"will have no country in this world, and in the world to come they will be tormented by the devils in hell."

Here my informant was interrupted by a friend who called him away. As to the veracity of the above, let the reader judge for himself.

There are, however, some who know how to make better use of their time: I mean the learned class, These are, nevertheless, very bigoted. They think it a great sin to give an Arabic book into a Christian's or Jew's hand; and a Mohammedan who would venture to give an Arabic lesson to an infidel would endanger his life.

There are many schools here, in which the children are instructed in writing and reading Arabic, and in reciting the koran. The school is an open place, like a shop. The bustle and noise in the streets do not annoy the scholars, who sit upon the ground, before a small desk, and read their lessons aloud, balancing themselves constantly. There are no girls in the schools.

The first effort of Mohammedan education is, to root deep in the mind of their children a high contempt of all other religions: from babes, they are carefully taught to distinguish them by the opprobrious name "kafer," or infidel. This habit becomes so forcible by the time they are men, that they can use no other term: they follow them with it in every street, and will often affect pushing against them with the utmost contempt.

Men of dignity, or those of a rank above the populace, behave with seeming courtesy and complaisance, though often with a sort of stern superiority; but you are scarcely dismissed, however civilly, before they will honour you with the high title of "kelb," or dog—the animal they hold the most odious, detestable, and impure of the whole creation.

The poorest and most miserable—those who are most dependent on the Christian, who live with him, and would starve without him—will not give him the salam aleka, or peace upon you. If a mixed party of Christians and Mohammedans stand together, and one passing wishing to salute, he will not say, "Peace upon you," for so the infidel might be included, but he will say, "Peace upon those who follow the true direction." To this salutation I often said "Amen," which generally led us into a religious conversation, and to a definition of the "true direction." I had a servant whom I used to call "sidy," or my lord; whilst he, if I had killed him, would not have called me otherwise than "Arfi," or master. On one occasion I was in a Mohammedan shop, when a beggar entered, asking me for alms. In addressing me, he called me "sidy," which exasperated my friend the shopkeeper so much that he almost threw the poor beggar out, head over heels. "What," said he, "will you call an infidel 'my lord!'"

There is a kind of college, called Meddraseah,

attached to every mosque. The largest college belongs to the mosque called Assaitona. Several hundred students belong to it, who are fed and lodged upon the public expense. Their studies are chiefly confined to theology.

## SABBATH MEDITATIONS.

## No. XLV.

MAY 4.—SUNDAY AFTER THE ASCENSION DAY.

Morning Lessons: Deut. xlii.; Matt. ii.  
Evening Lessons: Deut. xlii.; Rom. iii.

"Ye are not yet come to the rest and the inheritance which the Lord your God giveth thee."—DEUT. xlii. 9.

*Meditation.*—"Is there among ourselves any humble Christian who is taught by the Spirit? any one, whose mind has been enlightened by that Spirit to see the evil of his own heart, and who can truly thank God for his restraining and quickening grace, and for a scriptural hope that he is reconciled to God; the Spirit itself, by the love which he bears to the Saviour, and by the cheerful and conscientious obedience which he pays to the commands of Christ, witnessing with his Spirit that he is a child of God? Behold in the ascension of your Redeemer the source of those manifold blessings. He went up on high, that he might receive gifts for men; that he might communicate to you the Holy Spirit; that you might be quickened, renewed, sanctified, by the power of the Holy Ghost, and be made meet for an eternal inheritance" (Dealtry).

*Prayer.*—O King of kings, and Lord of glory, the first-begotten from the dead, who art exalted far above all principalities and powers, and enthroned with the majesty on high, before whom saints and angels and all the hosts of heaven bend the knee and worship, look down, I beseech thee, on me, thine unworthy creature, which bear the image of the earthly. Look down, O Lord, and give me rest in thee, and rest from my spiritual enemies, that I may abide in safety under the shadow of thy wing of mercy.

Blessed Lord, make me to know thee and the power of thy grace: sanctify me unto thyself by thy Holy Spirit, and lift up my spirit and every desire and affection from the vanities and vexations of this world, unto those heavenly joys and pleasures which are at thy right hand for evermore. Hear me, O mighty One, which livedst and wast dead, and hast the keys of hell and of death; Alpha and Omega, the first and the last!

Wherefore, O my soul, dost thou stoop and grovel here upon earth, seeing thy glorified Saviour is ascended up into heaven? Henceforth lift up thy languishing desires towards him that washeth thee from thy sins in his own blood; cast out the beam, that veileth his all-sufficient redemption as with a thick cloud, from thy sight; and fix thy longings upon the things which are above. O my knees, tremble and bend down at that name, by which only the lost and guilty race of Adam can be saved! O tongue, lift up thy voice of praise and thanksgiving, and confess him and his marvellous love before God and before the sons of men! O my heart, rejoice before thy Lord, and offer up thy choice vows unto him: take heed to thyself, that he may build thee up as a temple wherein Immanuel from on high, and his hallowing and purifying Spirit, may abide from this time forth until the days of the years of thy being are numbered. Be thou faithful unto death;

and he, thy head, shall crown thee with the crown of life. Behold, he cometh quickly: hold fast that which thou hast, that no man take thy crown from thee!

O Father, of thine exhaustless mercy fulfil me with that grace which reigneth, by thy dear Son, unto eternal life. Grant that, having, by thy help and heavenly benediction, dwelt above in heart and in spirit, during my weary pilgrimage here below, I may at last ascend whither Christ my Saviour is gone before, and be found of him at his coming. Give me to overcome, that I may be a pillar in thy temple, and sit with thee on thy throne. Give me to dwell for ever with thee, and have fellowship in glory with thy whole church triumphant, in thy heaven of heavens. O give me, thou great lover of souls, to fall down before thy throne, and worship thee day and night; to sing thy love and celebrate thy praise with hallelujahs never-ending.

Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen.

S. K. C.

## MUMMY-PITS OF MAABDEH\*.

THE entrance to the mummy-pit we found to be simply a perpendicular hole, cut in the limestone hill, about fifteen feet deep, the sides irregular blocks, and without any means for descent but fissures which occur among them. Having lighted candles, secured the phosphorus-box, in case of the lights being extinguished by bats, and removed the coverings from our heads, we, one by one, lowered ourselves down the mouth of the pit, and perceived an opening in the rocks leading from the left. This gallery, originally high enough, no doubt, for the people to traverse with convenience, was so choked up by sand which had drifted down from the mouth of the pit, and by the falling of blocks of stone from above, that it seemed almost impassable; but the Arabs urged us on, and, with one before us, followed by Yousouf, both bearing candles, ourselves next, and two more guides bringing up the rear, also with lights, we all on hands and knees commenced our investigations. It would never do to confess to feeling nervous in such a situation, and yet it was far from pleasant to find ourselves gradually losing the glimmering of daylight, which streamed down the aperture of the rock, with intense darkness and an unknown road before us, and our way perpetually blocked by stones, whose angularity was sufficiently evident as we crawled over them; but it was possible still to advance, and, as the passage seemed clear to bats, we had, as explorers of a mummy-pit, nothing reasonably to complain of. Soon, however, the guides motioned us to lie flat, as the roof was lower, and the blocks of stone sharp above us; so thus, serpent-wise, with our faces close to the ground, we drew and worked ourselves round windings in the gallery, and along shifting sand and stones, in a close, hot atmosphere, unvisited by the light of day, until we found ourselves in a chamber some fifteen feet high. The whole of the mummies, whatever they might have been, were removed from here; but

\* From "Facts and Fictions Illustrative of Oriental Character." By Mrs. Postons. 3 vols. Allen and Co.

the rocky floor was covered with fragments of human and other bones, some completely pulverized. The size of this chamber probably, in its greatest extent, is forty feet, and wholly stalactitical, but blackened with the oil and smoke of torches; and to the right hand lies an enormous block of stone, a portion evidently of the roof. Opposite to the opening leading to the first gallery, we found another; and, our zeal a little increased by having seen this large chamber, we again adopted our crawling position, and found a gallery to which the sand of the mountain had not penetrated, it is true, but which was more difficult to traverse than the first, in consequence of the huge blocks which had fallen from the roof, and in large masses obstructed the way. The heat here, too, was considerably greater, and the impurity of the atmosphere sensibly felt, producing headache and oppression of the chest: the candles—for we had no torches—gave but a dim, uncertain light, and we were a long way from our point of entrance; while fresh in our memory was the story of Mr. Legh's Arab guides, who, as they preceded him in these galleries, fell dead from the effects of mephitic vapours. None of these circumstances were very encouraging; and working along for a hundred yards on hands and knees is rather a tiring method of advancing, particularly with a road rugged and winding, as this was. But still the crocodiles had not been seen: the end had not been accomplished. Retreat, therefore, was impossible; and on went the party, until the end of the gallery appeared completely blocked up by a huge stone, or ledge, across it. On near approach, however, the difficulty vanished, and an aperture appeared, sufficiently large for the entrance of each person singly, and in a horizontal position; but here bats in millions came rushing forth, shrieking like prisoned demons, and striking in blind terror against every thing in their way. Fortunately, our people had brought the lantern; or the whole party, unprepared for this, and unable to trace the windings of the galleries in darkness and alarm, might have been inclosed for ever in this fearful place, and become subjects of curiosity and wonder to the antiquaries of future times. Our more provident party still pressed on, dismayed but for a moment by the scared and hateful birds, who, with a loud rushing noise, were hurrying from us to the outer chamber. This third gallery led to a spacious apartment, similar to that we had left, and, like it, empty, with an opening to the right and left. The guide paused for a moment, and took that to the left, which led to another gallery, as close and narrow as the rest, the same, as we conjectured, from which Mr. Legh and his party were constrained to turn, and where his Arabs perished. Soon, the dragoon, who was in advance of the party, stopped: something impeding his progress; and, on inquiry, we found it to be a human body, not in a mummied state, but the skin quite dry, and resembling rather wood than a thing which had once possessed life and animation. A few steps further, a second body lay similarly across the gallery, and this Youssouf also moved aside before the party could advance; leaving the conviction that both were, in fact, the bodies of the poor Arabs. \* \* Mr. Legh and his companions escaped from this gallery to be hunted for murder by the Arabs of

Maabdeh and Manfaloot, and as narrowly avoided that fate as they did the mephitic vapour of the pit; yet had they not reached the chamber of crocodiles, nor seen a mummy. Our people, however, no way daunted by the dead bodies, now removed from the path, crept on; and at length all were rewarded by entering a chamber, as large as the two first, but not more than six feet high, in consequence of the floor being filled up to a considerable depth by stones and rubbish. Here, then, were the long-sought mummies. On every side bodies piled on bodies lay, enveloped in mats, coffinless, but apparently undisturbed from the time of burial. Youssouf unrolling two or three, cerecloths were found beneath the mats, and bundles of small mummied crocodiles bound up with the bodies, some on either side, and others on the chest, in the place where the scarabæi are commonly placed. The size of these crocodiles was singularly small; but the contrast in size between the creature when very young and when full-grown is one of its peculiar characteristics, the egg it lays not being larger than that of a goose. The crocodiles we found were perfectly preserved, even to the teeth and feet; but still no one's satisfaction was complete, until, in a small chamber, opening from the large one, was discovered a huge, full-grown crocodile, perfectly preserved, the genus *loci*. The aperture in front of the chamber was now much less than the body of the crocodile, so that he was safe from the chance of being dragged from his honourable retreat, by common means at least. But all was gained; and on hands and knees the whole party commenced their backward course, full of triumph, and yet not sorry to leave doubt and apprehension, bats and darkness, mummies and dead Arabs, all behind. And pleasant indeed, at the end of the serpentine windings, was it to catch a glimpse of sunshine, to feel a breath of pure air, and at length to emerge from this loathsome pit, and stand erect, safe from the mephitic vapours and atmosphere of death.

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### The Cabinet.

There is an infinite difference between man and God. A whole nation are to him but as dust on the scale, or drops from the bucket. When these little, polluted beings fall down to worship him who liveth for ever and ever, with what reverence and godly fear should they draw nigh unto him! They ought to summon all the powers of their souls to set forth the praises of Jehovah the Saviour, and say, "Bless the Lord, O my soul, and all that is within me bless his holy name." And every grace should be called into lively exercise, while we adore the great Eternal. Our prayers and praises will ever be according to the views we have of God and of ourselves, and according to the credit we give to the word of his grace. When we have exalted views of God and humbling views of ourselves, we worship him with fervour and devotion. But, when we look neither to God nor ourselves, the mind wanders, and the heart sleeps in prayer. So, then, we must worship the true God, and that in a true manner\*.

\* From "The True Christian;" by the rev. Thomas Jones.

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UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



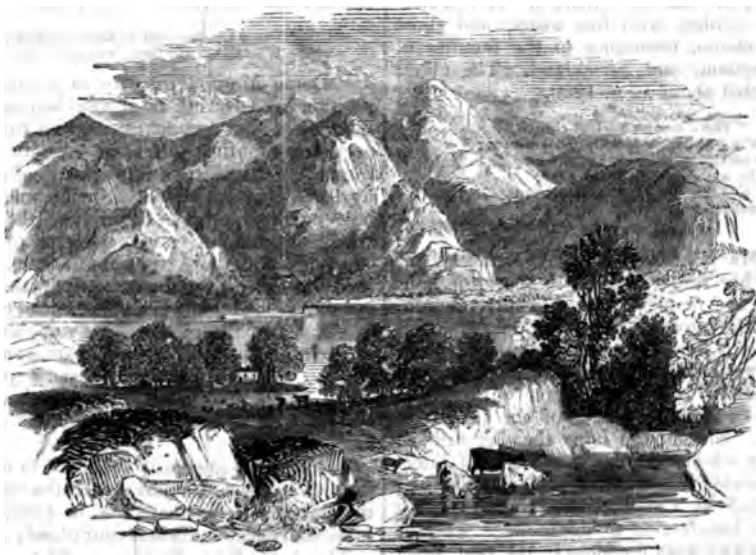
OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 523.—MAY 10, 1845.

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(Derwent Water.)

**A SECOND MONTH AT THE ENGLISH  
LAKES.**

No. I.

LANCASTER—KENDAL—PENRITH—KESWICK.

IN returning to the interesting subject of the English lakes, care will be taken to retrace as little as possible the ground gone over in a former series; and, with this view, I shall suppose the tourist from the south arrived at Lancaster, and, instead of venturing over the too often deceitful sands of Morecombe bay, proceeding by the route of Kendal and Penrith. To many tourists this will be a route of great interest; and it has the advantage, moreover, that, although somewhat circuitous, there are regular and most excellent public conveyances. Proceeding towards Kendal by Milnthorpe, and leaving the road by Burton to the right,

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he will, immediately after passing Milnthorpe, have his attention directed to Levens Hall, the seat of the hon. Fulk Greville Howard, in the Elizabethan style. The park, through which the river Kent winds between beautifully wooded banks, is separated by the road from the house. It is well stocked with deer, and contains a noble avenue of oaks. The gardens, in the French style, and planned by Beaumont (whose portrait is in the Hall), gardener to king James II. Allys, bowling-greens, and wildernesses are fenced round by sight-proof thickets of beech. In one part, yews, hollies, laurels, and other evergreens, are cut into a variety of the most grotesque shapes. The interior of the Hall is remarkable for beautiful and elaborate carved work.

To the left, on proceeding towards Kendal, is Sizergh Hall, in the midst of fertile grounds. Erected when strength of masonry as well as a

powerful garrison was requisite, it presents, notwithstanding its many alterations, a grey, noble, and commanding appearance. It is the property of Mr. Strickland; in whose family it has existed for many centuries. There is one apartment which Katherine Parr occupied, after the death of her first husband, lord Borough; for, according to Miss Strickland, "at no other period of her life than the interval between her mother's death and her own marriage with Neville, lord Latimer, could Katherine Parr have found leisure to embroider the magnificent counterpane and toilet-cover which are proudly exhibited at Sizergh Castle as trophies of her industry, having been worked by her own hands during a visit to her kinsfolk there\*, notwithstanding her early antipathy to needle-work.

Kendal, or Kirkby Kendal, the largest town in Westmoreland, is situated on the Kent. The barony was granted by William the Conqueror to Ivo de Taillebois. The woollen manufacture, for which it has been so long famous, was commenced by Flemish weavers, under John Kemp, who settled here by the invitation of Edward III.

The parish church, with its square tower, is an object of very considerable interest. It is a spacious gothic edifice, with five aisles, and three chapels, or choirs, belonging to the families of Parr, Bellingham, and Strickland. The oldest part was erected about A. D. 1200.

"There was an ancient church,  
Dark-brow'd and Saxon-arch'd, and Ivy-clad;  
And there amidst its hallow'd aisles we trod,  
Reading the mural tablets of the dead,  
Or poring o'er the dimly-sculptured names  
Upon its sunken pavement."

MRS. SIGOURNEY.

"Queen Mary, anxious to provide masses for the soul of her father, wished to appropriate for this purpose the rectorial tithes of this church, belonging to the crown. She consulted her ecclesiastical confidants, on the matter; but they assured her that the pope would never permit the endowment of a parish to be appropriated to the assistance of so determined an enemy of the church as Henry VIII. She, in the hope that her father's soul was not wholly beyond the reach of intercession, presented the advowson to a college he had re-founded at Cambridge (Trinity) saying 'that, as his benefaction to this college was the best thing he had done for himself, the best thing she could do to show her duty was to augment its revenues for his sake\*.'"

"Next, we sought  
Yon lonely castle, with its unroofed towers;  
Around whose base the tangled foliage, mix'd  
With shagreen'd stones, proc aims no frequent foot  
Intrudes amid its desolate domain.  
Yet here, the legend saith, thine infant eye  
First saw the light, Catherine, the latest spouse  
Of the eighth Tudor's bluff and burly kins.  
How did thy childhood share the joyous sports  
That well it loves."

MRS. SIGOURNEY.

"A crumbling relic of this stronghold of feudal greatness is still in existence, rising like a grey crown over the green hills of Kendal. It is situated on a lofty eminence, which commands a panoramic view of the town and the picturesque and ever verdant vale of the Kent; that clear and rapid stream, which night and day sings an un-

wearied song, as it rushes over its rocky bed at the foot of the castle hill. The circular tower of the castle is the most considerable portion of the ruins; but there is a large enclosure of ivy-mantled walls remaining, with a few broken arches. These are now crowned with wild flowers, whose peaceful blossoms wave unnoted where the red-cross banner of St. George once flaunted on tower and parapet of the sternly-guarded fortress, that for centuries was regarded as the most important defence of the town of Kendal and the adjacent country. The warlike progenitors of Catharine had stern duties to perform at the period when the kings of Scotland held Cumberland of the English crown, and were perpetually harassing the northern counties with predatory expeditions. Before the auspicious era when the realms of England and Scotland were united under one sovereign, the lord of Kendal castle, like his feudal neighbour of Sizergh, was compelled to furnish a numerous quota of men-at-arms for the service of the crown and the protection of the border. The contingent consisted of horse and foot; and, above all, of those bowmen, so renowned in border history and song—the Kendal archers. They are especially noted by the metrical chronicler of the battle of Flodden:

"These are the bows of Kentdale bold,  
Who scarce will fight, and never flee."

"Dame Maud Parr evinced a courageous disposition in venturing to choose Kendal Castle for the place of her accouchement, at a time when the northern counties were menaced with an invasion from the puissance and flower of Scotland, headed by their king in person. Sir Thomas Parr was, however, compelled to be on duty there with his warlike mind, in readiness either to attend the summons of the lord warden of the marches, or to hold the fortress for the defence of the town and neighbourhood; and his lady, instead of remaining in the metropolis, or seeking a safer abiding place at Green's Norton, her own patrimonial domain, decided on sharing her husband's perils in the north, and there gave birth to Katharine" (Miss Strickland's "Queens of England"—Katharine Parr).

The castle is generally supposed to have become ruinous by the attainder of Katharine's brother, the marquis of Northampton, in 1553, for his unsuccessful endeavours in favour of lady Jane Grey.

The road from Kendal to Shap, though in many places dreary, abounds in much interesting scenery, and has been greatly improved within the last twenty years. The abbey of Shap has already been adverted to\*, with other interesting remains in the neighbourhood. The wells, also, where a village is rapidly rising, will afford interest to the tourist. From Shap to Lowther the road is dreary; but the woods and rich scenery which surround that noble mansion form a striking contrast with the heath-covered bleak fells, which have been passed. Lowther Castle is a noble mansion, of which the north front presents the appearance of a castle; and the south, that of a cathedral. The view from the great central tower is particularly grand. The interior is fitted up in great splendour. The building, from a design by Smirke, was commenced in 1802. The compiler of this paper passed Lowther immediately after the

\* Lives of Queens of England, vol. v.

\* Church of England Mag., vol. xvii. 107.



storm of January 8th, 1829, when the road was strewn with pine trees. The woods suffered great devastation.

As the tourist proceeds, Brougham Hall, the seat of lord Brougham, will attract his attention: it is situated on an eminence, and well sheltered with trees. Its former designation was Bird's-nest, from a family of that name having possessed it; and, not long since, it will be remembered, some claim was made to the property by a relative of that house. Brougham Castle, the property of the earl of Thanet, is situated near the junction of the rivers Eamont and Lowther. Roman coins and other antiquities, occasionally found, prove it to have been an encampment—*Broconiacum*. The original owner of the castle was John de Veteripont, from whose family it descended to the Cliffords and Tuftons. Extensive additions were made to it by the first Roger de Clifford. The inscription, "This made Roger," may still be deciphered over the inner gateway. In 1412, it was laid waste by the Scots. In 1651, it was repaired by lady Anne Clifford, countess of Pembroke, who expended upon its repairs, and those of the castles of Skipton, Pendragon, Brough, and Appleby, the large sum, in those days, of forty thousand pounds. Beyond the castle, on a little green eminence, stands the "Countess's Pillar," erected in 1656, by lady Anne, "a memorial," as the inscription says, "of her last parting at that place with her good and pious mother, Margaret, countess dowager of Cumberland, the 2nd of April, 1616; in memory whereof she has left an annuity of 4*l.*, to be distributed to the poor, within the parish of Brougham, every second day of April for ever, upon the stone hereby. Laus Deo." It consists of a plain octagonal shaft\*.

Almost immediately after crossing the Eamont, and entering Cumberland, is Penrith, an ancient town, with a population advancing to 7,000. Pen-rhudd signifies "the red hill." It lies within the forest of Inglewood, granted by the Conqueror to his follower, Ranulph de Meschiens. The Scots frequently made themselves masters of it, and were as frequently expelled, until, in 1237, it was ceded to England. Subsequently, it lapsed to the crown. The ruins of the castle, supposed to have been erected by Edward IV., overlook the town from the west. It was once the residence of the duke of Gloucester (afterwards Richard III.), and continued in the possession of the crown till the Revolution, when it was granted, with the honour of Penrith, to Walter Bentinck, earl of Portland. In the civil wars, however, it had been seized and dismantled by the adherents of the Commonwealth. In 1783, the duke of Portland sold it, with the honour of Penrith, to the duke of

Devonshire. Among the ruins is a subterraneous passage leading to a house in Penrith, called Dockray Hall, about three hundred yards distant.

The church was partly rebuilt in 1722. It was given by Henry I. to the bishop of Carlisle, still the patron. Two gilt chandeliers hang in the middle aisle, thus inscribed: "These chandeliers were purchased with the fifty guineas given by the most noble William, duke of Portland, to his tenants of the honour of Penrith, who, under his grace's encouragement, associated in the defence of the government and town of Penrith, against the rebels, in 1745." On one of the walls is the record of the ravages of a pestilence: "A. D. M.D.XCVIII. ex gravi peste, quæ regionibus hisce incubuit, obierunt apud Penrith 2200, Kendal 2500, Richmond 2200, Carlisle 1190.

Posteri.  
Avortite vos et vivite."

This memorial, on brass, has been substituted in the place of a more ancient inscription on stone. It appears, from an ancient register in the parish, that this pestilence raged from September 22, 1597, to January 5, 1599. In the churchyard is a singular monument, the "giant's grave," the origin of which is involved in obscurity. It consists of two stone pillars, at the opposite ends of a grave fifteen feet asunder, and tapering from eleven feet six inches at the base to seven feet at the top. Between these are four other stones: the whole are covered with curious carvings. Near them is another stone, "the giant's thumb." These are said to have once formed a monument erected to the memory of Owen Caesarus, a giant.

On the heights to the north is a square stone building, "the beacon," for giving alarm in the time of danger; from which the views are very extensive, and delightfully picturesque.

From Penrith to Keswick is seventeen and a half miles; and the road abounds with many objects of interest. At the distance of nearly seven miles, and two to the right, is Greystoke Castle. The park is very extensive: the mansion is a magnificent building: the grounds are beautifully laid out. The church, built in the reign of Edward II., contains some ancient monuments, with the recumbent effigies of the barons of Greystoke. In A. D. 1382, it was made collegiate by Neville, archbishop of York, for a prior and six canons, whose stalls are yet remaining. At the twelfth mile the road lies under Saddleback, the summit of which is difficult of access, but the views are extensive. On the south and east, it commands finer prospects than Skiddaw; but on the other sides they are much intercepted. "Derwent Water," says Dr. Southey, "as seen from the top of Saddleback, is one of the finest mountain scenes in the country." The ancient name of this mountain is Blencathra: the modern one of Saddleback has been given to it from the peculiarity of its formation, as seen from the neighbourhood of Penrith: the height is 2,787 feet.

At the fourteenth mile, is Threlkeld village. The ruined towers of Threlkeld Hall were once the residence of sir Lancelot Threlkeld, a powerful knight in the reign of Henry VII. It is now occupied as a farm-house. The earl of Lonsdale is proprietor.

About two miles from Keswick, near the old road, is the celebrated druidical circle, or temple,

\* Anne Clifford has justly been termed one of the most extraordinary women which this country has produced. She was a woman of high spirit, a determined will, and many good and magnificent qualities, and a very commensurate consciousness of them. She did great works, and took care to commemorate them. She rebuilt many dilapidated, if not wholly ruined castles. She wrote her own life, of which the title page is indeed a title-page, being a whole page of the most valuable enumeration of the titles and honours derived from her ancestors. spite of her vain glory, she was nevertheless a fine old creature. But the most astonishing stretch to which this principle could be extended, was by causing on the front of Banden Tower, at Bolton, in the inscription there erected, reference to be made to herself—"I am, I will, I do. God's name be praised." The passage is, "Thou shalt build up the foundations of many generations, and thou shalt be called the reviver of the breach, and the restorer of paths to dwell in" (See Hewitt's Visit to Remarkable Places Bolton Priory).



the stones of which are in number forty-eight, and describe a circle of about a hundred feet in diameter. On the eastern side of this monument there is a small inclosure, formed within the circle, of ten stones; which Mr. Pennant supposes to have been allotted to the priests, a "sort of holy place."

"Behold this circle of mis-shapen stones  
Within its mystic bounds such deeds were done—  
Done, too, in sweet religion's blessed name—  
As the heart bleeds to think. Lo! as time  
Gives back the shadowy past, I dimly trace  
A reeking altar stain'd with human gore,  
And white-robed priests engaged in hideous rites;  
While at due distance stationed, trembling crowds  
Worship in fear not love. Yet then as now  
Yon mighty mountains reared their heads sublime  
Unto the vaulted heavens, and on the sward  
Bloom'd beautiful as now the lowly flowers.

RECOLLECTIONS OF THE LAKES.

Keswick, to be more fully described in another paper, affords to the tourist excellent facilities for visiting the splendid scenery of the Lakes.

#### AN EXAMINATION OF THE SUPPER IN THE THIRTEENTH CHAPTER OF ST. JOHN'S GOSPEL.

BY THE REV. E. STRICKLAND, M.A.,

*Curate of Brixton Deverill, Wilts.*

IN this inquiry I wish to ascertain, as far as this can be done, the order and time of the supper in the thirteenth chapter of St. John. Harmonists have arranged it differently, according to the opinions they have formed respecting the time when it took place.

I would premise that Calmet, Lamy, and Du Pin believe Christ did not celebrate the passover, but took leave of his disciples in a valedictory manner, by instituting the Lord's supper. Scaliger, Grotius, Hammond, Mac-knight, and others, believe our Lord celebrated the passover by anticipation, on the Thursday evening. Lightfoot, Whitby, and Le Clerc hold that he celebrated it with the Jewish nation on the Thursday evening. Hammond, Doddridge, Scott, Guyse, Mac-knight, and Valpy consider the supper in John xiii. to be the paschal supper. Kidder, Lightfoot, Whitby, Beausobre, and Adam Clarke maintain it to be a supper at Bethany, in the house of Simon the leper, two days before the passover.

The order of events, and the particulars respecting the supper, are what must influence and settle our opinions.

"Jesus, six days before the passover, came to Bethany" (John xii. 1), where a supper was made him. This took place on our Saturday. The next day (our Sunday) he rode to Jerusalem on an ass (John xii. 12-15), and in the evening he "went out of the city into Bethany; and he lodged there" (Matt. xxi. 17; Mark xi. 11). The day following (our Monday) he went to Jerusalem, and at even returned to Bethany (Mark xi. 12-19). On the following morning (our Tuesday) he

went to Jerusalem by the same way he had gone the previous day (Mark xi. 20); and, after having taught in the temple in the day time, he went at night to the mount of Olives (Matt. xxiv. 1-3; Mark xiii. 1-3; Luke xxi. 37). Where did our Lord sup, then, on Tuesday night? It would appear at Bethany; for to this conclusion the language of St. Matthew and St. Mark seem to guide us: "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman" (Matt. xxvi. 1, 2, 6; Mark xiv. 1-3). Now, from the Tuesday evening forward we have no account either of Christ's supping, or of his going to Jerusalem, till the evening of Thursday, when was the passover. Jesus probably removed from Bethany to the paschal supper at Jerusalem, when he said, "Arise, let us go hence" (John xiv. 31).

With the order of events must be joined the particulars respecting the supper, as given us in John xiii. Here is the time of this supper, which was "before the feast of the passover" (John xiii. 1). The supper at Bethany, and the paschal supper, were both before the Lord's supper; but the supper here mentioned was before the feast of the passover, was before the paschal supper which was part of the feast; for "the feast of the passover" means the whole seven days of the paschal feast. The Vulgate and Beza have it, "before the feast day of the passover;" but the addition of the word "day" is without authority, and, therefore, to make this supper the paschal supper by this means is inconclusive. There was a supper at Bethany two days before the passover, on the Tuesday evening; and, as the story of the perfidy of Judas then begins (Matt. xxvi. 14; Mark xiv. 10), that supper so far corresponds with this supper as to make it probable that they are but different parts of the same (John xiii. 30). The devil entered into Judas after he had received the sop at this supper (John ii. 30). Whereas it is evidently from Luke xxii. 1, 3, that Satan entered into Judas when the passover was near, but not yet come. Were this supper the paschal supper, Satan must have entered Judas at the end of it (John xiii. 27); whereas, he entered him before the supper (Matt. xxvi. 14; Mark xiv. 10; Luke xxii. 3, 4).

Comparing St. John's account of this supper with the three accounts of the paschal supper by St. Matthew, St. Mark, and St. Luke, we

find at this supper Christ made known the traitor privately (John xiii. 24, 26, 38); but at the paschal supper he made him known openly (Matt. xxvi. 25; Luke xxii. 21); here Christ made him known to John by a sop (John xiii. 26); whereas, at the paschal supper he said, "He that dippeth his hand with me in the dish, the same shall betray me" (Matt. xxvi. 25; Mark xiv. 20). When Christ said to Judas at this supper, "That thou doest, do quickly" (John xiii. 27), some of his disciples supposed he bid him "buy those things they had need of against the feast" (John xiii. 29), i. e. the paschal feast; which words, had that feast then commenced, could not have been used with propriety; and, with regard to the paschal feast, Peter and John were sent to prepare it (Luke xxii. 8), and not Judas; which tends to show that, had this supper been the paschal feast, the disciples could not have easily indulged in such thoughts respecting Judas.

It is objected to this view respecting the supper, in John xiii. 38, that our Lord said to Peter, "The cock shall not crow till thou hast denied me thrice;" which words seem to have been spoken at the paschal supper; but it is to be observed that at that supper the time is mentioned, which is here omitted: "This night, before the cock crow, thou shalt deny me thrice" (Matt. xxvi. 34). "This day, even in this night, before the cock crow twice, thou shalt deny me thrice" (Mark xiv. 30). "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" (Luke xxii. 34). These words in John were spoken in answer to Peter's question: "Lord, whither goest thou?" (John xiii. 36). The words in Matthew and Mark were spoken when Christ declared all would be offended in him that night (Matt. xxvi. 31; Mark xiv. 27). The words in Luke were spoken on the occasion when Christ said to Peter: "Behold, Satan hath desired to have you, that he may sift you as wheat" (Luke xxii. 31). Hence it is probable that the words in Matt. xxvi. 34, and John. xiii. 38, were spoken on different occasions. At this supper in John, it has been said, because John knew the betrayer (John xiii. 26), that it is probable all the disciples would have known him before the passover, had this supper taken place a day or two before the passover, which they did not (Luke xxii. 23). But the answer to this is, John might not be at liberty to make him known. It has been said, there is a similarity in this supper to the last supper, and that, were it not the last supper, certain things would have been superseded. The answer to this is, there is a similarity in some things, and a dissimi-

larity in others; and it is more probable that Judas went to covenant with the chief priests a day or two before the passover, rather than on the night of that day, when every master of a family was busy with its celebration. At this supper Christ "knew his hour was come" (John xiii. 1); and, when Judas went out, he said: "Now is the Son of man glorified" (Gr. 1 aor. pasa.) "and God is glorified in him" (Gr. 1 aor. pass.—John xiii. 31). But I see not with Dr. Guyse, how this proves it the paschal supper, since the perfect tense is often used for the future, to shew the certainty of a particular event. Macknight says: "This was the paschal supper, because between it and Jesus' crucifixion there is not the least chasm in John's history where the passover can be brought in." But this goes on the supposition that this supper was on the evening of the passover. Hammond thinks it was "many hours before the eating of the paschal lamb." At the passover the Jews assembled in a private house from ten to twenty in number (Joseph. Wars, b. vi. c. 9, s. 3), and eat the lamb with unleavened bread, after they had washed their feet. They washed again, and then lay down, and had a dish of salad made of bitter herbs, into which was put a sauce called *haroseth*, made of palm-tree branches, or raisins and berries, mixed with vinegar and seasoning, to represent clay; for *haros*, in Hebrew, means clay. Then the master divided a cake into two parts, and blessed one. When the feast was ended, he divided the other part into as many pieces as there were persons present. He then first tasted the cup, and gave it to them. After the eating of unleavened bread and bitter herbs, a child asked what was its meaning? (Exod. xii. 26). This was called *haggadah*, or shewing forth, to which there is allusion in 1 Cor. xi. 26. After this they sang *hallel*, Psalm cxiii., and then the five following psalms, which they called "the great hallelujah."

Some think that this supper in John was the antepast of the Lord's supper, which was instituted after the giving of the sop to Judas, who, because it was not usually given, was thereby reprov'd for gluttony, or was shewn not to wait for supper, but to do what he meant to do. If this is true, then Judas did not receive eucharistical bread and wine; for he went out after the sop. But in Luke xxii. 21, Judas is spoken of as being present at the second supper. And I do think it a dangerous thing to say, as it has been said, that Luke has not observed the order of time, but has introduced a circumstance in the second supper which belonged to the first.

The Greek church, and some learned men,

have considered this supper a commemorative celebration of the passover; but I see not how this agrees with the words, "The Lord Jesus, the same night in which he was betrayed, took bread" (1 Cor. xi. 13). On account of this interpretation, the Greeks used leavened bread in celebrating the Lord's supper. But, all leaven being put away at the paschal supper, the Latin church used unleavened bread before the wafer was introduced. One of our rubrics decides "that the bread be such as is usual to be eaten;" and therefore the appointment of the thirteenth of St. John to be used on the Thursday evening in passion week does not, I conceive, determine that the interpretation of the Greek church is right; since the services for that week are arranged without following the strict order of events. May God enlighten us by his Spirit in all truth, for Christ's sake. Amen.

### Subenile Reading.

#### THE FORGET ME NOT.

EMILY was a generously disposed, amiable young girl, always ready to share with others whatever she might possess: she made clothes for destitute children, and provided the sick with food, often carrying it to them herself: in short, she was always happy to bestow her money upon those who needed it.

It will hardly be believed that, with all this goodness of heart, she was the cause of much sorrow; for she was so forgetful, that what she promised on one day was entirely obliterated from her memory on the next. For instance, after having spent her money on some totally useless article, she was grieved to have to refuse to assist some poor person to whom that which she had so foolishly wasted would have done so much good. At one time she would wholly neglect the fine flower-roots placed before the windows of the house; which, for want of being watered, withered away, to her mother's great vexation. At another time, from her forgetting to feed her canary, it died of hunger. And yet she dreaded giving pain to the most insignificant creature.

In the same village with herself, not far from the great house, lived a poor girl, named Sophy. The father of this young person, who had formerly distinguished himself in the army, became, from fatigue and wounds, incapable of longer service, and retired to the country, where he hoped to live on his little pension. This was, however, badly paid to him; and for nearly a year he had received nothing. Sophy, his only daughter, supplied his necessities by means of her embroidery, sewing, and other works of the same de-

scription. She had gained the particular esteem of Miss Emily, who often ordered different little works of her, and took lessons in embroidery from her, for which she paid generously, and called her by no other name than her dear friend; though, at the same time, she often vexed this dear friend by her careless and forgetful disposition. For instance, Emily's mother being dangerously ill, and a physician being sent for from a great distance to attend her, Emily promised to request the physician to visit Sophy's father, who was suffering very much from his wounds; but the promise was forgotten, and the physician departed. She certainly was much grieved about it, and asked Sophy's pardon most sincerely: she also wept for the sufferings of the invalid; but it was too late to recall the doctor, who was already far distant. Another time, Emily wished to work a screen for her mother's birth-day. She carried a pattern which she had sketched to Sophy, who told her that it would be easily done, but that she herself would go to the town to buy the silk, and to choose the prettiest shades of colour for her. "That is delightful," said Emily, "if you will take all this trouble; and, during your absence, I will see that your father's dinner is prepared and carried to him." Sophy confided in this promise, and set out for the town; but, some unexpected visitors arriving at the house, Emily, in her anxiety to do the honours, thought no more of her engagement; and the poor old man, incapable of stirring out, and unable to call any of the villagers to his assistance, was obliged to go without his dinner, and to content himself with bread and water.

The following day, Emily went to take a walk in the village with two of her friends; and the sight of Sophy, who was busily spreading some linen on the grass to bleach, recalled to her mind the promise which she had made the day before. Sophy was kind enough to refrain from all reproaches in the presence of the young ladies; but yet, as she wished to give her a slight reprimand, she invited her and her young friends into the garden. They greatly admired the pretty flowers which grew at the edge of the streamlet, and, afterwards entering the house, were delighted with Sophy's beautiful works. She presented to each of Emily's companions a bouquet of roses, and to herself a bunch of "forget-me-not;" to which she added, as by chance, some other flowers. Emily well understood the meaning it was intended to convey, and in her inmost heart thanked Sophy for such a skilful and delicate manner of correcting her fault. "Indeed," said she, "you have surprisingly guessed the flowers which best suit me;" and she placed them, with a blush, in her bosom. Emily returned in a short time to the house, and accompanied her young

friends to their room ; where they all three placed their nosegays in a jug of water.

After a lapse of some weeks, Emily, happening accidentally to go into this room, perceived that the sweet-smelling flowers which had been tied up with the "forget-me-nots" were dried up and faded away, but the "forget-me-nots" had preserved their fine blue colour, and their leaves were as fresh and green as if they had just been gathered from the streamlet's edge. "How can this be," exclaimed she ; "that, in a glass in which there is no longer any water, and when all the other flowers are dried up, these have preserved their freshness?" On examining them nearer, she perceived that these "forget-me-nots" were made by Sophy herself; but so faithfully copied from nature that they might easily be mistaken for real flowers. "O, my dear Sophy," said she, "you are right ; and I understand you : I require some permanent remembrance ; and these flowers will constantly repeat to me, 'Forget me not.' No, my dear friend, I will not forget you ; I will not forget my duty, which these flowers will assist me in remembering."

Saying these words, she took the nosegay, and placed it in a pretty little gilt vase of fine workmanship. She then hastened to Sophy to thank her for her hint, and praised the beauty of her work. "Each time that I have made a promise," said she, "I will place these 'forget-me-nots' on my table, or on my piano ; and I will leave them there until the promise is fulfilled."

"Bravo! bravo!" exclaimed the old officer. "For my part, in such a case, I put a piece of paper in my snuff-box, and my sergeant-major used to tie a knot on his handkerchief ; but a bouquet is more suited to a young lady, and I admire the fancy of making the most beautiful of field-flowers serve as an emblem of remembrance, and of giving it the name of 'forget-me-not ;' and, if this flower assists us to remember our duties, and, above all, the sacred duty of benevolence, it is still more to be admired."

Emily kept her word ; and the "forget-me-nots" became a source of blessing to her. Many poor people, whom she had before forgotten, now received soup, a good bottle of wine, and money. Many things which had been at a stand-still were now completed ; and, in thus acting, Emily was spared much regret and vexation.

Her mother did not fail to remark this desirable change, and to ask her how she had conquered her bad habit of forgetting every thing. Emily related the history of the "forget-me-not ;" with which her mother was quite delighted. "You are a good girl," said she ; "and I will endeavour to reward you." She caused two rings to be made of the purest gold, upon each of which a "forget-me-not" of sapphires was formed, with a fine dia-

mond in the middle. One of these rings she gave to Emily, saying, "Endeavour to make the same use of your ring which you have hitherto done of your flowers. If you have entered into a promise with any one, or undertaken an important business, place this ring on your finger ; and do not take it off until your promise is fulfilled, or the business brought to a conclusion. The other ring give to your kind friend Sophy : in the "forget-me-not" she gave you a richer present than is contained in this gold and these jewels."

Emily hastened to Sophy. "There is no necessity," said she, "for your wearing a ring to make you remember your duty, for you seldom forget it in any instance ; but wear it in remembrance of that friend to whom you have rendered such a service."

"O, my dear Emily," exclaimed Sophy, "who is there that does not require to be reminded of his duty ? But each time that we look to this ring, we will think of the performance of some good action : we will endeavour to relieve the poor, the unfortunate, or to bestow happiness on some fellow-creature ;" and the friends pressed each other's hand.

"Very well, my child," said Sophy's father ; "and may he who cannot possess such a ring still remember to do good every time that he sees the 'forget-me-not' on the edge of the stream ; and may he at the sight of this pretty flower remember also his Creator, towards whom the appearance of every flower should lift our thoughts. In this manner, the humble field 'forget-me-not' will be of more value than gold, and each flower that we see more precious than the most precious of stones."

#### THE BELIEVER GOD'S TEMPLE\*.

EVERY true believer is a temple of God. "What! know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. vi. 19)? This becomes the case on his believing in Christ with the heart. Thus the apostle prays for his Ephesians, "that Christ may dwell in their hearts by faith." Faith is the grand medium of salvation. Instrumentally, it both justifies and sanctifies. "Being justified by faith, we have peace with God," says St. Paul. "God purified their hearts by faith," says St. Peter. Well is it styled "precious faith." By faith, then, a person becomes a living temple of the Lord. He dwells in Christ, and Christ in him.

Man was God's temple originally. Every chamber in his capacious soul was exquisitely finished and furnished by the hand of the great Builder, who built all things. It was adorned with the beauties of holiness, and brightly reflected the divine image. Adam's heart was an

\* From "The Temple of God;" a sermon, preached at the opening of the new episcopal chapel at Huntley, N.B., on Tuesday, March 26, 1844, by J. D. Hull, B.A., chaplain to her grace the Duchess of Gordon, and incumbent. London: Seeley.

altar of incense, sending up the continual tributes of praise and thanksgiving and ardent affections to his Maker. But, alas! man, being in honour, abode not. The spoiler quickly came, and desecrated that lovely shrine. Sin entering, the Spirit of holiness forsook his profaned sanctuary. God and his favourite were friends no longer. A breach ensued: a great gulph—blessed be God, not a fixed gulph—separated them. A distance vast as between heaven and earth—I had almost said, between heaven and hell—intervened between them. Yes, all the distance that exists between holiness and sin; and that is no less than infinite. And this had continued for ever, so far as depended on us; for Adam now became spiritually dead, verifying literally the divine premonition\*. He became an idol temple.

Human nature, until renewed by divine grace, is now universally depraved. Here is the wondrous problem solved, how creatures, proceeding from an infinitely holy and good Creator, came to be what we find them to be. "God made man upright; but he has sought out many inventions†" (Eccl. vii. 29). He has destroyed himself. In Adam all died; because in him all sinned: the tree was in the acorn. Thus, the primeval temple was dismantled, the silver became dross, the most fine gold was changed, the lamp of God was extinguished, the glory departed, the candlestick was removed: all that remained was but a melancholy mass of ruins, unassorted fragments of the original structure; exhibiting at once our present desolation and former grandeur, monuments both of Jehovah's holiness and of man's ingratitude and folly. We may almost apply the words of the prophet, "Our holy and our beautiful house, where once we praised God, is brought even to the ground; and all our pleasant things are laid waste."

"But, where sin abounded, grace did much more abound." God, in infinite mercy, determined to restore what had thus been destroyed. But, before this could be effected, two things were absolutely requisite: first, satisfaction must be made to God's offended majesty for our guilt; and, secondly, the Holy Spirit must descend and reconstruct the temple. Some things seem necessary for God, and some not. Some he may do, others he must do (we speak with reverence). It was not necessary for him to pardon us; but it does seem absolutely necessary that, in pardoning, he should maintain the interests of holiness by condemning sin. He could not extend mercy to man at the expense of justice to himself, and, indeed, to his moral creatures generally. He could not, so far as appears from his word, consistently with his divine perfections—consistently, therefore, with what he owes himself—again condescend to intimate contact with men, until sin, the cause of separation, were previously fully atoned. God is a just God, while a Saviour. There is no reconciliation without a satisfaction, no sanctification without justification. The effusion of Christ's blood must precede the effusion of his Spirit. His death on the cross reconciled all things. By that transcendent act of overpowering love he procured the remission of sins, and the emission of the Holy Ghost on behalf of all believers. By submitting to the destruction of the

temple of his body, he prepared the way for the rebuilding of the temple of God in the human soul. Thus the second Adam raises up the ruins of the first. "Behold," he says, "I make all things new." In accordance with all which, we read that, while Christ was on earth, "the Holy Ghost was not yet given, because that Jesus was not yet glorified;" but that, when he ascended on high, leading captivity captive, "he received gifts for men" (that is, the Holy Ghost in all his diversified operations), "yea, for the rebellious also;" and for what purpose? "that the Lord God might dwell among them" (Ps. lxxviii. 18). And what is the machinery provided for the execution of this magnificent design, one so truly worthy of its great Author? I may say, ordinances are the scaffolding, ministers the principal workmen, and God's word the material. "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). The heart is made willing in the day of Christ's power—made sensible of darkness, sinfulness, and wretchedness—so that, when he knocks by his word, it invites and entertains the King of glory to enter in. And thus is that fond fable of antiquity converted to a precious spiritual reality. The gospel of the grace of God is indeed that music that draws the stones, that powerfully attracts stony-hearted sinners to Christ, to be placed as living stones in the spiritual wall of his mystical temple. As he said: "And I, if I be lifted up, will draw all men unto me" (John xii. 32).

And not only is the commencement of this temple in the soul, by the entrance of Christ as the foundation stone, made by means of the word of God; but the mystical building is carried forward to its completion through the self-same instrumentality. Thus the apostle Paul says to the elders of the church at Ephesus: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts xx. 32). And therefore ministers, as the authorized public dispensers of that word, are styled "builders," "workmen," "fellow-workers with God." But he is the grand and only efficient agent. He worketh "all in all." To this agency and instrumentality prayer, the private study of the scriptures, edifying books, and Christian converse are subsidiary. Thus, Christians are commanded by "speaking the truth in love" (1 Thess. v. 11), to "edify one another" (Eph. iv. 29). And O, how frequently has God blessed the faithful admonition or holy observation of his servants, to the everlasting benefit of others! "A word spoken in season, how good is it!" Thus, by means of this sermon or that work, this passage of scripture or that private discourse, does the Lord raise up, stone upon stone, and course upon course, here a little and there a little, his living temple in the breasts of his people.

\* Gen. ii. 17.

† Or "corruptions."

## THE INFLUENCE OF THE SPIRIT :

## A Sermon

(For Whitsunday),

BY THE VERY REV. HUGH PEARSON, D.D.,

*Dean of Salisbury.*

ISAIAH xxxii. 15.

“ Until the Spirit be poured upon us from on high.”

WHOEVER has paid any serious attention to religion, must be convinced of his natural weakness and inability to fulfil even his own wishes and resolutions. Those who have formed a low and imperfect standard of duty may, indeed, imagine that they can reach it by their own unassisted power; but whoever has derived it from the holy scriptures will soon be convinced that of ourselves we are unable to attain it. It is upon this undoubted fact of man's natural inability to do the will of God that one of the most important doctrines of the gospel is founded, I mean that of divine influences. While the promise of forgiveness and acceptance with God by faith in Jesus Christ provides a refuge from guilt and condemnation, that of the influence of the Holy Spirit as a remedy for human weakness and corruption provides for us all that is needful for life and salvation. But, though the promise of divine grace is generally known and acknowledged, and though Christians commonly express their sense of its importance, and profess to depend upon it, few, comparatively, enter fully into the scriptural representations of this inestimable truth, or enjoy its various and abundant blessings. I propose, therefore, on the return of this sacred festival, which is intended especially to direct our minds to this great subject, to give a general view of it from the words of the evangelical prophet in my text. The chapter from which they are taken opens with a striking and encouraging prophecy of the reign of the promised Messiah. “ Behold, a king shall reign in righteousness; and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a thirsty land.” A season of great desolation was to intervene between the prophecy and its accomplishment; but, at the appointed time, “ the Spirit” should “ be poured out” in such abundance “ from on high,” that “ the wilderness should become a fruitful field, and” that which had hitherto been “ a fruitful field” should be esteemed comparatively “ a forest.”

Under this beautiful image is described the spiritual fertility and blessedness of the

faithful, more especially in the latter times, under the gracious dispensation of the gospel. May that divine Spirit, whose agency we are about to consider, be “ poured upon us from on high,” that we may understand and profit by that inspired word which by the gospel is preached unto us.

I. The bible is the history of God's dealings with mankind; and one of its principal objects seems to have been to show the connexion which subsists between the Creator and his creatures, to point out, in every possible manner, their dependence upon him, to exhibit him as the great source of wisdom, power, and goodness, and to bring them into a state of sacred intercourse and communion with him, that they might, both here and for ever, be partakers of divine and heavenly blessings.

No sooner do we open the sacred volume than the magnificent scene of the creation of the world is presented to our view: “ The earth,” we are told, “ was without form, and void; and darkness was upon the face of the deep.” But “ the Spirit of God moved upon the face of the waters;” and forthwith, at the divine command, light and order and beauty successively arose. Under the powerful influence of the Spirit of life the earth and the seas brought forth, in almost infinite variety and abundance, their several productions. Man, also, was created after his Maker's image: he “ breathed into his nostrils the breath of life; and man became a living soul.” During the short interval which preceded the fall, the full influence of this heavenly Agent was, doubtless, experienced throughout the new-created world. The heavens and the earth, and all the host of them, rejoiced in his enlivening operations; and “ God saw every thing that he had made, and, behold, it was very good.”

We know how soon this delightful scene was changed by the disobedience of our first parents. Sin interrupted that full and flowing stream of the divine bounty which had been before enjoyed, checked the gracious intercourse which had previously subsisted between God and his creatures, and consigned the earth and its inhabitants to labour, vanity, and sorrow. But did the justly-offended Creator abandon his fallen children, and leave them to the destructive influence of that evil spirit by whose temptations they had been deceived and ruined? No: he withdrew not his mercy from them, but vouchsafed the promise of a future great Deliverer from sin and death, and undertook to guide, sanctify, and preserve the faithful to a brighter and more enduring paradise in heaven.

The patriarchal age exhibits many striking

and interesting proofs of the divine direction and influence. The piety of righteous Abel, the faith of Enoch, the uprightness of Noah, and, above all, the eminent faith and obedience of Abraham, were the fruits of that sacred inspiration. "They walked with God;" his Spirit gave effect to the great truths which had been revealed to them: they lived in faith, and died in the hope of inheriting those promises which they had believed and embraced. Moses and Aaron, Joshua and Caleb, Samuel, and especially the psalmist David, were evidently under the guidance of the Spirit of God, and afford remarkable examples of the reality of divine influences, and of the effects which they were intended to produce upon the hearts of men.

Hitherto, the church of God, though guided and blessed by the influence of his Spirit, was restrained and limited as to this heavenly gift. But, during the prophetic ages, promises and predictions of more favoured times were plainly revealed. The prophet Isaiah, as we have seen, foretold the approach of a more benign and gracious dispensation, in which "a king should reign in righteousness;" upon whom, and upon whose seed, the Spirit "of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord" should "rest from thenceforth and for ever." Jeremiah prophesied of the days when the Lord would, by his Spirit, "put his laws into the minds of his people, and write them in their hearts." And Ezekiel spake of the time when a "new heart should be given them, and a new spirit be put within them." And Hosea declared, in the name of the Lord, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon," and called on "the wise to understand these things, and on the prudent to know them."

These prophetic representations were, in due time, realized. When the Son of God came into the world, that grand dispensation of the Spirit which had been so long foretold began to be unfolded. The forerunner of our Lord pointed out this as one of the distinguishing proofs by which it should be known: "I, indeed," said he, "baptize you with water unto repentance; but he shall baptize you with the Holy Ghost and with fire." At the baptism of Christ, the Spirit of God, with which he was anointed "without measure," descended like a dove, and lighted upon him.

An attentive reader of the gospel history will readily trace the effects of this divine effusion: "The Son of God spake as never man spake." While he unfolded the mysteries of the kingdom of heaven, and revealed

the will of his heavenly Father, he spake also "with power:" a divine efficacy accompanied his word; so that, at his call, one and another left their worldly occupations, and followed him. His conversation with Nicodemus concerning the necessity of being "born again of water and of the Spirit;" his repeated declarations that no man could come to him and believe him, except he were drawn by the Father; and it were given to him of God; his offer, first to the woman of Samaria, and afterwards to the Jewish people, of that "living water" which it is expressly declared was "spoken of the Spirit, which they that believed on him should receive"—all serve to show how prominent and important a part the doctrine of divine influences forms of the gospel dispensation. To this let me add two or three of the more direct declarations of our Lord upon this subject: "If ye love me, keep my commandments; and I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you;" "and, when he is come, he will reprove the world of sin and of righteousness and of judgment:" "He shall glorify me; for he shall take of mine, and shall show it unto you:" "He shall teach you all things," and "show you things to come."

The disciples neither understood these nor any other of his instructions perfectly; and the reason was, that the Holy Ghost was not yet fully given, "because that Jesus was not yet glorified." But mark the change which took place upon the accomplishment of this great event, upon the day of pentecost: "When," as we have already heard, "the day of pentecost was fully come," the Holy Ghost descended upon them, bestowing upon them the gift both of tongues and of miracles, and fitting them for the great work of propagating the gospel throughout the world. The effects of this wonderful effusion of the Holy Spirit immediately appeared. Not only were the apostles and disciples endued with miraculous gifts, but their minds were illuminated with divine wisdom and knowledge. Their earthly views of Christ's kingdom were succeeded by spiritual apprehensions of it: their prejudices and selfish feelings gave way to the most generous and diffusive benevolence; and the purest and most heavenly dispositions, love to God, and devotedness to the service of Christ, and love to one another, and to all mankind, took possession of their hearts.

The subsequent history of the church

confirms this view of the dispensation of the Spirit. Wherever the apostles went, preaching the gospel, "with the Holy Ghost sent down from heaven," and planting churches in every part of the world, they taught their disciples to value and to depend upon these sacred operations. From the writings of the great apostle to the Gentiles we learn the stress which he laid upon them. Does he write concerning the knowledge of divine truth, he prays that the "Father of glory would give to them the Spirit of wisdom and revelation," that they might be "filled with the knowledge of his will in all wisdom and spiritual understanding." Does he speak of faith in Christ, in the doctrines of the gospel, he says that it is the gift of God by the operation of his Spirit. Does he assert the deliverance of the Christian from the corruption of nature to the work of holiness, he declares that it must be accomplished by the Spirit of life in Christ Jesus, by that Spirit which raised him from the dead; that it is God who worketh in us both to will and to do of his "good pleasure;" and that, though without him we can do nothing, with that grace which is sufficient for us the Christian "can do all things." Does he speak of the distinguishing marks of the children of God, he teaches us that "they walk not after the flesh, but after the Spirit;" that they are "spiritually-minded;" that the Spirit of God dwells in them as a Spirit of adoption and filial confidence and love, as a Spirit of holiness, as a Spirit of prayer. Does he enumerate the leading graces and virtues of the Christian character, "love, joy, peace," they are, he says, the "fruits of the Spirit." Does the apostle comfort the disciples under trials and afflictions, and animate them with the hope of heaven, what is his language? "We glory in tribulations, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us:" "And, if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. And, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit, which dwelleth in you:" "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of the Holy Ghost."

II. The testimony of the other apostles is the same; but it is unnecessary to add to it. My intention, in the view which I have given of the doctrine of divine influence, is to show you how large a share it occupies of the word of God, particularly of the New Testament and how closely it is connected with all that

belongs to our wisdom, our duty, our interest and our happiness. All nature proclaims its dependence upon God. The scriptures largely assert and explain it; and man's experience illustrates and confirms it. God, in Christ, is "all in all:" "in him we live, and move, and have our being." "That thou givest them," says the psalmist, "they gather: thou openest thine hand, they are filled with good: thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust: thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." In a word, "every good gift and every perfect gift is from above, and cometh down from the Father of light; with whom is no variableness, neither shadow of turning." And my aim in this discourse is to point out to you the grace of his Spirit for all the great and important purposes of the Christian life.

I will suppose that there may be some here present who are, in various degrees, unacquainted with God, with their Saviour, with themselves, with true religion; that there are others who, with some knowledge of these things, act inconsistently with it; and that others are destitute of the consolations of religion. And I would say to each of these classes, that, though insufficient of yourselves for the supply of these defects, "your sufficiency is of God;" and that you will never obtain the blessings which you need "until," in the words of the prophet, "the Spirit is poured upon you from on high."

I address myself first to those who must be conscious that they have no adequate knowledge, or at least no just apprehension, of the nature and value of divine and heavenly things, of God as a Father and friend, of faith in the Redeemer, of Christian holiness and Christian hope. We are told by St. Paul, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He at the same time tells us, that God had given to him and to his fellow-disciples, "not the spirit of the world, but the Spirit which is of God, that they might know the things revealed and freely given to us of God." If, therefore, any one is destitute of the divine knowledge, it is for want of spiritual illumination and perception. "If our gospel be hid," says the apostle, "it is hid to them that are lost; in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is true that this was



originally spoken of unbelievers; but if, while professedly Christians, if living amidst the "light" which "is come into the world," it has not clearly visited us and proved to us "the light of life," we are virtually in darkness until now; wherefore he saith, "Awake, thou that sleepest, arise from the dead; and Christ shall give thee light." "But God," continues the apostle, "who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." This is the divine illumination, the light of God, by which alone we can "see light." This reveals to us the knowledge of ourselves as sinful and lost, the knowledge of God as reconciled in Christ, the knowledge of the Saviour as infinitely good and gracious, the knowledge of the principles and precepts and promises of the gospel for our guidance, consolation, and joy. "O give me understanding in the way of godliness," and "open thou mine eyes, that I may behold the wonders of thy law," were among the numerous petitions of the psalmist for divine teaching. And, if it was needful that their heavenly Master should, as we are told, "open the understandings" of the apostles, "that they might understand the scriptures," we cannot be surprised that a similar process should be necessary for ourselves. "If any man lack wisdom," says St. James, "let him ask of God, who giveth unto all men liberally, and upbraideth not; and it shall be given him." Let those who feel their need of this blessing—and who that knows any thing of his own ignorance as to spiritual things can be insensible of its value?—comply with this gracious command, and reiterate the prayer of the church, until they receive the promised blessing: "God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort."

But, as in the natural world there may be light without warmth, so may there be in the spiritual world knowledge without corresponding effects. Divine truth may inform the mind, but it may not be written upon the heart. The word of God may be received with joy, but it may not take root in the soul. Its influence may be superficial and temporary: it may be stifled and overwhelmed with the cares, the riches, or the pleasures of the world, and so be unproductive of real and permanent good. This is a very common, but a very deplorable case. It is that which seems to be intended by the church in one of her collects: "O Lord, raise

up, we pray thee, thy power, and come among us, and with great might succour us; that, whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen." The knowledge of the understanding is inestimably valuable, and must, indeed, precede all true religion; but that which is so highly spoken of in scripture invariably includes the love of the truth, the perception and embracing of it as infinitely excellent and important, more to be desired than gold, and more delightful to the mind than honey to the taste, and, above all, as carrying with it the impress of its own holy and transforming image.

It is the peculiar glory of the Christian dispensation, that it affords both knowledge and power; that, while it convinces of sin, it provides the means of subduing it; that it calls us to spiritual and heavenly disposition, to high and holy conduct, and offers an abundant supply of the grace of God, to enable us to exercise the one and to fulfil the other. Let those, then, who are depressed by the painful consciousness of knowing what they do not truly love, of contending with a corrupt, an unfeeling, and a deceitful heart, and making but little progress in the contest, of perceiving in the holy scriptures representations and examples of a pure and peaceful, an useful and heavenly course, yet treading themselves in an earthly, an unprofitable, and almost a hopeless path, direct their earnest attention to the gracious provisions of the gospel. "Sin," says the apostle, "shall not have dominion over you; for ye are not under the law, but under grace." "My grace," said the Saviour to his sorrowing apostle, "is sufficient for you; for my strength is made perfect in weakness." "A new heart will I give you," saith the Lord, "and a new spirit will I put within you; that ye may walk in my statutes, and keep mine ordinances, and do them; and ye shall be my people, and I will be your God." "Ask," my brethren, "and ye shall receive: seek, and ye shall find: knock, and it shall be opened unto you."

Is there here one "that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." He is the Father of mercies, and the God of all grace and consolation; and, by the supply of the Spirit "of Christ," he can make darkness light, and give

you "the oil of joy for mourning, and the garments of praise for the spirit of heaviness." He can not only support you under trials, but extract that consolation and that benefit from them which shall dispose you even to rejoice amidst tribulations: "Wherefore, strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong: fear not. Behold, your God will come with a recompense: he will come and save you." "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary; and the young men shall utterly fall. But they that wait on the Lord shall renew their strength: they shall mount up on wings as eagles: they shall run, and not be weary, and they shall walk, and not faint."

But how, it may be asked, are these blessings to be obtained? Faith in the promises of God is, in the first place, essential to our attainment of them. "Believest thou that I am able and willing to do this?" is the question virtually put to every one of us. To which our best reply is, "Lord, I believe; help thou mine unbelief." Prayer also, earnest and persevering, is absolutely needful. "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them." Repentance for past sins, watchfulness against all that would "grieve the Holy Spirit of God," the improvement of means of grace, and particularly of the holy ordinance to which we are invited on the approaching joyful festival, place us, as it were, in the ways in which God has promised to meet and bless us.

There are times and seasons when the Spirit of grace is more especially present and striving with us, and which ought, therefore, to be cherished with thankfulness, and improved with diligence. Then is the time to work; for God is evidently working with us, and granting us those invisible but effectual influences which "accompany salvation." However the world may undervalue and neglect it, this gift of God, the gift of his grace, is, next to his beloved Son as our Saviour, his best and most important gift. It is the source of true wisdom, of exalted virtue, of purest permanent happiness. It is that which can alone raise us from the ruins of the fall, subdue our disordered passions, elevate our earthly affections, and fit us for the kingdom of heaven. Would to God, my brethren, that we had more of this "divine grace" in our hearts, and that it were more widely diffused throughout the world. With regard to ourselves, it must be our earnest study to obtain it, if we would secure our present and everlasting

happiness. And, thanks be to God, there is hope respecting the church and the world at large. "Glorious things are spoken of the city of God" in the last days; and we trust that there are manifest indications of their growing accomplishment in the conversion both of Jews and Gentiles. When the Spirit shall thus be "poured from on high," the wilderness of the heathen world shall indeed become "a fruitful field," and the church, which has hitherto been "a fruitful field," shall, in comparison of the far richer abundance which shall follow, be "counted for a forest." "Then," as the prophet foretells in the succeeding verses, "Judgment (i. e. true religion) shall dwell in the wilderness, and righteousness remain in the fruitful field; and the fruit of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

Let us labour, my brethren, by our exertions, our prayers, and our examples, to promote this increase of truth and goodness; and, while we rejoice in its gracious effects on ourselves and others, let us repeat the devout and enraptured aspiration of the psalmist: "Blessed be the Lord God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever. And let the whole earth be filled with his glory. Amen, and amen."

#### THE TRINITY IN UNITY.

No. I.

BY THE REV. CHARLES KEMBLE, M.A.,

*Minister of St. Michael's, Stockwell, Surrey.*

THERE was a period in the history of the most civilized nation in the ancient world, when the people confessedly worshipped a deity of whom they were ignorant; and in that city, which was esteemed the centre of science, an altar was erected to an "unknown God." Happily he, whom they ignorantly worshipped has been made known unto us; and we have beheld the glory of the invisible God in the Word, who was incarnate and tabernacled among men; for "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That God, whom the wise men of Athens sought in vain to discover, we have known from our earliest years. Him whose name the learned men of Greece could not speak, our lisping babes are taught to praise and love. The wisest of the heathen sages worshipped they knew not what; but we, the weakest, the youngest, the least informed, know what we worship, and, in spirit and in truth, by one Spirit have access unto the Father, through our Lord Jesus Christ. "Almighty God has given unto us grace by the confession of a true faith,

to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity."

But this early instruction in the mysteries of Deity, this wide unfolding before our dawning reason of the deep things of God, entails upon us a mass of responsibility far beyond that under which the unenlightened Athenians laboured. We are bound to study to become established in "that catholic faith, which except we believe faithfully we cannot be saved." We must scrutinize, as the powers of our mind are daily developed, the evidences God has afforded of the Christian system, and so be ready to give, to him that would ask, a reason of the hope that is in us. While we desire that God would "keep us stedfast in this faith," we must not neglect the means he has put into our hands, of keeping that faith ourselves, and preserving it undefiled by the assaults of the enemy. There is a great danger lest we should become an easy prey to the destroyer, from our very fancied security; lest, from high notions of our orthodoxy, we lapse into errors fatal to our salvation, errors that will call down upon us the chastisements of our Father, or cause the angel of his presence to depart from us in displeasure. It is quite possible that there may be some worshipping a strange or an unknown god, or who are from habit almost indifferent in heart as to how far in nescience or knowledge Jehovah is adored. But, "if we have forgotten the name of our God, or holden up our hands to any strange god, shall not God search it out? for he knoweth the very secrets of the heart."

Let me, in this paper, endeavour to direct the reader's mind to the contemplation of that revelation of himself which God has made in his word, recalling to his thoughts things already known, but regarding which there is danger lest at any time even the Christian should let them slip.

It is not my purpose now to adduce those proofs of the existence of a God with which we combat the arguments of the unbeliever. We will assume at once that God has never left himself without a witness, giving us rain and fruitful seasons, and that by the greatness and beauty of the creatures proportionably the Maker of them is seen. We will assume there must be a God; and he must be a being self-existent, on whom all else depends; a single will, directing all events; a single power, reigning without a rival. Two such could not exist; and, therefore, admitting the existence of a God proved, we arrive by the arguments of natural religion at the first grand doctrine of revelation: "Hear, O Israel: The Lord our God is one Lord." Even in the polytheism of Asia, Greece, and Rome, this idea of one great First Cause is manifested. They set one God to originate various independent creative powers; which we constantly find afterwards placed in ridiculous juxtaposition, and engaging in childish conflict; and then other lesser powers they invent, whose sway is limited to the lake, the river, the stream, the fountain, the valley, the mountain, or the plain. And the infidel of our day we find deifying necessity, or fate. He calls it Chance, but displays it as ruling with a rod of iron. He forgets the name

and nature of God, and lifts up his thoughts to one every way strange.

I ask my reader, then, to assume that there is a God—I believe none deny this great fundamental truth—and the bible as his word; and then solicit attention to what revelation affirms to be the constitution, so to say, of the one living and true God; and the primary fact, as I have just stated, is, the unity of the Godhead. God, in express terms, declares this fact. "I, even I, am he; and there is no God with me. I kill, and I make alive: I wound, and I heal. Neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever:" "To whom, then, will ye liken me, or shall I be equal? saith the Holy One:" "Before me was there no God formed, neither shall there be after me:" "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the First, and I am the Last; and beside me there is no God:" "I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:" "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else:" "Remember the former things of old; for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." This doctrine is made the basis of the divine law: "Thou shalt have none other gods but me;" and our Saviour declared the first commandment to be this: "Hear, O Israel: The Lord our God is one Lord." This doctrine of the unity of the Godhead is necessary to God's supremacy and independence, "that men may know that thou, whose name alone is Jehovah, art the most high over all the earth;" for, otherwise, how could it be that he worketh all things after the counsel of his own will, and be styled, The blessed and only Potentate, King of kings, and Lord of lords, possessed of power and glory everlasting? Any second god we think to find must be a strange god, and our thought of such a discovery an evidence that we have forgotten the name of our God: our God is one, and his name One.

The doctrine of the unity of God is a doctrine of what is termed "natural" religion; that is, not a religion which nature or reason discovers, but which when offered it approves. The notion of one omnipotent Being is a far more reasonable supposition than of a plurality of gods. If one first cause be sufficient, it is unphilosophical to require more. This is the doctrine of our creeds and articles: "I believe in one God:" "We worship one God in Trinity, and Trinity in Unity;" for "there is but one living and true God; everlasting; without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible."

The orthodox creed is a creed of unitarianism in the strict meaning of that word. It is an erroneous mode of speaking, though habit has sanctioned the error, to describe socialism as unitarianism. Orthodoxy is strictly unitarian; but socialism brings down the Godhead to the level of a finite under-

standing, robe redemption of all that makes it glorious, lovely, and efficacious, and makes the bible a book of contradictions. Some, indeed, in propounding the doctrine of the Trinity in unity, have erred in an opposite direction, and become tritheists; but, because there is error in each direction, let us not be daunted from an effort to discover the mind of the Spirit, but approach the subject with becoming reverence, in a spirit of free and candid inquiry; that, though knowing we cannot find out the Almighty unto perfection, we may not refuse assent to that which he has declared, and avoid needless and deadly error.

The doctrine of the Trinity is one in which natural religion can afford us no aid: it is matter of pure revelation. Therefore we must be content to apply for direction to the word and the testimony. It is a mystery of which we can have no adequate notions, though they may be distinct and free from error. "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess, without confession, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it becometh our words to be wary and few."

In this spirit I will first endeavour to state the doctrine in simple language, unencumbered and unobscured by scholastic technicalities, and then state the arguments by which the doctrine is supported and proved, or rather the manner in which that doctrine is fairly, legitimately, and necessarily deduced from holy scripture.

The doctrine is this: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." This is the simple doctrine, which is not beyond the faith of any unprejudiced mind. There is no antecedent improbability against it. We know no facts that militate against the doctrine. Our acquaintance with spiritual intelligences is so contracted, that we can form but little opinion how they act, how they are acted upon, how they communicate with each other, how they are constituted. But we have a fact in ourselves, proving the possibility of a Trinity in unity. We are each an illustration of the doctrine, having body, soul, and spirit; though we are unable to say how they are severally linked together, or define the precise limit where the material ends and the spiritual begins. But, because we cannot understand this fact, we do not deny it: we can prove it, and assent to it, though unable to say how these things can be. Now when God, in his word, gives us grounds whence clearly to gather this doctrine, let us be equally ready to show ourselves reasonable beings, and assent to the doctrine, when proved to be in the bible, with meek and humble submission, not doubting it be true because we cannot explain the how. We do not surrender our reason, but honestly confess that, though our reason conducts us to the conclusion, it leaves us to acknowledge the mystery in silence, and to adore. Reason

has done its office when it has brought us into acquaintance with the fact; and there the duty of faith begins. If our vanity tempt us to urge our reason beyond the appointed good, and launch into the mystery of the Godhead, we soon find ourselves in a dark and trackless deep, without a star to guide or compass to direct; we are in an element with which we have no means of contending, while we know not with what it can be measured or in what language defined. Reason soon runs riot amid the varied fancies of the imagination, and, having no facts on which to fasten, sinks to the deep mazes of heresy, or exhibits all the painful evidences of the raving maniac, or drivelling insanity. Let us not aim or desire to be wise above that which is written. Let our faith fasten upon that written word; but let not reason make an effort to transgress: hitherto shalt thou come, and no further; and here shall thy pride be stayed.

### SABBATH MEDITATIONS.

No. XLVI.

MAY 11.—WHITSUNDAY

Morning Lessons: Deut. xvi.; Acts x. 34-48.  
Evening Lessons: Isa. xl.; Acts xix. 1-41.

"On the Gentiles also was poured out the gift of the Holy Ghost."—Acts x. 45.

*Meditation.*—"This was the design of the Spirit's mission, that the same Holy Ghost who had given Christ his conception might now give Christianity its confirmation. And this he did by that wonderful and various effusion of his miraculous gifts upon the first messengers and propagators of this divine religion. For, as our Saviour himself said, 'Unless ye see signs and wonders ye will not believe:' aught was to introduce belief; and, accordingly, the first conquest of conviction was made upon the eye, and from thence passed victorious to the heart. This, therefore, was their rhetoric; this their method of persuasion. Their words were works: they cured the body and convinced the soul. They conveyed and enforced all their exhortations, not by the arts of eloquence, but by the gift of tongues: these were the speakers, and miracle the interpreter" (South).

"The Spirit directeth and governeth the actions of every believer.... As we live by him (having a new spiritual life implanted in us) so we walk by him, are continually led and aided by his conduct and help. He reclaimeth us from error and sin: he supporteth and strengtheneth us in temptation: he adviseth and admonisheth us, exciteh and encourageth us, to all works of piety and virtue.... It is the Spirit's especial work to disclose God's mind to us; whence he is called the 'spirit of truth,' the 'Spirit of prophecy,' the 'Spirit of revelation.' All the knowledge we can pretend to in divine things doth proceed merely from his revelation, doth wholly rely upon his authority" (Barrow).

*Prayer.*—O Lord my God, who by thy dear Son Jesus Christ hast promised thy Holy Spirit to all them which with true faith ask him of thee, I beseech thee to give him to me in all the graces and assistances whereof I so sorely stand in need. This rich gift I implore at thy hands in all humility and with all fervency: I pray unto thee for it, by reason of my infirmities, my defilements, and my short-comings: I seek it, of a sure knowledge that, without this Spirit of wisdom and counsel, of might and understanding, I can neither

desire any thing that is good, nor will any thing according to thy will, nor do any thing that can be well-pleasing unto thee. Wherefore I pray thee, O Father, that I may be so purified and born anew in body, soul, and spirit, that I may become, as it were, a holy temple, fitted and builded up for thy holy habitation, through the blessed Spirit.

Come, O Holy Ghost! Come, and of thy grace and mercy condescend to my infirmities, and cleanse me from every pollution. Turn me, O turn me, from every wicked way. Convert me, that I may live no longer unto myself, but unto him who died for me: fashion me, by faith and repentance, that I may be confirmed unto his divine image: O sanctify me wholly, that my villeness may be hidden under the spotless garment of his righteousness. Come, O thou blessed One, who proceedeth from the Father and the Son, anoint and fulfil me with the fulness of thy life-giving grace and energies. Be unto me a Counsellor in all doubts and perplexities; a Comforter, when the fierceness of God's anger visits me; a Buckler, to defend me in every conflict and tribulation; a Teacher, to lighten my darkness and to lead me and keep me in the way of truth and holiness. Be thou unto me a Spirit of submission and conformity to the divine will; a Spirit of comfort and healing in the day of sickness; a Spirit of hope and assurance in the hour of dissolution. O, may thy quickening grace abide with me always, and enkindle within me steadfastness of love and fear and obedience towards my Lord and my God, and never-failing truth, justice, and charity towards my neighbour. Abandon me not, I earnestly beseech thee, to the frowardness of my own deceitful heart; but be thou unto me a spirit of gentleness, self-denial, teachableness, humility, and saving faith, that with joy I may draw living water out of the wells of salvation.

Finally, O holy, holy, holy Lord God of Sabaoth, rich in mercy and plenteous in loving-kindnesses, so lead me and guide me through the whole course of my brief tabernacling here below, that, finishing my days in the life of grace, I may live with thee for ever in the kingdom of glory, through Jesus Christ, my Saviour and Redeemer. Amen (Adapted in part from Dr. HICKES).

S. K. C.

### Poetry.

#### THE FIVE EMPIRES.

(For the Church of England Magazine.)

BY MRS. H. W. RICHTER.

"And of his kingdom there shall be no end."—Ps. lxxvii. 5.

SPIRIT of time! along receding years,  
By gliding centuries, thy shade appears;  
Giving through murky light, so dim and grey,  
A fading halo, as they roll away.  
On the dark ruin is thy silent throne,  
The broken column, or the ivied stone;  
Some arch of triumph, that forgotten lies,  
Where earthly fame in whispered murmur dies;  
Some tower of strength, that once defiance cast;  
Some postern lone, that trembles to the blast;  
Some battlemented tower, now only found  
In fragments lying by the grassy mound:

There come again the daisies of the spring;  
There golden harvests annual tribute bring.

Yet not alone the crumbling works of man—  
Far greater things than these thy triumphs span:  
Beneath thy touch whole empires to decay  
And long oblivion slowly pass away;  
Their arts, their policy, their sounding fame,  
Their victories, all vanished to a name.

Euphrates still glides onward to the sea,  
Where Babel's empire never more will be.  
Where are the fleets that proudly once did ride  
Her giant palaces, and tombs beside?

Where her fair gardens, gleaming to the sun?  
Hush'd are her viols, and her mirth is gone,  
Her "pleasant palaces" the lion's lair;

The jackall's cry breaks the dull silence there:  
While age on age, above that empire's tomb,  
More darkly gathers round the desert's gloom.

And Persia's Cyrus, where his kingdom now?  
Where is the arm that made the Assyrian bow?  
Thine oracles are dumb, thy shrines are laid  
For aye to moulder in oblivion's shade.

Go traverse fair Ægea's winding shore,  
That once an empire's mighty armies bore.

Immortal Greece! where now thy arts and arms,  
Thy groves, thy schools, thy philosophic charms?  
August Athené, nurse of every muse!

Time o'er thy glory sheds Lethæan dew;  
And vain was Solon's wisdom, Homer's song.

And Spartan valour, thy green isles among—  
Unknown, unfelt, the heaven-descended ray,  
The light reveal'd to this our latter day.

Judea's captive told the conqueror's fate:  
The "pleasant land" is left all desolate.

Rome, mighty Rome! thy giant-shadow came,  
And dim'd the glory of all other fame—  
The power of earth, that Daniel's vision told  
Should prostrate nations in submission hold:

Over the subject world thy legions spread,  
Yoked to thy car were captive monarchs led.

At length—when war's dread thunder ceased awhile,  
And dove-eyed peace was seen through clouds to smile—

In fair Judea's land, in humblest guise,  
He came, the Ruler of the earth and skies.  
His promised advent angels-heralds told  
To shepherds, watching by the moon-lit fold.

Over the seven-hill'd city's lofty pride  
Arose a kingdom ever to abide.

No armed hosts proclaimed that empire's dawn:  
In calm still beauty rose the glorious morn.  
The poor, the humble, own'd the truth divine—  
To ransom us from sin, O Lord, was thine.

The seed was sown, the plant was Sharon's rose,  
That over contrite hearts its shadow throws,  
Through lands benighted spread the living ray,  
The kingdom that shall never pass away.  
Messiah's empire no decay shall wear,  
Increasing still through heaven's "eternal year:"  
Lord, o'er the earth thy saving love extend,  
The kingdom's glory that shall have no end.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 524.—MAY 17, 1845.

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## THE PANTHEON AT ROME.

"POLITICAL idolatry was the distinguishing character and leading principle of pagan Rome, from the earliest to the latest period of its history. In order that Christianity should triumph, it was necessary to change every element in the entire social system, to destroy institutions, to annihilate forms, to efface the memory of the past, and alter the hopes of the future. Papal Rome was the result, not of one revolution, but of many. \* \*

"Their city and its capitol were more to the Romans than Jerusalem and its temple to the Jews: every Roman superstition, every religious ordinance, every public festival, every private observance, directly tended to foster in the minds of the citizens a pious patriotism and a patriotic piety, of which Rome was the visible impersonation, and the Roman magistrates hereditary interpreters and dispensers. So long as the empire retained its aristocratic form, the religion which consecrated every aristocratic principle and institution maintained its pride of place. But, when the empire passed from an aristocratic into a mili-

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tary despotism, and the rude soldiery of the camp usurped the authority of the senate, all the religious forms of the state became at once senseless and unmeaning. The emperors felt them to be so, and, weary of their trammels, resolved to remove the seat of empire from Rome, which was, in effect, a rejection of the great tutelary deity that had previously been the centre of the entire system. It was Diocletian who struck the first great blow at Roman polytheism, when he deprived the Roman city and the Roman aristocracy of their last remnant of political power.

"The nobles and citizens of Rome continued to support polytheism: their memories and their hopes taught them to believe that Rome was predestined to everlasting empire; and, in fact, it was this destiny which they really worshipped in all their varied shrines and different idols. When Totila and his Goths massacred the senators and their sons, drove out most of the ancient citizens, and left the city to be peopled from the mixture of barbarous races which had emigrated into Italy, then, and not before, Roman polytheism perished: Belisarius, to whom

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the city was indebted for partial restoration, had no associations connected with the capitol; and, when it was necessary to build walls for protection against a new attack, he made no effort to guard the ruined fanes of paganism; and the population, withdrawing from the scenes of ancient glory, began to erect what was virtually a new city. There is little more than identity of name to connect the Rome of the popes with the Rome of the Cæsars: the transition from one to the other was effected by processes of complete destruction and the erection of an entirely new edifice. But papal Rome has clung fondly to one tradition, inherited from its pagan predecessor, a belief in its own immortality and infallibility. Whether this belief be justified by prophecy, as our author asserts, or whether it be as vain as that previous belief which events discredited, we shall not attempt to decide, but shall take leave of these volumes with a hope of meeting the author in other fields of research, where his powers will be less fettered by foregone conclusions\*."

"The strife between Christianity and paganism endured for five centuries. \* \* During the reign of the Antonines, the Roman world was still exclusively pagan. The traveller who passed through the empire would see nothing but temples to the various deities of the ancient faith. At what time the Christian churches arose as public buildings is not quite certain, but it is generally admitted it was not until towards the reign of Alexander Severus. Christianity was the retired and private worship of multitudes indeed, but still multitudes designated by no peculiar mark or badge, and holding their assemblies in some secluded, or, at all events, undistinguished chamber." (Quarterly Review, No. cxiii. pp. 34, 35).

The Pantheon, though not the largest, is unquestionably the most perfect of those temples which bear melancholy record of the idolatry of ancient Rome. It was dedicated to Jupiter Ultor, or to Mars and Venus, or, as the name imports, to all the gods, and is generally supposed to have been erected by Agrippa, son-in-law of Augustus. That the portico at least was built by him, is evident from the inscription on the frieze: "M. Agrippa, L. F. Cos. Tertium Fecit." Yet some have supposed that he merely made that addition to the previously erected Rotunda erected long before the Augustine age. Hirt, in his "Historico-Architectural Observations on the Pantheon," argues that the whole structure may be assumed to have been erected according to one original plan, because without the portico it would have been a heavy mass. He rejects the idea of the rotunda being originally merely an entrance to public baths. Circular plans were unquestionably much employed by the Romans in their temples and other buildings; and hence their architecture presents a variety not to be found in that of Greece. Despoiled of rich ornaments, gilded bronze-work, and statues, of which it was plundered by Goths and Vandals before the building was consecrated as a Christian church by pope Boniface, A.D. 608, and dedicated to the virgin

Mary, it was further disfigured by two belfries erected by Urban VIII. But it was not hordes of barbarians alone which pillaged many of the most splendid buildings of Rome: the zeal of the ecclesiastics urged them to deeds of demolition.

Referring to the Colosseum, Dr. Moore ("Travels in Italy") remarks, "What are the slow corrosions of time, in comparison of the rapid destruction from the fury of barbarians, the zeal of bigots, and the avarice of popes and cardinals? \* \* The first depredation made on this stupendous building was by the inhabitants of Rome themselves, at that time greater goths than their conqueror. The marble cornices, the friezes, and other ornaments of this building, have been carried away at various times, to adorn palaces; and the stones have been taken to build churches, and sometimes to repair the walls of Rome, the most useless work of all."

"The Pantheon," says professor Spalding\*, "according to the inscription on its frieze, was dedicated in the year of the city 727, and was afterwards restored by Hadrian and Septimius Severus. Its consecration, A. D. 608, as a Christian church, under the title Santa Maria Rotunda, has preserved for the admiration of the modern world this most beautiful of heathen fanes. It is situated in the filthy herb-market; the flight of steps which led up to its portico is nearly buried in rubbish; two hideous modern belfries deform its summit; emperors, Saracens, and popes have successively plundered it of its bronzes and marbles; and the floods of the Tiber periodically inundate its floor. But through degradation, nakedness, and disfigurement, its serene beauty shines out undimmed; and its name is still the synonyme of architectural perfection. The faultless proportions and striking effect of the portico which fronts the temple, while they cannot be unfelt even by the unprofessional visitant, are most duly valued by the architect; but, in the interior, every mind, which possesses the faculties that appreciate art, must at the same time be entranced and awed. The portico is formed by sixteen Corinthian columns of granite, with bases and capitals of Grecian marble. Eight of these stand in front, supporting an entablature; above which rises a pediment, once adorned with bas-reliefs. Through a short vestibule, supported by fluted marble antæ and pilasters, we enter the cell, which consists of a circular drum, containing a dome. On the marble doorway hang magnificent gates of bronze, which are probably those of an ancient temple. The pavement of the interior is composed of porphyry and marble, disposed in large alternate slabs. The drum, or upright wall, contains seven large niches; while small ones occur in the intermediate spaces, as well as in the larger recesses. Columns of pavonazzetto and giallo-antico flank the main niches; and, above these, a beautiful and perfectly preserved cornice runs round the whole building. Over a second story in the drum, formed by an attic sustaining an upper cornice, rises the beautiful dome, which is divided internally into square panels, now plastered with stucco, but supposed to have been

\* See "Athenæum," No. 821. Review of "Rome as it was under Paganism, and as it became under the Popes." Madden and Co.

\* "Italy and the Italian Islands: from the earliest ages to the present time." By William Spalding, esq., professor of rhetoric in the university of Edinburgh. 3 vols., 18mo. Edinburgh: Oliver and Boyd. London: Simpkin, Marshall, and Co. 1841.

originally inlaid with bronze; and, in the centre of it, a circular aperture admits the only light which the place receives. Christian altars now fill the recesses of the temple of Jupiter the avenger; and beneath one of these shrines reposes the dust of Raffaele d'Urbino\*."

"It was Michael Angelo's boast that he would suspend the dome of the Pantheon aloft over the centre of St. Peter's; and, if he meant no more than a dome equal in magnitude to the whole interior of the Pantheon, he was right; but in every other respect his dome is totally dissimilar from it. Instead of being within a capacious rotunda of which the vaulting itself occupies one-half the entire height, you look up into that of St. Peter's and most other modern ones from a great distance below; and, although that sort of effect may be good of its kind, and allowable for the sake of variety, it is totally different from the other; to say nothing of the quite contrary effect of light, which, instead of diffusing itself in a brilliant stream from the summit, enters below and in all directions, so as to produce a flickering glare. In our own St. Paul's, for instance, the dome exhibits within only a sort of darkness visible; a murky gloom, through which may be discerned the twinkling of the lantern on its summit.

"Almost the only tolerably correct imitation of general character and effect of the interior of the Pantheon, is the rotunda of the museum at Berlin, by Schinkel: although not half the size, its proportions are nearly similar, with the exception that the cylindrical part is a little loftier as compared with the dome; the diameter being 66 feet, the entire height 70, and that to the top of the cornice 42. Like the Pantheon, it is lighted by a single aperture in the centre of the dome, 22 feet in diameter, and glazed with crystal glass of enor-

mous thickness. The Halle aux Blés at Paris deserves also to be mentioned as an instance of a rotunda resembling in its proportions the interior of the Roman pantheon; the central area being 128 feet in diameter, and the height to the summit of the dome somewhat less. The library of the university of Virginia, which was planned by the late president Jefferson, is (externally) a copy of the Pantheon, of about one-half the linear dimensions. Canova's church at Posagno is also an imitation of the pantheon in its plan and dome" (Penny Cyclopaedia).

In reviewing the remnants of heathen worship, how grateful should we be that, by God's sovereign grace and mercy, the light of gospel truth has chased away the darkness of paganism—most grateful that in our own land one kind of superstition has not been succeeded by another, but the truth in its purest form has been vouchsafed us.

### UNFULFILLED PROPHECY.

No. II.

BY THE REV. RICHARD LYNCH COTTON, D.D.

*Provost of Worcester College, Oxford.*

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."—REV. I. 3.

LET us now proceed to some practical application of the mode of treating unfulfilled prophecy here suggested.

Can we in its dark atmosphere descry any points so clearly luminous, that we may safely use them as beacons for the direction of our path and the guidance of our conduct? Can we, without hazard of fatal error, discern the lights which announce to us the presence of a haven, towards which we are to set up all possible press of sail, and those which proclaim rocks and shallows and quicksands and perilous coasts, warning us to direct our course far away from them, lest shipwreck overwhelm us in destruction?

Let prophecy answer for itself: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. xi. 15). That all the kingdoms of this world must in their turn pass away, all earthly power be dethroned, and the whole history of this world end in the establishment of one great and glorious kingdom, over which the Lord God Omnipotent will reign for ever, is one of those points which no interpreter of prophecy can hesitate to receive as plainly and indisputably revealed: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. ii. 44): "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. ii. 2): "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him" (Dan. vii. 27): "And the saints of the Most High shall take the kingdom, and possess



(Rome as a goddess from the Antique.)

\* Dimensions: Height of columns in portico, 46½ English feet; diameter of shafts, 5; height of doorway, 30; width, 10; internal diameter of dome, 140; internal height from the ground the same, of which the dome occupies one-half (Taylor and Cresy's "Rome," 1821).



the kingdom for ever, even for ever and ever" (Dan. vii. 18). The incipient elements of this glorious kingdom long since arose upon earth: and Christ has ever reigned over it. But it has existed in a very imperfect state, in the midst of enemies and persecutors, antagonist powers of many kinds. Still Christ has reigned over it and upheld it, conquering and to conquer in the overthrow of every opponent: "For he must reign till he hath put all enemies under his feet" (1 Cor. xv. 25). Moreover, he will purify his kingdom from all iniquity, so that righteousness and love shall prevail in it unmixed and unsullied, undisturbed and unoffended by the presence of evil: "The Son of man shall send forth his angels: and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 41-43).

That the kingdom of Christ then will triumph in the perfect purity and holiness of all its subjects, and the eternal ruin of its adversaries, is a truth which shines with the most clear and steady light in the horizon of prophecy. And it ever stands before us as a bright star, upon which we may safely fix our eye, in steering our course through the waves of this troublesome world, till we come to the place where our Saviour is. It will guide us to the continual, the real and practical recognition of Christ as our Lord and King. It will guide us to a perpetual endeavour to purify our hearts from every corruption and our life from every bad habit. With this righteous kingdom before us, we shall tremble at the appearance of an evil thought, a perverse temper, an ungoverned passion, a base disposition in our hearts: we shall never rest while we find any unrighteous, unchaste, intemperate practice in our life. Because we "know that the unrighteous shall not inherit the kingdom of God" (1 Cor. vi. 9): "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5). With the triumph of Christ in his kingdom before us, we shall shudder at the thought of being among his enemies, of not being found, in the great judgment, to have been, in our life upon earth, on his side. Hence we shall endeavour both to keep far away from, and strenuously to oppose, every thing which is anti-christian, and also exert ourselves in the use of every means which it may please God to place in our hand, to promote the interests of his kingdom, in the support, improvement, and extension of his church upon earth. Because he hath said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. xii. 30); and because we in gratitude desire to promote his glory in his blessed kingdom, and in charity try to see all men enjoying its unspeakable felicity, and in our admiring love of it desire to see it perfectly triumphant and unbounded in its extent. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord

our God, I will seek thy good" (Psalm cxlii. 6-9).

But are there any beacons in prophecy which proclaim to us—Keep far off hence; for here are great iniquity and impiety, here are dreadful abominations; and here consequently will fall tremendous judgments from almighty God; here will be ruin, destruction, perdition, desperate, eternal, from which there will be no restoration, no recovery?"

Let prophecy here also answer for itself: "I will tell the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev. xvii. 7). "The seven heads are seven mountains, on which the woman sitteth" (Rev. xvii. 9). "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 18). Here, then, prophecy speaks plainly enough of a great city represented by a woman sitting upon seven mountains. "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 5). There is, then, a great city upon seven mountains mentioned in prophecy in the most simple and clear terms, to whom the parentage of harlots and abominations of the earth is ascribed. Wherefore, as we would avoid all connexion with iniquity and abominations, we must keep far away from all connexion from some great city whose locality is thus described: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2). Here, then, is another reason propounded, for keeping at a distance from the great city just described: it will experience a dreadful overthrow, and become "the habitation of evil spirits." Our duty to have no fellowship with the unfruitful works of darkness, our interest in avoiding ruin and misery, warn us with ample force to keep watch against a city which the prophetic language thus portrays, and have no association with it. But we are not left to intimations only proceeding from our duty and interest: we have the direct command of our God: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven; and God hath remembered her iniquities." "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her" (Rev. xviii. 4, 5, 8). Nor is there any hope of restoration offered by the prophecy. That her destruction is for ever, is clearly foretold: "And her smoke rose up for ever and ever" (Rev. xix. 3).

Again: we find in prophecy that a man of sin will be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God; that his "coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of un-

righteousness in them that perish" (2 Thess. ii. 9, 10). Again: "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 1-3). Here then, again, prophecy has set up a light, warning us against certain phenomena in the visible church. It rests upon us, therefore, to keep watch, and, wherever we observe them, there to mark a place of peril which we are to avoid, to steer far away from it, and never to come nigh it, lest we be involved in the abominations, and the consequent ruin, against which the warning stands before us. How many of them are concentrated in Rome, every one who is acquainted with that seat and source of corruptions and abominations well knows. That many marks of antichrist appear in other directions also is but too true. "As ye have heard that antichrist shall come, even now there are many antichrists" (1 John ii. 18). But, wherever they appear, whether in Rome or in any other quarter, both our duty and interest call loudly to us to keep ourselves far away from them, and never to venture even to approach near to them, lest we be attracted by their imposing and often captivating but ever baneful influence, and shun the ruin which they bring in their train. Where we observe a combination of the moral and natural phenomena against which prophecy warns us, thither surely our watchful attention will be especially directed. A dreadful judgment, inflicting ruin and destruction, hangs in the firmament of prophecy over some great city situate upon seven heights. That this prophecy exists in the unerring word of God, no Christian can deny: that its fulfilment is certain, no Christian can doubt: that its accomplishment is either yet impending or has already occurred, must be allowed. If the former, a voice cries from it, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). If the latter, then she "is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2). For her fallen state is for ever: there is no recovery from it, no hope beams before it from prophecy. Whether, therefore, its predicted overthrow is still threatening it, or the accomplishment of it has left it possessed with inhabitants such as the prophecy describes, attraction to it must be encompassed with peril and mischief.

Yet, if it be regarded as a centre of unity, we might feel it our duty to seek union with it, in the laudable desire of hastening the accomplishment of that glorious annunciation of prophecy: "And the Lord shall be king over all the earth; in that day shall there be one Lord and his name One" (Zech. xiv. 9). And we might esteem it our duty to face the perils of apparent corruption and threatening judgments, in order to promote "the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure

of the stature of the fulness of Christ" (Eph. iv. 12).

But prophecy, while it encourages us to seek the full establishment of a catholic church, does not leave us at a loss for the direction in which we are to look for it. St. Paul, in his epistle to the Romans, opens this so plainly to us, that there seems to be no place for doubt on the subject. We there see "a remnant, according to the election of grace" (Rom. xi. 5), saved out of the wreck of unbelieving Israel, and reinforced by a partial conversion of Gentiles, who, from the wild olive-tree of the heathen world, were grafted in among them. We see next, that "they also," the unbelieving part of the Jews, "if they abide not in unbelief, shall be grafted in; for God is able to graff them in again" (Rom. xi. 23). And that he will accomplish this great work of mercy we have the full assurance of prophecy: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom. xi. 24).

And, indeed, we all well know how the prophetic writings teem with predictions of the restoration of Israel to a place among the eternal people of God. Moreover, it is with equal clearness foreshown that the conversion of the Jews to the gospel-church will be a most glorious precursor of the evangelization of the remaining heathen part of the Gentile world. The Jewish nation becoming Christian will be so striking an event, that it will attract to the church that great body of unbelievers which had hitherto lain in darkness and in the shadow of death. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi. 5). Indeed every student of prophecy knows how frequently and how forcibly the conversion of the Gentiles is predicted in the light of union with the Jews: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel" (Isa. lx. 11-13). This passage may serve to remind us of very many more which place the conversion of the Gentiles in the light of union with the Jews. So that the return of Israel to the church of God appears a most necessary link in the grand chain of events tending to the full establishment of Christ's kingdom. Here then is one of those lucid points in prophecy, guiding those, who wish to co-operate in the great work of bringing mankind to the gospel, to seek in the way to their great end the conversion of the Jews, being an event so plainly predicted to be a previous step to the general conversion of the Gentile world.

Wherefore prophecy appears clearly to direct our attention to that people, from whom the light of the gospel first issued, as the future centre of its rays, which, upon their conversion, will be diffused with refulgent glory throughout the world. The centre of gospel light must Israel become; inasmuch as from their conversion will issue such effects as will enlighten the world; and its hitherto darkened nations will come to their light, and unite themselves with them and those who with them have become the people of God. In any other sense we look not for the centre of unity, or the source of light upon earth. "The Sun of Righteousness" must be the centre of his own rays, "the true light which lighteth every man that cometh into the world" (John i. 9): "to him shall the gathering of the people be;" "Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord" (Eph. ii. 20, 21). "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 4, 5). To him, therefore, all must come, that they may have life, to him, as the only head of the universal church, from whom life, one and the same life, proceeds to all its members; so rendered one as animated from one only source. "That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us" (John xvii. 21).

Adhering to him, we shall be careful to make his word our guide, rather than the inventions of men; and, following this course, we shall endeavour by diligence and persevering study to obtain a comprehensive view of the whole range of promise and prophecy, from the earliest to the latest portion of the sacred volume. And when the grand scheme is before us, we shall contemplate it with awful wonder; admiring and adoring the grand span of the divine Mind, extending itself at once over the whole history of the world, embracing in its mighty comprehension the whole train of events from the fall of Adam to the accomplishment of the number of the elect and the full establishment of Christ's kingdom. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33). Contemplating that great part of it already accomplished, we consider how the patriarchs and pious Israelites were guided and influenced by it; and, following their example, we look upon that portion of it which is yet unfilled, and regard those points in it which stand prominently clear as beacons attracting or repelling us in the course appropriated to ourselves.

And we shall continue to prosecute our study of the obscure detail, satisfied in remaining for awhile ignorant of its full intent, and patiently awaiting its elucidation in the progress of its accomplishment.

## THE INSTRUCTIVE EXAMPLE OF BAAL'S PRIESTS.

A Sermon,

BY THE REV. HENRY MELVILL, B.D.,

*Principal of the East India College, Haileybury, and Chaplain at the Tower of London.*

1 KINGS xviii. 28, 29.

"And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was passed, an they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

THESE words form part of the narrative of one of the most striking occurrences recorded in the bible. We may suppose that most of you are familiar with this narrative, for the chapter which contains it is one of the Sunday lessons appointed by our church; so that it is occasionally read to those who are perhaps but little careful to read for themselves. We cannot but fear that there is a great ignorance of scripture, especially of the Old Testament, even amongst those who are not wholly inattentive to religion; and, accordingly, we almost hesitate at times to make allusions to histories and facts which are not brought before you by the lessons, suspicious that the allusions would hardly be understood by numbers of our hearers. We believe that, if you came to examine, you would find that the scriptural knowledge of the great mass of men is almost limited to the Sunday lessons, which, through being often heard, gain something like a hold on the memory. If you ask them about Daniel, they know little more of him than that he was cast into the den of lions, or about David than that he slew Goliath of Gath. Our church, when fixing certain lessons for the Sunday, did not contemplate the total disuse of the week-day services; but certainly it is a result of the present arrangement, or rather of the present practice, that men acquire a tolerable acquaintance with some few parts of the Old Testament, and remain almost entirely ignorant of the rest.

But the narrative of which our text forms a part occurs in the course of the Sunday readings for the year, and may therefore be supposed in a degree familiar to you all. The occurrences related are, as we have already said, in no common measure, striking and interesting. Let us glance at them for a few moments, that we may be the better prepared for the inquiries which our text will more immediately suggest.

The narrative is that of the great contest on Mount Carmel between Elijah the prophet of Jehovah and the priests of Baal, who

had seduced all Israel into idolatry. As a judgment on the kingdom for the wickedness both of monarch and people, rain had been withheld for years; so that the whole land was parched up, and there seemed a prospect of nothing but utter famine and desolation. Throughout this period the prophet Elijah, who had denounced this sore visitation upon Israel, had been kept concealed by God; so that, though sought after by Ahab, who thirsted for his blood, he had remained in security, with all his wants supplied. But now, having, as it might be supposed, taught the people, by so protracted a judgment, their madness in deserting Jehovah for Baal, God determines to send rain once more upon the land, and therefore brings his prophet once more into view. Elijah confronts Ahab, and bids him assemble on Mount Carmel the four hundred and fifty priests of Baal, and the four hundred prophets of the grove. Elijah supposed himself to stand quite alone; so that, among the thousands of Israel, there was scarce an individual besides himself who adhered to the true God. In this, as it afterwards appeared, he was mistaken; for God declared that he had reserved to himself seven thousand men who had not bowed the knee to Baal. Nevertheless, there was no one to come boldly forward, and take part with Elijah: he stood alone, so far as any open support was concerned, and, therefore, is literally to be regarded as daring, single-handed, a whole nation to combat.

And very noble was the bearing of the prophet, and it could hardly fail to command the admiration even of those who most hated or feared him, when he rose up a solitary man on the magnificent summit of Carmel, and took his stand by the ruins of the altar of Jehovah; whilst opposed to him were the hundreds of an idolatrous priesthood, honoured by the patronage of the monarch of the land; and a mighty multitude of the people formed a ring of anxious spectators, silent, but eager, for the most part, that Baal might triumph. Elijah comes forward, and addresses this bold question to the vast assembly: "How long halt ye between two opinions?" Prophet of Jehovah, would that thy voice could again be heard; for it was not only upon Carmel, and in the midst of professed worshippers of Baal, that such a question was apposite: we have our waverers now, our borderers, men of no decision, who are to-day on God's side, to-morrow on the world's, who seem unable to make up their minds as to whether or no it is worth while to take pains to save their souls. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then

follow him." The matter is capable of being ascertained: it may be determined on which side is truth. Investigate at once, and act boldly on the result of the investigation. But the people whom Elijah addressed were silent; and so are ye, who are halting, like them, between two opinions. Ye cannot deny the justice of the demand which calls upon you for an immediate decision; but ye have a secret consciousness that the decision must be against your inclination, and therefore ye strive to evade the appeal, and to defer for a while longer the coming to a determination.

And now Elijah proceeded to the making a most singular proposal, one on which he could not have ventured, had he not felt himself immediately inspired and directed by God. He proposed that two bullocks should be brought; one given to himself as the prophet of Jehovah, the other to the priests of Baal. He was to slay one bullock, and, having cut it in pieces, to lay it upon wood, but to put no fire under. The priests of Baal were to do the same with their bullock. Then Elijah was to call upon Jehovah, and the priests upon Baal: "And the God that answereth by fire, let him be God." It seemed as though the cause of truth were thus exposed to mighty hazard. Who but one who was in close communication with God would have dared to stake the question between Jehovah and Baal on the issue of such an appeal? Baal, indeed, could not send down fire; but would Jehovah take this means of vindicating his insulted supremacy? Elijah, however, well knew that he was running no risk; and his proposal was so evidently just, that, so soon as it was made, "all the people answered, and said, It is well spoken."

You must well remember the result. From morning even until noon did the prophets of Baal weary themselves with invoking their imagined God: "But there was no voice, neither any that answered." Elijah then, in a fine tone of irony, urged them to be more vehement in supplicating their Deity: "Cry aloud; for he is a God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Maddened by this ridicule, or really in hopes that their God might see and hear, and be moved, they proceeded, according to the description of our text, to "cut themselves with knives and lancets," and to pour forth a kind of frantic invocation. But all to no purpose. No lightning flashed from the heavens, no flame burst forth from the ground. How could it have been otherwise? They were addressing an imaginary being; "for an idol is nothing in the world;" and though Satan, whose priests they vir-

tually were, would have gladly answered them by fire, and thus have brought contempt on Jehovah, Satan has no power except by God's permission. He sent down fire, indeed, in the case of Job, and burned up his sheep and his servants; but this was only because God had given him leave: the leave is not given now; and, therefore, Baal's priests cut themselves in vain.

But the patience of the multitude is becoming exhausted; time enough has been granted to the ministers of the idol: let Elijah come forward, and let it be seen whether his appeal will have a different issue. What a moment of intense expectation! Every eye is on the solitary prophet. He repairs the ruined altar: he lays the bullock on the wood: he commands that barrel after barrel of water should be emptied upon the sacrifice, so that the trench overflowed; and thus all possible suspicion of trick or deception was prevented. And then, in a simple but sublime prayer, he besought the Lord God of Abraham, Isaac, and Israel to vindicate his majesty in the eyes of the people. The answer was instantaneous: he had not, like Baal's priests, to reiterate his petition; but, lo! in a moment, the fire of the Lord fell: the sacrifice and the wood were consumed, yea, even the very stones of the altar; and the mighty conflagration licked up the water that was in the trench. There was no resisting such a demonstration of supremacy: even the idolatrous Israelites were convinced for a time. The thousands upon thousands who crowded the mountain fell instantly on their faces, and with one voice, a voice as loud as that of the ocean which was dashing beneath them, they brake into the noble exclamation: "The Lord, he is the God: the Lord, he is the God."

Now, it may appear to you somewhat strange that out of this very remarkable and interesting narrative we should select as a subject of discourse those verses which relate exclusively to the conduct pursued by the idolatrous priests. You would have expected that, after taking a brief survey of the whole transaction, we should have fastened on the intrepidity of Elijah, on his fine question to the Israelites, or on the noble demonstration which God gave of his greatness, and have made that the topic on which we specially enlarged. And, of course, we do not deny that any of these would furnish much matter for instructive discourse; but we wish you, on the present occasion, to take lessons from the unbelieving. You would receive it as a matter of course, if we held up Elijah as a pattern, or if we transferred his remonstrances to our own day and tried to obtain weight for

them with yourselves. But perhaps you are hardly prepared for our setting before you the priests of Baal as an example; and you may listen with the greater attention when the subject of address is hardly what you have expected. And we can assure you at once that we regard the conduct of these ministers of an idol as well fitted to put to shame the disciples of Christ; so that, when we pass in thought to the grand scene on Mount Carmel, we ought to feel as much rebuked by what we observe in the champions of falsehood, as animated by the deportment and success of the champion of truth. Come, then, men and brethren, put yourselves for once under the teaching of idolators: the ministers of Christ are going to give way to the ministers of Baal, and to allow them to take the place of instructors of the people. There are three great respects in which, as we think, Baal's priests set us a most instructive example; and we design to take each as a separate subject of discourse: First, in respect of their zeal: they were willing to suffer, and "cut themselves with knives and lancets." Secondly, in respect of their courage: they persevered in spite of the keen ridicule of Elijah. And, thirdly, in respect of their importunity: they continued to pray, though no answer was vouchsafed.

Now, we do not think it necessary for us to go into the inquiry as to whether the priests of Baal were sincere in their idolatry. We observe that many writers seem almost to assume, as a point on which there could not be debate, that the priests entered unwillingly into the trial of strength with the prophet of Jehovah, conscious of the badness of their cause, and therefore anticipating only defeat. But we cannot see any fair grounds on which the assumption is made: the whole deportment of the priests appears to us to have been that of men who were in earnest. Had they been merely playing a part, with a thorough consciousness as to what the issue must be, we suspect that they would have given in sooner, and not have persevered for so many hours, at so much inconvenience. We are disposed, then, to allow them the credit of sincerity, just as we allow it to idolators in our own day, who really, we doubt not, regard as a Deity the graven image before which they bow down. And we could not go with you to a district overrun by heathenism, and observe the great sacrifices and endurance which superstition exacts from its votaries, without pointing out to you how emphatic a lesson should truth gather from falsehood. We are very much disposed to think that the most rigid inquiry into the tenets of idolators would bring out fragments

from the huge mass of error, on which might yet be seen remains of the impress of truth. We have often had occasion to observe to you how this holds good in regard of sacrifice. You shrink, and very naturally, from the inhuman rites of paganism, which seem to assume in the Deity a sanguinary being, who takes delight in the sufferings and blood of his creatures. But, then, you ought also to remember that there is thus given the strongest possible testimony to the divine institution of sacrifice: the savages are virtually acting on tradition, and thus attesting, in the midst of their ignorance and barbarism, that God originally revealed this great truth to man, that "without shedding of blood is no remission." But you will find, moreover, amongst the heathen an extraordinary readiness to make suffering a part of their religion, to give themselves to severe labours, and to undergo excruciating pains, in hopes of thereby averting the anger of some imagined deity. And here again, as we believe, there is truth at the foundation of error. The pagans are quite wrong in supposing that there can be any virtue in the penances of the devotee, which may help to procure for him favour with God; but, nevertheless, they are quite right in a principle which may justly be called scriptural, that they who would enter into heaven must suffer in the flesh. In the same way as, when they offer sacrifice, they may be regarded as acting on a confused and corrupted tradition, which enjoined the slaying of typical victims; so, when they lacerate the body, they may be considered as having received some such precept as this of our Saviour: "If thy right hand offend thee, cut it off: if thy right eye offend thee, pluck it out;" as having mistaken its import, but as acting honestly on their mistake, and thus setting an example to others, who may be better taught, but not as willing to obey. It is exceedingly easy to feel pity for the misguided votaries of superstition, and to speak with sorrow, not unmixed perhaps with contempt, of their vain attempts to make up, by penance and attrition, for offences against God. But we should really like to have it well observed that they are not so wrong in their principle as in their application of a principle. They put the sackcloth on the wrong place: they apply the scourge to the wrong part, to the body in place of the soul; but they are quite right in their principle, that the sackcloth ought to be worn, and that the scourge ought to be used. And let it not, therefore, be thought strange, if we venture to affirm that many amongst ourselves have wandered further from the truth than the very heathen in the midst of their deep moral degradation. Mortification is a

duty, and it is the soul which is to be especially its subject. The pagan is wrong in substituting mortification of the body for mortification of the soul; but, we pray you, is he not, after all, somewhat nearer to the truth than many a professed Christian who mortifies neither?

And, assuredly, the zeal and self-devotion with which idolators will act on their mistakes ought to put us to the blush for the lukewarmness and cowardice which we often display in acting on our truths. It might be thought, if you were to draw your conclusions from the deportment of the great mass of Christians, that it had been the object of the gospel to release men from all that rigour and all that self-chastisement which natural religion had always more or less dictated. But, on the contrary, the gospel has only corrected erroneous notions as to what this rigour should be, and as to how the chastisement should be applied: the severest rules that were ever laid down by the Indian devotee exceed not those prescribed by Christianity. What think ye of "crucifying the flesh with the affections and lusts?" What think ye of "keeping under the body, and bringing it into subjection?" What think ye (according to words already quoted) of "cutting off the right hand, and plucking out the right eye?" It is all figure, you reply: it is all metaphor. I know it; and the Indian devotee might be regarded as taking literally what was designed to be spiritually understood. But is there no meaning in the figure? is nothing denoted by the metaphor? or rather, where there is such immense strength of figurative expression, is it only a light task or a nominal labour, which is enjoined on the disciples of Christ? Not so: scriptural statements may require to be spiritually interpreted; but some men seem to think that to interpret spiritually is to take away all the spirit, all the strength, from a passage. Where the figure is singularly energetic, the thing figured must be proportionably difficult or great: it were accusing the bible of the worst exaggeration, to suppose that it drew its metaphors from what is gigantic, when it had to delineate only what is trifling. Take heed, then, that ye deceive not yourselves. It is not without conflict, it is not without struggle, it is not without sacrifice, it is not without self-chastisement, that ye may look to be saved; and the question for your private, your intense consideration is, whether you are acting on the meaning of those precepts of the gospel, which demand, under strong figures, the mortification of the flesh, and the surrender of every thing which may be a hindrance to piety.

And here it is that the priests of Baal give their first lesson. They served a god whom they invested with sanguinary attributes ; and to whom, as they supposed, it would be acceptable that they should lacerate their bodies whilst acting as his worshippers. And they did not at all shrink from doing what their creed required them to do. Listen to the description : " They cut themselves after their manner with knives and lancets, till the blood gushed out." You are to observe the expression, " after their manner : " it implies a habit, or a custom ; so that it was their usual practice thus to wound themselves when ministering at the altar of Baal. It was not that, on this very great occasion, when religion and even life was at stake, they were wrought up into a kind of phrensy, and therefore prompted to the doing what, in a moment of less excitement, they would have quite refused to do. It was " their manner ; " and, if the peculiar circumstances in which they were placed made them more than commonly prodigal of their blood, at least they were accustomed to shed it in performing the rites of their religion. Ah, Christians ! can it be necessary for us to enlarge on the emphatic condemnation which those priests of Baal are pronouncing on yourselves ? Will your zeal stand the being brought into comparison with theirs ? Is it your manner, as it was theirs, to submit to precepts which impose painful duties, requiring you to give up what you might like to keep, or to undergo what you might like to avoid ? We ask whether this be your manner ? Not merely whether, on some grand solemnity, when thousands are gathered upon Carmel, and you are called upon to act in the sight of the world, you can perform an act of self-denial, resist a strong passion, or relinquish a favourite object ; but whether it be your habit, when you are more withdrawn from public observation, when Carmel is exchanged for the greater privacy of your own households, or your own scenes of business, to keep a check on every evil propensity, and to labour, according to the direction of the apostle, to present your bodies a living sacrifice unto God ? Appetites, are they your masters, or are you theirs ? Money, do ye consider yourselves as actually its proprietors, or only as stewards, who will have to give account of its distribution ? Pleasures, do you abstain from those of whose lawfulness there may be doubt ? Severities, do you practise those which appear likely to further the great ends of moral discipline ? Alas, alas ! Baal was better served than is Christ. Baal's yoke was heavy ; but nevertheless it was borne : Christ's yoke is light ; but how is it shifted off and evaded !

And will not, think you, the very heathen rise up against us in the judgment, and condemn us, if they inflict upon themselves excruciating torments, and wear down the body by incessant exactions, just because they find themselves so directed by a fabulous theology ; whilst we, with all the advantages of a full revelation, grudge those sacrifices which are to be a thousandfold compensated, and throw off those restraints which, after all, would but make us masters of ourselves ? Shall we need any other witnesses against ourselves than men whose fanaticism we now pity, and whose superstition we abhor—the pilgrims who will drag themselves through deserts of burning sand, or throw themselves under the wheels of the car of an idol, and the ascetics who, in some vast solitude, give themselves up to watchings and fastings—if it shall be found that practically the mild religion of Jesus has been turned by us into a sort of licence for indulgence ; so that, although its precepts required of us to " live soberly, righteously, and godly in the world," and its promises at the same time made our doing so incalculably for our advantage, we were lovers of pleasure more than lovers of God, and acted as if there were an ascertained safety in gratifying our desires, and an ascertained loss in the practising self-denial ? Yes, priests of Baal ; ye shall give an emphatic testimony against hundreds of the professed servants of Christ. There are men in this assembly who are thoroughly aware that such or such an indulgence is contrary to the Christian law, and that such or such a habit is a hindrance to them ; in the working out salvation. But they have great delight in that indulgence : it is to them as a right eye. They are firmly wedded to that habit : it is to them as a right hand. And they shrink from the work of excision : they will not pluck out the right eye, they will not cut off the right hand, notwithstanding the emphatic declaration, " It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." It was not thus with the priests of Baal. They did not spare the knife, when they supposed its use enjoined by their idol, but dealt with their flesh as with a thing which was wholly to be sacrificed, and poured their blood like water on the ground. And therefore do I behold them appealed to as witnesses at the last dread assize, called upon to come forward, and give evidence to what human nature is capable of being braced, where there is but a persuasion of a command from above. These men, who cheerfully acted on the precepts of a sanguinary religion, are confronted with those amongst

you who will not submit to the precepts of a mild. And what is there to be said, if falsehood, under a most repulsive and oppressive form, could gather to itself attached and devoted adherents, and yet truth, under a most engaging and beneficent, could meet with nothing but coldness and scorn? The sensual, the voluptuous, the covetous, the revengeful, who will not set themselves to the withstanding an imperious inclination, and the keeping under a headstrong propensity, who will make no sacrifices in the cause of religion, or submit to no restraints for the sake of obeying God; ah! they shrink away speechless from the judgment-seat of Christ, unable to plead that Christianity exacted what could not be rendered, when heathenism has produced its long host of devotees, and shown how its disciples, at the supposed bidding of a deity who took delight in the sufferings of his creatures, "cut themselves after their manner with knives and lancets, till the blood gushed out."

But we go on to a second and wholly different respect, in which the idolatrous priests may be considered as reading a great lesson to ourselves. They persevered in spite of the keen ridicule of Elijah. You will observe that our text follows immediately on the account of the ironical address of the prophet. No sooner have Baal's priests been taunted by Elijah, and that, too, in a most biting strain of sarcasm, than they are represented as crying aloud and cutting themselves, just as though the only effect of ridicule had been to make them more earnest in their superstition. After having been for hours engaged in ineffectual supplication, you might have thought that they would have been abashed by such sarcastic words as these: "He is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." But, so far from being abashed and shrinking away with confusion of face, they seem rather to have been encouraged to the making fresh efforts to attract the notice and succour of their idol.

And they were immeasurably more admirable in this, than had they persevered in the face of persecution and violence. It is certain, whatever may be the causes to which the fact should be ascribed, that in the matter of religion, and perhaps in almost every matter, there is nothing which men find it so difficult to bear as ridicule. They can brave a frown, but be quite daunted by a laugh; and a sneer will appal them, when they would not have shrunk from a sword. When we deal faithfully with the young, and set honestly before them the difficulties they will

have to encounter, if they separate from the world, and give themselves to the duties of religion, we always lay our main stress on the ridicule which they must expect to excite, requiring them to examine, before making their decision, whether they stand prepared to be counted "fools for Christ's sake." And it is mainly because this point is imperfectly examined, and the decision prematurely made, that we have so many instances of a falling away amongst the young—those who have begun to all appearance well, and with good promise of perseverance, relapsing, after a while, into the habits and associations which they had resolved to abandon. You would find, we believe, that, in the majority of cases, the relapse is to be traced to the power of ridicule. It is not that the young person grows unwilling to forego pleasures and to make sacrifices, with a view to his own everlasting welfare. It is rather that, finding himself despised, and held in contempt, and sneered at by companions, he is induced to get back their good opinion by giving up his new principles. That there is an immeasurable folly in this is a point on which, as you may all well perceive, it were a waste of time to spend argument; but the melancholy thing is, that, in nine out of ten of the modes in which men lose their souls, there is no place whatsoever for reasoning: the risk and the madness are self-evident; but this does not make men one jot the more on their guard, nor one jot the less willing to be deceived and destroyed. There is not one of you, neither do we suppose that the man is any where to be found, who will be ready to go into a calculation of the for and against, and declare that he makes the balance on the side of irreligion, of the world in preference to God. Nay, we doubt whether there is one who would not, without any calculation at all, frankly avouch his persuasion, that the balance is immeasurably against the world and its pleasures, and that it is the part of every one who wishes well to himself and consults for his own permanent good, to be in earnest in attending to the high claims of religion. God has not suffered it to be a debateable thing, which ought to be preferred, the present or the future: he has not left it capable of being made matter of argument, whether, on the whole, it be better policy to save the soul or to lose it. If he had, there might have been some excuse to be offered for the wrong decisions which are practically made, seeing that, where there are arguments on both sides, it is no wonder if the preponderance be thought to be where we wish it. Whensoever the case can admit of argument, and we can bring a man to argument—as, for ex-



ample, if there be a disposition to scepticism, or to some course of action whose unlawfulness is not so clearly defined that all who will may decide it for themselves—there is good ground for hope that we may win over the man, convince him of error, and lead him to amendment. But the dispiriting thing is, when we know and feel that there is no place for argument, when we are sure that we can urge nothing whose justice will be disputed, but that those to whom we speak are quite ready to concede that what we advance is truth, and quite as ready to act as if they knew it to be falsehood. And this is the case in regard of almost every practical religious topic on which we can employ our public discourses. There is, strictly speaking, no field for debate: there is no antagonist who will make any stand; and on this very account it is that we have so little hope of success. Those with whom we wish to grapple altogether evade us: they, most literally, conquer by yielding: they confess from the outset that we are right, but remain to the close secretly determined to act as though they had proved us to be wrong. It is thus, in a very high degree, with reference to ridicule. Make the thing a thing of argument, bring reason to show the folly of being swayed by a laugh where eternal interests are at stake, and you just appear as if you brought an elaborate process of reasoning to demonstrate the danger of casting one's self off a precipice, or the certainty that, sooner or later, every one of us must die. The whole thing is a thing of feeling: our laboured demonstration falls utterly powerless, because no demonstration was needed. The difficulty is, not to bring men to admit the truth of a principle, but to act on a principle whose truth they admit.

But, if there be no room for a process of argument, there ought to be the more for strong and indignant rebuke. It is so wretched a thing to see men quite aware that they have the right on their side, thoroughly persuaded that reason gives an unreserved verdict in their favour, and nevertheless overborne by the sneer of some bold caviller or thoughtless jester, whose intellect they probably hold cheap, and whose good opinion they count nothing worth, that we really want terms in which to express our sense of their infatuation and their weakness. And we are now going to see whether we can shame you into courage by the example of idolators. It can never be said that the priests of Baal had better reasons for being staunch in their adherence to their idol, than the servants of God for confidence in his power and protection. But let Christians put themselves into

the position of these priests—and it is a position to which they not unfrequently have the parallel—and can they display the like constancy and perseverance? The position is this: A man has been praying for assistance from God: he has received no answer to his prayer, but, on the contrary, seems unheard and deserted; and precisely at this moment he is taunted by a man of opposite principles, who ridicules him for his belief, and appeals to his unsuccessful prayers as evidence that his trust is wrong placed. We do not know that there could be a position in which ridicule could act at a greater advantage. The circumstances are just those which would be likely to engender suspicion, and to incline a man to doubt whether he had truth on his side. And there is no denying that, under such circumstances, sarcasm would have extraordinary force, just because it would be little more than his own suspicion thrown into the most cutting form, and introduced where he is at all times most accessible and sensitive. If a man were proof against ridicule in this case, there would be very little likelihood of his being mastered by it in any other. And, even in this case, a Christian ought to be proof against ridicule: he has every thing to make him 'proof', seeing that the whole tenor, whether of scripture or of experience, bears witness that it is to those who "wait patiently upon the Lord" that there comes finally an answer of peace. But, if he want any thing to stimulate him, let him pass in thought to the grand scene upon Carmel. Shall the priests of Baal be less affected by irony than the disciples of Christ? Shall they, the ministers of an idol which cannot have given evidence of any power to protect its worshippers, persevere in their petitions when laughed at and scorned; and shall the servants of Jehovah be daunted, though every day swells the proofs of his might and his faithfulness? The case of these priests of Baal was precisely that in which, as we have said, ridicule would act with most force. And, nevertheless, they do not seem to have cared for the ridicule. The prophet taunted them with the vanity of their worship, exactly at the moment when that vanity was most likely to be suspected by themselves; but yet, as though neither their belief nor their courage were shaken, they only gave themselves with increased ardency to their superstitious practices. That the practices were superstitious, and that the worship was false, has nothing whatever to do with the example they furnish: it was an example of contempt for contempt which cannot be too highly applauded, nor too closely imitated. And, if they may be brought up as witnesses against

us at the last if we shew deficiency in zeal, with equal fitness may they undoubtedly be if we shew deficiency in courage. That it is hard to brave a laugh, this is not disputed: that there is a power in sarcasm which may make days of outward peace days of actual persecution, this is not disputed; but, when the difficulty is made an apology for defeat, and Christians would think it some excuse for being ashamed of their religion, for keeping it concealed, or even for giving up some of its observances, that there is brought to bear on them the battery of jest and contempt, ah, let them not flatter themselves that their vindication will be accepted, so long as the priests of Baal can be pointed at; who no sooner heard their idolatry despised and made the subject of a keen and bitter irony, than they cried to their god with yet greater earnestness, "and cut themselves, after their manner, till the blood gushed out."

But we must not yet displace these priests from the position of instructors: they have another lesson to deliver, before we resume our office. They have furnished one lesson by their zeal, and a second by their courage: their zeal, in being ready to suffer; their courage, in being undaunted by ridicule. The third lesson is furnished by their importunity: they persisted in praying, though no answer was vouchsafed; and, in this respect, we think them yet more admirable than in the others. We have already said that amid the superstitions and errors of paganism might be discovered, if there were diligent search, many fragments of great truths, which can only be supposed to have been handed down by tradition, and which have become corrupted or mutilated in the lengthened transmission. We have said that it would be a very interesting thing to institute the search, and thus to turn the vast mass of folly and falsehood, which we are now disposed to regard with unmingled pity or contempt, into a heap indeed of ruins, but nevertheless the ruins of what was beautiful and magnificent. And we believe that we should occasionally find the heathen holding fast a truth which, with all our superior information and advantages, we are disposed to let go. For it is one effect of revelation to invigorate reason; and reason, when made keener and more energetic, will suggest doubts and raise objections, which would hardly occur if the mind were less quickened. Hence a truth, which might be received in simplicity and adhered to with tenacity by an idolator, may be lost or weakened amongst Christians; just because there is, unavoidably, a more questioning spirit, less willingness to take on trust, and to believe where we cannot explain.

And may not this be partially the case in regard of the great matter of prayer? Is it not notorious that many are disposed to question the possible efficacy of importunate prayer, and that they ground their objections on the confessed attributes of God? "How can it be," they will say, "seeing that prayer is addressed to an unchangeable Being, to one whose purposes are immutably fixed, that any good can result from importunity? It is like supposing God a creature, variable as one of ourselves, to suppose him capable of being acted on by our reiterated petitions, and so wearied into the doing or granting what he would not have done or granted had we been less importunate." And those who urge this argument either do not or will not see that we are far enough from supposing that God alters his plans in consequence of our importunity. We quite agree with them as to the impossibility of any such alteration, and have not a word to say against the statement that the necessary attributes of God preclude his being turned from his purposes by the force of human prayers; but what has this to do with the propriety or the usefulness of our submitting ourselves to a positive commandment of God, and acting on the direction that we "pray without ceasing?" No sooner has God issued a command, than his unchangeableness becomes one reason for our acting on that command, and cannot, without extraordinary perversion, be wrested into an encouragement to disobedience. The truth is, in reference to prayer, that, God having enjoined on us the being importunate in petitioning, our importunity becomes one of those things which are finally to determine whether this course shall be adopted or that. We have no right to say that God has irrevocably determined beforehand to bestow on us one blessing, and to withhold from us another, without any regard to what our prayers may be. We are rather bound to think, arguing from his commandment as viewed jointly with his attributes, that he has determined to bestow or withhold, according as we are or are not persevering in prayer. It is here that his unchangeableness comes in: he has irrevocably fixed that we shall obtain such or such a blessing, if we reach a certain point in importunity; but that we shall miss it, if we come short of that point. And thus, in place of any disagreement, there is the most thorough harmony between the truths that "with God is no variableness, neither shadow of turning," and that, nevertheless, we must ask if we hope to obtain—and that not once, nor twice, but frequently, as those who know that importunity may prevail where there has been for a long time refusal.

But need we tell you how imperfectly this

rule is acted on, even by those who profess to believe in the prevalence of importunate prayer? How soon do Christians begin to suspect that their prayers are not heard, because not immediately answered! How quickly are they discouraged, inclined to give up, and to conclude that it is useless to reiterate petitions! And thus, probably, they lose more than can be computed. They may almost have reached the point at which the blessing would be granted; and there, unhappily, they stop, and so lose the blessing simply through want of a little more perseverance. O, how eloquently do the priests of Baal reprove all this infidelity as to the efficacy of prayer, and all this want of importunity! The suspicion never seems to have crossed the minds of these priests that, if Baal were a god, he could not be expected to alter his purposes in consequence of their supplications; or that, because many prayers had been fruitless, it must be vain to offer more. The silence of their deity appears to have been with them nothing but a reason for greater importunity: they were all the more earnest, because they had obtained as yet no answer. And thus do they seem to have held fast a great principle which may have travelled down to them from the earliest day, the principle that the divine unchangeableness is not an argument against, but for the possible utility of prayer, and that the having long prayed apparently without success should only furnish motive to the "praying without ceasing." Be ashamed, then, servants of the one true God, if, with all the advantages of revelation, revelation which is most explicit in asserting the duty and profitableness of importunate prayer, you are sooner wearied, sooner tempted to think it to no purpose to offer petitions, than the ministers of an idol whom repulse only served to encourage. And, if ever you feel inclined to grow remiss in the great work of entreaty, and to hearken to the favourite suggestions of Satan, who would draw you away from the throne of grace, as knowing that, if he can prevail on you to be languid in prayer, he is almost sure of easy conquest, then turn not only to the examples of saints who, through assiduous petitioning, have brought down immense blessing on others and themselves: turn, also, to such a scene as that presented by our text: take a lesson in perseverance from the slaves of superstition; for Baal's priests called upon Baal from morning even until noon, aye, and, when mid-day was past, prophesied until the time of the evening sacrifice.

And now, will you say that these priests of Baal have not delivered a most instructive homily; a homily upon zeal, upon courage,

upon perseverance? They have gone down from the pulpit; and we once more resume our accustomed place; but never has the minister of Christ preached more emphatically, with more of warning and more of rebuke, than these servants of an idol. We almost fear to weaken the effect of their sermon by adding any thing of our own. And yet, for a moment, must we require you to bring the supremacy of your God to the test to which these idolators were ready to submit that of Baal: "The God that answereth by fire, let him be God." There are those amongst you who have another god than Jehovah. Money, is it not the god which some of you worship? The world, with its pleasures, are there not many of you who make this your deity? Reason, are there none of you who bow to it as sufficient to instruct and direct them? But can your god answer by fire? Where is the flame, the mighty flame, which can melt down an obdurate nature, or consume the wood and stubble of carnal devices? Is this furnished by any of those religious systems which men carve out for themselves, and prefer to the simple but humiliating gospel of Christ, because allowing them greater licence and offering them more indulgence? My brethren, it is a great criterion to which to bring our religion—has the God whom we serve ever answered by fire? It is the promise, the characteristic of the dispensation, beneath which we live: "Ye shall be baptized with the Holy Ghost and with fire." And I am yet a stranger to this fiery baptism, and Deity cannot have spoken to me in flame, if there have not gone on within me any melting and purifying process, as though the refiner had been there, purging out the dross and burning up the stubble. There will be this process, wheresoever there is genuine conversion; and I am to conclude that I am yet practically a stranger to the gospel of Christ, if no signs of such a process can be discovered in myself. There is much to need the action of fire: the hard heart, the debased powers, the adulterated affections, the cherished idols—all these require the application of fire, to soften or to purge or to consume. And our God is a God that answereth by fire. He will answer by nothing but fire. If you will not have evil habits burnt out of you, evil desires scorched and shrivelled up, God will not have you for his worshippers. It is by fire that he answers; and those, who will not be living sacrifices here, he reserves to be as fuel hereafter for the flame of his righteous indignation. Sooner or later he answers by fire, whatever the call which ascends to his throne.

The cry of the cities of the plain went up, and God at length answered by fire; so that the burning showers descended, and Sodom and Gomorrah perished through that strange rain. The cry of this creation has been long going up—a creation overrun with wickedness, and with all that can provoke a holy God—and he will yet answer by fire: “The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ‘ungodly men.’” Every unrighteous man is calling to God, calling to him by his preference of the temporal to the eternal, calling to him by his impenitence, calling to him by his scorn of mercies, calling to him by his indulgence of lust; and, O, if there be a lake that burneth with fire, into which God will finally cast all his enemies, will it not be by fire that the call shall be finally answered? And with a better and more acceptable voice is every true servant of the Saviour addressing himself to God; but still the same answer is given, an answer by fire. The communications of the Spirit consume daily more and more of what is yet corrupt in his nature, and light up within him a more intense flame of zeal and of love. Thus, the answer is by fire; and, if it were in a chariot of fire and by horses of fire that the prophet departed from this earth, the answer may again be by fire when God shall interpose on behalf of his elect, who have cried to him day and night, and carry them away to be for ever with himself. You remember what St. Paul says: “Our God is a consuming fire.” In one way or another he must make good that character upon every one of us: think of that. You have your choice as to time and as to place; but a fire, a consuming fire, he is; and a fire, a consuming fire, he must prove himself to all. Submit to him now; and he will be to you the fire of the refiner, fitting the metal to take his own impress: resist him now; and he must be to you the fire of the avenger, doing all but consume, and mysteriously making indestructible that on which it shall perpetually feed.

## SABBATH MEDITATIONS.

No. XLVII.

MAY 18.—TRINITY SUNDAY.

Morning Lessons: Gen. i.; Matt. III.  
 Evening Lessons: Gen. xviii.; 1 John v.

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”—1 JOHN v. 7.

*Meditation.*—There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of

one substance, power, and eternity; the Father, the Son, and the Holy Ghost” (Art. of Religion.).

“Man, who was created and formed, was made after the image and likeness of the uncreated God; the Father approving and commanding; the Son effecting and creating; and the Holy Ghost nourishing and increasing.... God’s Word and Wisdom, the Son and the Spirit, are always present with God; by whom and with whom he freely and spontaneously made all things; to whom also he speaks, saying, ‘Let us make man in our own image, after our likeness’” (Irenæus).

“Thou, one Lord, grant that, giving thanks we may praise, and praising we may give thanks, to the only One, Father and Son, to the Instructor and Teacher, O Holy Ghost, in all things one; in whom are all things; through whom all things are One; through whom is eternity” (Clement Alex.).

*Prayer.*—To thee, most merciful Father, do I lift up my voice; for thou hearest, when we ask according to thy will; to thee, who didst call me into being by thy mighty power, and hast since given me a name and a better being, by the sufferings of thine only-begotten Son, even the hope of regeneration and eternal life through him. O Father, pour down upon me and increase in me thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and of ghostly strength, the spirit of knowledge and true godliness; and endue me, good Lord, especially with the spirit of thy holy fear. Work in me, I beseech thee, to will and to do of thy good pleasure; and keep and strengthen me, that I may grow daily from grace to grace, and bring forth fruits meet for repentance, unto joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Hear me, O Father, for Jesus’ sake; and turn not away thy face from my humble petition.

O, blessed Lord, the fulfiller and giver of all righteousness, the redeemer of them that are in captivity, my strong hope, my deliverer, my strength, and my salvation, be thy wondrous love the praise of every creature of thy hand in heaven above and in the earth below; for great art thou, and merciful, and canst not worthily be worshipped and adored. O thou Life of life, Light of light, very God of very God, in whom all the fulness of the Godhead dwelleth, shed abroad the dew of thy heavenly grace in my heart, baptize me with thy good Spirit, and let his purifying fire refine the dross of my unclean and polluted soul. Thou knowest mine infirmities: my nakedness, and my barrenness of all spiritual riches, are not hidden from thine all-seeing eye. Have mercy, have mercy upon me, dear Saviour. Turn thou me unto thy God and my God, and so shall I be turned. O do thou heal and close up my wounds; say unto my soul, “Be thou clean!” Be pitiful unto me, gracious Redeemer: pardon and blot out all my offences: though they be as scarlet, let them be white as snow. Help thou mine unbelief. Give me to be born of thee, that I may keep myself unspotted from the world, and overcome it; yea, give me the victory over my sinful flesh and the snare of the wicked one, even by faith in thee: O give me thyself, in whom only is life, that I may have life, and be snatched of thee from that death which liveth for ever.

And, O Holy Ghost, the Sanctifier and the Comforter, I humbly pray thee, water my soul

with thy gracious and fruitful dew. Thy blessed Spirit did brood over the dark chaos of waters, and replenish them with life and beauty: even so do thou arise upon my soul with healing in thy wings; disperse thou its thick darkness; and let there be light, thy heavenly light, henceforth upon it and around it and within it. Purify my affections with the fire of thy love; O shed abroad in my heart the love of Christ; fulfil me with all joy and peace in believing; and make me steadfast, immovable, always abounding in the work of the Lord, and walking worthy of the vocation whereunto I am called. O thou holy One, the power of the Most High, have mercy upon me; lead me, I pray thee, into all truth; and sanctify me in body, soul and spirit, that I may know and live in the truth as it is in Jesus; that so, by the truth being made free, I enter into his eternal glory, into the mansions not made with hands, eternal in the heavens.

Grant this, O holy, blessed, and glorious Trinity, one Father, one Son, and one Holy Ghost, who liveth and reigneth in the unity of power, majesty, and dominion, as it was in the beginning, is now, and ever shall be, world without end. Amen.

S. K. C.

### Poetry.

#### THE POOR.

(For the Church of England Magazine.)

O, WHEREFORE with the rich and great  
Will ye alone abide,  
And turn from the unfortunate  
With cold, repelling pride?  
Though wealth and pomp and state bewitch,  
And want and care offend,  
The poor are greater than the rich—  
God is the poor man's friend.  
The cup already running o'er  
Ye pour your blessings in:  
Well pleased, ye add to plenty's store,  
The rich man's smile to win.  
Grudgingly answer ye the call  
Of poor and needy men,  
Yet pleads for them the Lord of all—  
His smile is nothing then.  
To visit your delighted home  
The rich man ye constrain:  
Well pleased are ye to see him come,  
Grieved when he goes again.  
Ye'd scorn to give the houseless leave  
Under your roof to rest;  
Yet, would ye kindly such receive,  
Their God would be your guest\*.

MAHALATH.

\* Matt. xxv. 35.

### Miscellaneous.

**RAMADAN\*.**—The great among the Moslems in general turn night into day during Ramadan; therefore they are seldom seen in the streets. Most of them sleep from daybreak until the afternoon; while others break their fast in private. I do not think that this is done by the lower orders; and no one can hear the cry of joy which rings and echoes through the city at sunset, when, in token that the fasting is over, for at least some hours, a cannon is discharged from the citadel, without rejoicing with the people that another day of Ramadan has passed. But no sound is so imposing as the night-call to prayer from the numerous minarets. I mentioned to

\* From Mrs. Poole's "Englishwoman in Egypt."

you our impressions on hearing it first at Alexandria; but here, in Cairo, it is infinitely more striking. On some occasions, when the wind is favourable, we can hear perhaps a hundred voices, in solemn, and indeed harmonious, concert. Here the mueddins, raised between earth and heaven, call on their fellow-creatures to worship heaven's God; and, O, as their voices are borne on the night-wind, let the silent prayer of every Christian, who hears them, ascend to a throne of grace for mercy on their behalf. They are more especially objects of pity, because they have the light of the gospel in their land. But how is that light obscured! Prejudice, and (shall I write it?) the conduct of many Europeans dwelling among them, and calling themselves Christians, have blinded their eyes; and, because of the sins of others, the true Christian spends his strength in vain. Far be it from me to cast a sweeping censure; but our respectable and respected friends here will join me as I raise my voice against those nominal Christians, who by their profligacy prove ever "rocks a-head" to the already prejudiced Moslem. This always important city may now be ranked among "men's thoroughfares" in a wide sense; and we must only hope that the day may come when the phrase, "These are Christians," will no longer convey reproach. The Mohammedan months are lunar, and consequently retrograde; and, when Ramadan occurs in the summer, the obligation to abstain from water during the long sultry days is fearful in its consequences. At sunset, the fasting Moslem takes his breakfast; and this meal generally commences with light refreshment, such as sweet cakes, raisins, &c.; for, from long abstinence, many persons find themselves in so weak a state that they cannot venture to eat immediately a full meal. Many break their fast with merely a glass of sherbet, or a cup of coffee. This refreshment is succeeded by a substantial meal, equal to their usual dinner. They often retire, to obtain a short sleep. Usually two hours after sunset, criers greet all the persons in their respective districts, beating a small drum at the doors, and saying something complimentary to the inmates of each house. Again, the morning call to prayer is chanted much earlier than usual, perhaps an hour and a half before daybreak, to remind all to take their second meal; and the crier also goes another round, making a loud noise, in which he perseveres until he is answered at each house where his attention is required. Thus, you see, no small pains are taken to remind the faster to avail himself of his opportunities; and it is singular to hear the variety of noises which disturb the nights of this most unpleasant month. At daybreak, each morning, the last signal is made from the citadel, by the firing of a cannon, for the removal of all food; and, on some occasions, this report seems to shake the city to the very foundations. The open lattice windows oblige us to bear all the noises I have described. Our windows are furnished with glazed frames, in addition to the carved wooden lattice-work; but the former are only closed in the winter, for those who desire to enjoy any sleep during the hot season must keep all windows (and, if possible, doors also) open. Judging by my own surprise at the degree of heat we have endured since our arrival, I imagine you have no adequate idea of it. On my opening, a few days since, a card-box full of sealing-wax, I found the whole converted into an oblong mass, fitting the lower part of the box.

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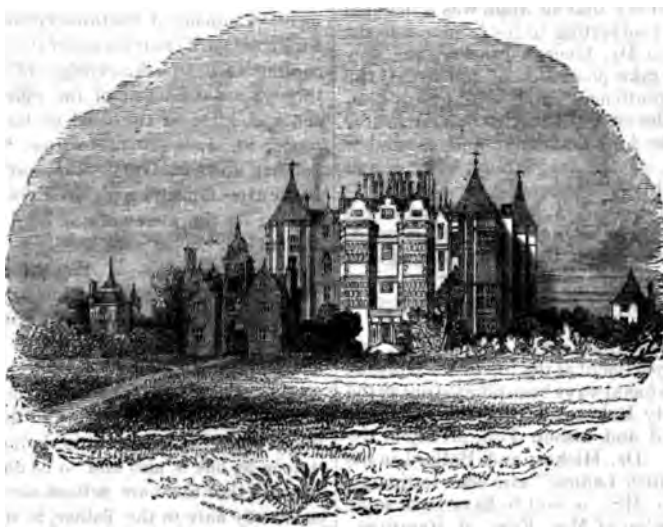
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 525.—MAY 24, 1845.



## WESTWOOD PARK, WORCESTERSHIRE.

THE restoration of the royal family, at the dissolution of the Commonwealth, used to be celebrated with feelings of devout gratitude by the whole church and nation, as commemorative of the interposition of the good providence of God. It is now a mere *state* holiday, seldom, except when it falls on a Sunday, thought of in a religious point of view by the great mass of the community; and it is by not a few maintained that it is little less than blasphemy to return thanks to the Almighty for placing on the throne a licentious monarch, notorious for his career of the grossest vice, and whose character and example were the sources of monstrous evils. But it ought to be borne in mind that practically, as far as we are concerned, the character of the monarch is not the point in question. The Almighty, "whose ways are not as man's ways," frequently acts by in-

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struments apparently the least qualified for the purpose to be accomplished. The blessing for which we are to be grateful is a kingdom instead of a commonwealth; an established episcopal church being snatched from the hands of its plunderers, and restored to its legitimate position. To the loyal subject, therefore, as well as to the devoted churchman, it ought and will be a day of thanksgiving. Passages doubtless there are in the appointed services which may not be quite suitable to all tastes, but which need, surely, not offend an enlightened conscience.

The manifold persecutions to which the clergy were exposed during the Commonwealth were neither few in degree, nor insignificant in point of cruelty; a fact too much apt to be forgotten. It is delightful to reflect, however, that many of them found a kind welcome and a comfortable refuge in the bosoms of loyalist families of distinction, where they were invariably treated

B B

with the utmost respect, and regarded with the highest esteem.

Westwood Park, in Worcestershire, the seat of sir John Pakington, bart., was one of these hospitable mansions. There many of the suffering clergy found an asylum—Morley, Gunning, Fell, and more particularly Dr. Henry Hammond (see his Life, Church of England Magazine, Nos. 1. 275, lii. 306), who resided there for the last ten years of his life; and there, according to his own earnest prayer, he departed in peace, April 25th, A. D. 1660, just before the Restoration, and was buried in the church of Hampton Lovel, the parish church of Westwood.

Lady Pakington was the daughter of Thomas lord Coventry, keeper of the great seal of England for the first sixteen years of the reign of Charles I.; a man, according to Clarendon, of great abilities and the strictest integrity, whose death, A. D. 1640, at the commencement of the long parliament, was regarded as a serious loss to the loyal party. Her husband, sir John Pakington, after having expended 40,000*l.* on behalf of the royal cause, and having been tried for his life, was returned as one of the members for Worcestershire in the first parliament after the Restoration.

It is needless to say that sir John was a devoted churchman; after adverting to his kindness to the clergy; and when Dr. George Morley, the new bishop, came to take possession of the see, "the noble and loyal gentleman" rode out to meet him, two miles from the city, till he was joined nearer Worcester by the lord-lieutenant and a number of other loyalists, of the magistracy, gentry, and clergy of the county.

Lady Pakington died A. D. 1679, and was buried near the grave of her friend Hammond. A memorial, inscribed on the monument of her grandson, speaks of her as exemplary for her piety and goodness, and justly reputed the authoress of "The Whole Duty of Man."

It is a confident tradition in the family, and there is a small apartment at the top of the house at Westwood, which has always been pointed out as the room in which lady Pakington, with the assistance of Dr. Hammond and bishop Fell, arranged the work referred to. Dr. Hickee, and Ballard in his "Memoirs of British Ladies," also bear testimony to the fact. The MS. is said to have been some time in the possession of Mrs. Eyre, of Rampton, a daughter of lady Pakington. It was interlined with corrections by bishop Fell. Mrs. Eyre always regarded her mother as the authoress of "The Decay of Christian Piety;" and "The Art of Contentment\*" is generally admitted to have been hers also.

## THE TRINITY IN UNITY.

No. II.

BY THE REV. CHARLES KEMBLE, M.A.,  
Minister of St. Michael's, Stockwell, Surrey.

IN following up the remarks made in a former paper, we may proceed to inquire—How then is the doctrine of the Trinity deduced from holy scripture? Different minds find greater force in some arguments than in others; therefore I mention one or two which may

\* A new edition of this work, from the preface to which these few remarks are chiefly taken, was edited by the rev. W. Pridgen, M.A., vicar of Broxted, Kent. London: Burns. 1841.

seem weak to some, but others will probably appreciate their force. The form of baptism is by many thought a convincing proof of the doctrine: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;" as also the apostolic benediction: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all. Amen." In the Old Testament are many intimations of the doctrine, though the full revelation was reserved for the New, as in the triple form of priestly benediction, in the use of the plural form, in the name often applied to God, conjoined with a singular verb. In Isa. xlviii. 16, appears something more than an intimation of the doctrine: "Now the Lord God and his Spirit hath sent me." And who is the speaker? Evidently, from the context, a divine Person, styled in the next verse, "Jehovah, thy Redeemer, the Holy One of Israel." At our blessed Lord's baptism, the three Persons of the Holy Trinity are distinctly brought before us. The Spirit is seen descending as a dove, and a voice heard saying, "This is my beloved Son, in whom I am well pleased." In Rom. viii. 9, 1 Cor. xii. 4-6, Gal. iv. 4, Eph. iv. 4-6, express mention is made of the three Persons in the Godhead. St. Peter (1, i. 2) thus speaks of the saints: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." And lastly, St. Jude (20, 21) writes: "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

These are some of the principal passages in which the Father and the Son and the Holy Ghost are named together. But such passages are not, to my mind, the most convincing proofs of the doctrine in question: I am content rather to rest in this, that we find the Father spoken of as God, the Son as God, and the Holy Ghost as God; that there are some things ascribed to them indiscriminately, so that what is done by one is also said to be done by the others; and also that there are actions ascribed carefully and constantly only to the Father, to the Son, and to the Holy Ghost respectively. Prove the unity of God, as I think I have amply done already, rather than the divinity of the three several Persons of the Trinity, and the catholic doctrine seems at once settled in my mind, so that we neither confound the Father with the Son or the Holy Ghost, nor divide the one Godhead. The divinity of the Father is implied throughout scripture; and I am not aware that it has ever been questioned, except by the atheist and utter disbeliever. The divinity of the Son is affirmed by the apostles and himself: "I and the Father are one." And he also distinguishes himself from the Father. Turn to John viii. 16-18: "If I judge, my judgment is true; for I am not alone, but I and my Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." In evidence of the deity of the Holy Ghost, I would only refer to the case of Ananias and

Sapphira, recorded in Acts v. 3: Peter asks, "Why hath Satan filled thine heart to lie to the Holy Ghost?" and verse four says: "Thou hast not lied unto men, but unto God." The passages before adduced prove the distinctness of the three Persons; and thus I feel satisfied in my own mind that the doctrine of the Holy Trinity is amply and clearly established on the sole and solid ground of holy scripture, without creeds, without tradition. Let men but be content to leave the matter here, and we incur no risk of heterodoxy, we need fear no scoff of the unbeliever.

What then, it may be inquired, is the use of creeds or confessions of faith? Whence did they spring up in the Christian church? They arose from the necessity of the times; and their object is to cast up a barrier against error, and elevate the standard of truth. The ingenuity of perverted reason, and the subtilty of the great spirit of darkness, combined to torture the simplicity of the gospel, and extenuate the brevity of the scripture creed into all the varied and complicated shapes of those deadly heresies that distracted the body of the primitive church, and wrought perdition on many of the professors of the first faith of Christianity. First came the impugnors of the humanity of the Saviour, then the impugnors of his deity; one making his body a phantom, another abstracting the human soul, and letting deity supply its place; so that the body of the faithful had to declare him perfect God and perfect man. The early church, indeed, was driven by a special Providence, we may say, to prove the humanity rather than the divinity of the Saviour. In the apostolic writings this is most remarkably manifest. They insist upon the truth that, though he were a Son, yet learned he subjection by the things that he suffered; and that, though he was equal with God, he took upon him our nature, and was in all things made like unto his brethren. Then, after the worse Gnosticism retired, Arianism succeeded, and well nigh absorbed the catholic faith. Using the language of orthodoxy, but veiling beneath it a deadly heresy, calling Christ God, they worshipped him not as a God, but made him an inferior deity, a created God. Then that portion of the creed was required which asserted him equal to the Father as touching his godhead, inferior to the Father as touching his manhood. One affirmed Christ to be so one with the Father, as that he would say the Father died to redeem. Another so severed them as to be a worshipper of two several Gods. Then it was necessarily enunciated that, when we worship one God in Trinity and Trinity in Unity, we neither may confound the persons nor divide the substance. So heresy after heresy arose, to be negatived by some decision of orthodox believers, which was thenceforward to be embodied in the established creed. The Socinian, indeed, goes beyond the Arian, maintaining that Christ is no more than an exemplary man—a teacher, indeed, sent from God on a high and holy errand, who was so earnest in his work, that he scrupled not to die for what he taught, and that God, to shew his approval, raised him from the dead: a theory thus not only at variance with many express statements in scripture, but making many other passages

worse than worthless. For instance, take the following thus referred to by Dr. Burton: "When St. Paul says, 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' The inference is not true, that God will certainly give us all things, if we understand by his own Son a mere human prophet or teacher, whom God sent into the world, and permitted to be put to death. Though it was an act of mercy on the part of God to send such a teacher, and we might perhaps infer from one such act of mercy that others might be expected, yet we should not be justified in arguing that God would therefore freely give us all things: the argument would then be from a less to a greater, and would not be consecutive. But, if God literally spared not his begotten Son, but delivered him up for us all, we may then argue from the greater to the less, that God will freely give us all things; for there is nothing which can be so dear to God as his own begotten Son." And this argument is yet more forcible if we render the words not "freely give us all things," but "freely forgive us every thing; the word *χαρισθαι* having this sense in Rom. viii. 32, and Col. ii. 13, iii. 13. Or, take yet one other passage, instances from Dr. Waterland (46): "There are no two motives more affecting or more endearing, or more apt to work upon ingenuous minds, than the love of the Father in sending his beloved Son to redeem us, and the love and condescension of our blessed Lord in submitting to be sent: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.' We see here what a stress and emphasis is laid, not merely upon this, that life, eternal life, is the benefit bestowed, but that it is conveyed in such a manner and by such endearing means by the only begotten Son, \* \* \* an emphasis not made out on the hypothesis that Christ is a mere man. But suppose him a creature, and the very first and highest of all creatures, before he came down from heaven, yet neither does that supposition sufficiently answer the purpose; for, considering how honourable the service was, and how inconceivably vast and large the reward for it, it might more properly be said that God so loved his Son, that he sent him into the world in order to prefer him to a kind of rivalry with himself, to advance him to divine honours, to make the whole creation bow before him, and pay him homage and obeisance \* \* \* so that, denying the divinity of Christ robs us in part of one of the most endearing and affecting motives to Christian charity."

And here I would leave the doctrine in its scriptural fulness and simplicity, avoiding all the subtilties of scholastic theology and the technicalities which heresy has compelled the orthodox to adopt. The language of our creeds is human, language called forth by the necessity of the times; and, when we assert that they may be proved by most sure and certain warrants of holy scripture, we mean that the doctrine they negative is proved from scripture to be false: I allude more particularly to the Atha-



nasian creed. It has been well observed, that "they surely entirely pervert the nature of dogmatic theology who reason on the terms of doctrines as if they were the proper ideas belonging to religion, or who insist on interpretations of expressions, whether as employed by our reformers or the primitive believers, in a positive sense, without taking into their view the existing state of theology and philosophy at the different periods of Christianity. Creeds and articles, without such previous study, are as if they were written in a strange language. The words indeed are signs of ideas to us, but not of those ideas which were presented to the minds of men when the formularies were written, or when they were adopted by the church." I have not, therefore, thought it needful to enter upon any discussion of any terms introduced into our creeds, but endeavoured to confine myself to the lively oracles of God. There is no attack now made on any of those expressions, no necessity therefore that time should be occupied by reading their defence. But it is needful that men should be reminded of great fundamental truths, great practical doctrines, especially the one great distinguishing doctrine of orthodox believers, the doctrine of the blessed Trinity. Right views of God are necessary to the right worship of God. Let our views of God be defective, ill-defined, or misproportioned, and our views of other doctrines will to a like degree become tainted with error, our lives discoloured with sin. As our understanding departs from the orthodox faith, our affections will be misapplied, our feet will travel into the way of transgressors. Error in faith must be productive of some practical mischief either in heart or conduct. Heresy leads to an immoral life. Indeed, heresy is itself a transgression of God's law, as much as murder or idolatry. We forget the name of our God, and lift up our hands to strange gods. All other doctrines are intertwined with and dependent upon the doctrine of the Godhead. Our views of sin and righteousness, our corruption and condemnation, Christ's atonement and the Spirit's sanctification, are all influenced by our conceptions of God. I do not say that, if we are right here, we may not branch off into error from other points; but, if wrong here, we cannot but err on other material and highly practical points of doctrine. I would advocate a spirit of free and candid inquiry, of the utmost tolerance of opinion and religious liberty. I would have freedom granted to every man to worship God as he believes in his heart God can best be adored, the purity of the faith best preserved, and himself best prepared for glory. To his own Master he standeth or falleth: why should I judge another man's servant? I would cast no imputation on the conscientious dissenter: I pronounce no anathema on his principles; but I cannot hide from myself the danger he incurs for his children if he rejects all human interpretations and creeds. I cannot hide from myself the evil tendency of his system. I cannot but be thankful that my lot is cast in a church where, by forms of sound words, and the bulwarks against heresy erected by the piety and care of former generations, we are but slightly exposed to temptations to deviate from the path of orthodoxy. It would doubtless be better that we

should have no creed but God's word, if human nature were perfect. But it is not so. Grace does not flow in the flood: piety is not transmitted as an heritage from father to son; and hence we see the children of the pious and orthodox carrying out the principles of private judgment in matters of faith, while their hearts are yet unenlightened by the Holy Spirit, and their lips intact by the live coal from off the altar of the Lord. Hence they are intruders into holy mysteries, and are left to forget the name of him who was the God of their fathers, and lift up their hands to many a strange god. And so it is even in members of our own church. The same natural corruption is propagated, the same want of grace discernible in the children of the godly. But we have formularies to call us back to allegiance to our God, legal charters and covenants to restore our loyalty to him who is Sovereign of the universe. Let it be granted that creeds be an evil; but they are necessary to us in our present state. Our option lies between what some think voluntary bondage of the reason to human chains, and the risk of apostasy into deadly heresy, if not in ourselves, at least in our children. God will keep his own steadfast in the faith; but their sins he will visit upon their children to the third and fourth generation; their sin being this, that they left the great truths they had been taught by the Spirit unguarded from misconception and perversion by those means with which they were entrusted. Evil as metaphysical dogmas and cumbrous creeds may be, we cannot do without them. "Such a result" (the abolition of creeds), says Dr. Hampden, "seems rather to be wished and prayed for, by a sanguine piety, than reckoned upon in the humbling calculations of human experience. In the mean time, it were well to retain, amidst all its confessed imperfections, a system of technical theology, by which we are guarded, in some measure, from the exorbitance of theoretic enthusiasm. It would be a rashness of pious feeling that should at once so confide in itself, as to throw down the walls and embankments; which the more vigilant fears of our predecessors have reared up around the city of God. In the present state of things, such a zeal for the faith would look more like the ostentatiousness of Spartan courage, than the modest discipline of the soldiers of Christ, trusting in his arm for success, and yet availing themselves of all natural means of strength which their reason points out."

It only remains that I should adduce evidence, for the comfort of the simple believer who is conscious that the subtleties of the Athanasian creed are beyond his understanding, that such an understanding is not necessary to everlasting salvation. If he is not infected with the heresy contradicted in the creeds, but believes the doctrine as simply stated in scripture, he need be under no apprehension. I will quote a passage from one whose orthodoxy is indisputable. It is a passage from Sherlock, adopted by Dr. Waterland. "Though it is necessary and essential to the Christian faith to acknowledge Father, Son, and Holy Ghost to be one eternal God, yet there are a great many little subtleties started by over-curious and busy heads, which are not fundamental doctrines,

and ought not to be thought so. God forbid that all the nice distinctions and definitions of the schools, about essence, subsistence, personality, about eternal generation and procession, the difference between filiation and spiration, &c., should be reckoned among fundamentals of our faith. For, though we understand nothing of these matters (as, indeed, we do not, and it had been happy if the church had never heard of them), yet, if we believe the divinity of each Person, we believe enough to understand the doctrine of salvation." And then Dr. Waterland (p. 73) goes on to state how the doctrine of the Trinity was rather hurt than befriended by the schoolmen; because they invented difficulties, overlaid a plain doctrine with subtleties and distinctions so as to obscure it; by dilating and perplexing they weakened it; "for it is much easier to oppose it as it stands, tricked up in that scholastic form, than as it stands in scripture and in the ancient fathers;" and lastly, "they brought a kind of scandal and disgrace upon the doctrine, as if it subsisted chiefly upon scholastic subtleties."

"God knoweth the secrets of the heart; and it is far from improbable that God is even now searching us, because, amidst controversies on other matters, our faith has been led away from this great doctrine of Christianity, and, unawares, we have forgotten, or were at least in danger of forgetting, the name of our God, and lifting up our hands to a strange god."

"The pressure of the times may recall us ere it be too late, not to a spirit of intolerance, but to one of careful and humble inquiry into the grounds of our own faith, and cause us to be more firmly established in the doctrine we have been now considering; so that more simply and more stedfastly we shall adore the Unity in Trinity and the Trinity in Unity. God grant it may be so! Then, adoring one Father for his infinite love in providing for our redemption, trusting in the righteousness of one almighty Saviour for the blessings of free and full justification, enlightened by and walking in one eternal Spirit along the way of holiness, we all advance from strength to strength until every one appears before God in Zion. Then, fearing no forgetfulness of God, or apostacy from him, we shall join the everlasting chant of adoration and praise, with all the heavenly hosts of saints and angels, to the triune Jehovah. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

#### THE ACTION OF OIL UPON THE WAVES\*.

ABOUT 70 years ago the peculiar smoothing action of oil upon rough water was introduced by Dr. Franklin to the notice of scientific men in this country. The attention of that ingenious philosopher was first attracted to the subject during his passage to Madeira, when, the weather being warm, and the cabin windows constantly open for the benefit of the air, the flaring of the candles at night was a source of great annoyance. He therefore formed a floating light in a common glass tumbler, and, by means of wire, suspended it from the ceiling of the cabin. The glass

contained about one-third water and one-third oil: the rest was left empty, in order that the sides of the glass might protect the flame from the wind. A little wire hoop was used to contain the wick; and it was furnished with corks, to keep it afloat on the oil. The lamp diffused a good light all over the table. In the evening, at supper time, happening to look at the lamp, Franklin remarked that, though the surface of the oil was perfectly tranquil, and preserved its proper position and distance, with regard to the brim of the glass, yet the water under the oil was in great commotion, rising and falling in irregular waves, which continued during the whole evening. The lamp was kept burning as a watch-light all night. In the morning, Franklin observed that, though the motion of the ship continued the same, the water was now quiet, and its surface as tranquil as that of the oil had been the evening before. At night again, when the oil was put upon it, the water resumed its irregular motions, rising in high waves almost to the surface of the oil, but without disturbing the smooth level of that surface.

This appearance may be produced anywhere by the following contrivance: Fasten a piece of string round a tumbler, with strings from each side meeting above it in a knot at about a foot distance from the top of the tumbler. Pour in water, so that it may occupy about one-third of the glass: then lift it by the knot, and swing it to and fro in the air, and the water will remain steady. Pour in gently about as much oil, and then swing the glass as before; when the water will become agitated, the surface of the oil remaining quite tranquil.

Franklin showed this experiment to a number of persons. He says: "Those who are but slightly acquainted with the principles of hydrostatics, &c., are apt to fancy immediately that they understand it, and readily attempt to explain it; but their explanations have been different, and to me not very intelligent. Others, more deeply skilled in those principles, seem to wonder at it, and promise to consider it. And I think it is worth consideration; for a new appearance, if it cannot be explained by any old principles, may afford us new ones, of use perhaps in explaining some other obscure parts of natural knowledge."

On his arrival in London, this subject excited the attention of Franklin's scientific friends; and, at length, a paper on the subject was read before the Royal Society, on the 2nd of June, 1774. It appears that the action of oil in smoothing the surface of agitated water had long been the subject of popular remark. Pliny mentions this property of oil as known particularly to the divers; who made use of it in his time, in order to have a more steady light at the bottom of the water. It was stated, also, that on the Spanish coast the fishermen were accustomed to pour a little oil on the sea, in order to still its motion, that they might be able to see the oysters lying at the bottom, which are very large, and which they take up with a proper instrument. Our sailors also have remarked that the water is always much smoother in the wake of a ship that has been newly tallowed than it is in one that is foul.

\* From "Chronicles of the Seasons." London: Parker. 1844.

Pennant also observes of the seal-catchers of Scotland that, when the seals are devouring a very oily fish, which they always do under water, the waves above are observed to be remarkably smooth; and by this mark the fishermen know where to look for them. Franklin also says that, in 1757, being at sea in a fleet of ninety-six sail, he observed the wakes of two of the ships to be remarkably smooth, while all the others were ruffled by the wind, which blew fresh. "Being puzzled with the differing appearance," he continues, "I at last pointed it out to our captain, and asked him the meaning of it. 'The cooks,' said he, 'have, I suppose, been just emptying their greasy water through the scuppers, which has greased the sides of those ships a little.' And this answer he gave me with an air of some little contempt, as to a person ignorant of what everybody else knew. In my own mind, I at first slighted his solution, though I was not able to think of another."

Franklin was also informed, by a gentleman from Rhode Island, that it was a common remark in the harbour of Newport, that the sea was always smooth while any whaling vessels were in it. Also, that a Dutch vessel near the islands of Paul and Amsterdam met with a storm, in which the captain, for greater safety in wearing the ship, poured oil into the sea, which 'prevented the waves breaking over her; and to this he attributed the preservation of his vessel.

With all these testimonies in favour of the tranquillising action of oil upon rough water, Franklin tried a variety of experiments, two or three of which may be noticed here.

On one occasion, while in company with sir John Pringle and others, in a boat on the Derwent lake, it was found that, by pouring a very small quantity of oil upon the surface of the water, the waves, which were in great agitation, were instantly calmed, and that to so great a distance round the boat as seemed incredible.

The next experiment was tried on Clapham Common, on a pond, the surface of which was very rough from the action of the wind. On dropping a little oil upon the water, it spread with surprising swiftness upon the surface; but the effect of smoothing the waves was not produced, because he had applied it on the leeward side of the pond, where the waves were largest, and the wind drove the oil back upon the shore. He then went to the windward side, where they began to form; and there the oil, though not exceeding a tea-spoonful in quantity, produced an instant calm over the space of several yards square, which spread amazingly till it reached the lee side, making all that portion of the pond, to the extent of perhaps half an acre, as smooth as a looking-glass.

Franklin explained this phenomenon, by supposing that wind, passing over the surface of water, raises it into wrinkles, which, if the wind continue, are the elements of future waves; but that, when water is covered with a film of oil, the wind slides over it, and leaves it as smooth as it finds it. He thought that advantage might be taken of the fact, to suppress the waves in any required place, provided we could come at the windward of the spot where they take their rise. This can seldom, if ever, be done in the ocean;

but something might perhaps be done, on particular occasions, to modify the violence of waves when in the midst of them, so as to prevent their breaking. He also thought it might be of use on those shores where the force of the surf prevented persons from landing. His idea was that, by sailing to and fro at some distance from a lee shore, and continually pouring oil into the sea, the waves might be so much diminished before they reached the shore, as to diminish the violence of the surf, and thus permit an easy landing.

To test these practical views, Dr. Franklin, in company with captain Bentinck, sir Joseph Banks, Drs. Solander, Blagden, and others, visited a part of the English coast between Haslar hospital and the point near Tillhecker, on a windy day, when the wind made a lee shore. They proceeded from his majesty's ship "Centaur," with the long-boat and barge towards the shore. The long-boat was anchored about a quarter of a mile from the shore: some of the company were landed behind the point, and placed themselves opposite the long-boat, where they might observe the surf, and notice whether any change occurred in it upon using the oil. Another party in the barge plied to windward of the long-boat, as far from her as she was from the shore, making trips of about half a mile each, and pouring oil continually out of a large stone bottle, through a hole in the cork. The experiment had not all the desired effect, for no material difference was observed in the height or force of the surf upon the shore; but those who were in the long-boat observed a tract of smoothed water, the whole of the distance in which the barge poured the oil, gradually spreading in breadth towards the long-boat. "I call it smoothed," says Franklin, "not that it was laid level, but because, though the swell continued, its surface was not roughened by the wrinkles or smaller waves; and none, or very few 'white caps' (or waves whose tops turn over in foam) appeared in that whole space, though to windward and leeward of it there were plenty."

#### MISSIONARY RECORDS.

##### No. V.

"Awake, and shine! Your light is come,  
Fair islands of the west:  
Awake, and sing! once deaf and dumb,  
Now islands of the blest:  
Shine! for the glory of the Lord  
Your coral reef surrounds:  
Sing! for the triumph of his word  
O'er all your ocean sounds.  
Poor Africa! through thy waste of sands,  
Where Calvary's fountain flows,  
Deserts become Immanuel's lands,  
And blossom like the rose.

"India! beneath the chariot wheels  
Of Juggernaut o'erthrown,  
Thy heart a quickening spirit feels,  
A pulse beats through thy stone.  
China! behold thy quaking wall;  
Foredoomed by heaven's decree;  
A hand is writing on it—"Fall!"  
A voice goes forth—"Be free!"  
Ye pagan tribes of every race,  
Climate, country, language, hue!  
Believe, obey, be saved by grace;  
The gospel speaks to you."

MONTGOMERY.

THE PORT OF LONDON.—"In this port," says the report of the Prayer-book and Homily Society, "dar-

ing the year, there have been 4,359 ships and other vessels visited or revisited. On board these vessels 1,127 prayer-books, 6 family prayer-books, 8 books of homilies, and 503 homily tracts, have been purchased by seamen: 649 copies of a book of select homilies, and 1,250 homily tracts, have been supplied to the ships gratuitously." Since the year 1824, 45,904 vessels have been visited or revisited in the port of London only; and 23,065 books of common prayer, 273 books of homilies, and 500 homily tracts, have been sold to seamen, besides 17,112 books and tracts supplied to the ships gratuitously.

**SEAMEN REFORMED.**—The society's usefulness has not only been manifested in the case of individuals, but whole ships' companies have reaped benefit from its labours. A clergyman thus addressed the visiting secretary of the society: "Can you tell me where we last met? Do you remember what part of the country you were visiting in the month of June, 1827? I will tell you," he said. "You were at Gravesend, on board a large ship, bound to Calcutta. I was then going out as a chaplain to India. The captain of that ship was a pious churchman: you supplied him with more than 100 prayer-books, and a large number of books of select homilies. We had on board that vessel a ship's company of seamen and troops, numbering altogether about 500. When we got well out to sea, I was called upon to perform the regular church service. We immediately sold, at your reduced prices, all the prayer-books with which you supplied us; and the homilies were divided to portions of the crew and to the troops. The effect was most gratifying. The men regularly came to church, and, with the help of their books, joined in divine service with the most devout attention; and some of them, after a while, were evidently very deeply impressed with the important truths which they learned under the means of grace" (Prayer-book and Homily Society's Report).

**IRELAND.**—We, of the purified church of Christ, truly live in days of evil omen. In proportion as the sky of protestant truth is brightening in France and Germany, it is growing dark and overcast in our dear native land. Under the sceptre of a former queen, England was blessed of God as the stay and bulwark of the true faith, "once delivered to the saints." But the time, the fearful time is come, when its rulers, ruling in the name of a sovereign who is indebted to the blood of protestant martyrs and the wisdom of protestant statesmen for the crown she wears, hold out the right-hand of their patronage to a system of education which employs a bible adulterated by priestcraft as a means of religious training, while they withdraw their aid altogether from a society, the corner-stone of whose teaching is that gospel which alone is the wisdom of God unto salvation! That in this sad comment we have no ways over-stepped the truth, will indeed appear from the subjoined extract from the "Address of the Irish Prelates," in behalf of the Church Education Society for Ireland:—"The exclusive appropriation of the parliamentary grants for education having left the church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and laity, to supply the want

which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this society is to afford the means of religious education to the poorer children of our own communion. But an earnest desire being felt to extend the benefit of the schools to other communions also, not only is the freest access given to all, but every thing is done, which can be done consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the bible forms a portion of the business of the schools—in which all children, when qualified, are expected to take a part—the formularies of the church are required to be learned by none except the children of its own members. And, although the attendance of Roman catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet on the whole there appears no room to doubt that united education has been effected in a much higher degree in the schools of this society than in those of the National Board." The prelates having stated that appeals to the legislature and the government had been urged in vain, add justly—"We cannot bring ourselves to think it possible that the striking inequality of the measure which has been dealt towards the established church of this country, in the important concern of education, and the great hardship of the position in which it has thereby been placed, can fail ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress." And they conclude—"We cannot believe that our brethren in the faith in England will look on with apathy, while the church in this country, faithful to its high office as 'a witness and keeper of holy writ,' is struggling, unaided, to discharge its most pressing duties." Let it be the aim of those who are engaged in this sacred cause, by God's help, to do his will, leaving the issue of these labours—the time and measure of their success—altogether to his wisdom. "And let us not be weary in well doing; for in due season we shall reap, if we faint not." To this appeal I fervently add, may God speedily give our rulers the heart to render truer "justice to Ireland."

**THE CAFFREAN CONVERT.**—A Caffre—a fine, tall, athletic, young man—addicted to all the debasing and demoralizing customs of his nation—one night resolved to go into the colony (of Chumle) for the purpose of stealing a horse; which is a common practice with them. He immediately left home came into the colony, and watched for an opportunity of accomplishing his purpose; which soon presented itself. He found two horses, grazing in a sheltered situation near a bush; and he instantly seized one of them, and made off with it as fast as he could. Elated with his success, and rejoicing in the prospect of securing his prize without being detected, he proceeded towards Caffreland; when all at once the thought struck him, "Thou shalt not steal." He could go no further, but immediately drew up the horse, and said to himself, "What is this? I have heard these words before, in the church; but I never felt as I do now. This must be the word of God." He dismounted, and held the

bridle in his hand, hesitating whether to go forward with the horse, or to return back with it and restore it to the owner. In this state he continued for upwards of an hour. At last he resolved to take the horse back again; which he accordingly did, and returned home a true penitent, determined to serve God. When he reached his dwelling, he could not rest: sleep had departed from him: the sting of conviction abided deep in his conscience, and he could not shake it off. The next day he took an ox out of his kraal (cattle place), and went to the nearest village to sell it, in order that he might buy European clothing with the money, and attend the house of God like a Christian. When he returned with his clothes, he went to the minister's house, told him all that had taken place, and requested to be admitted on probation as a church member. The minister, cheered with his statement, received him; and, after keeping him on trial the appointed time, and finding him consistent in his conduct, a short time ago baptized him; and he is now a full member of the Christian church, and adorning his Christian profession (Glasgow African Missionary Society's report).

**MATERNAL SOCIETIES.**—I must not omit, among the means which there is reason to believe that God has greatly blessed to the advancing of his kingdom in the United States, the maternal societies—institutions that have not been of many years' standing among us, but which have existed long enough to produce much good. These societies are composed of pious mothers, who meet, in parties not inconveniently numerous, once in the week, fortnight, or month, for the purpose of conversing on the bringing up of their children for the Lord, listening to the reading of valuable remarks or hints on the best means of discharging this great duty, and mingling their prayers before the throne of grace in behalf of themselves and their beloved offspring. These little meetings prove very useful seasons to many an anxious, perplexed, and disheartened mother, by communicating grace and strength and support and light, for enabling her to fulfil her awfully responsible part. God has greatly blessed them. The subject is one of vast moment. The world has never yet seen the full results of the Christian education of children (rev. R. Baird's "Religion in the United States").

**IRELAND.**—*Scripture Readers.*—"I take the opportunity of earnestly soliciting the society's attention to this locality (Cork). Nowhere is there a greater opening for the dissemination of religious truth, the neighbouring parish having been the scene of Mr. Brasbie's labours as a Roman catholic priest before his conversion. This event has made a great impression on the Roman catholics of this part of the country; and a great and increasing desire for the word of God and religious instruction is daily manifested. I hear the reader is of the greatest possible service to us, and his time is fully occupied. The Lord is preparing his work amongst us: some are prepared publicly to abjure the errors of Rome; and many, I trust, will be led to follow their example. Violent denunciations against the bible, its readers, and teachers, are of every day occurrence; but the confidence of the people in their priests is shaken,

and they will see and judge for themselves. \* \* \* Such is the demand for the word of God, that we have even been obliged to give away our own bibles and testaments, retaining only one each. Could the society send us a small supply? In fact, so far as books are concerned, our wants are great; and a large supply is needed" (Letter from a clergyman to the S. R. Society).

**INDIA.**—A Hindoo scholar, of the first caste, concluded his essay on "The Influence of sound general Knowledge upon Hindoostan" with the following words:—"The resplendent sun of revelation hath darted forth to the eyes of benighted India. But, alas, alas! our countrymen are still asleep—still sleeping the sleep of death. Rise up, ye sons of India! arise; see the glory of the Sun of Righteousness. Beauty is around you: life blooms before you. Why, why will ye sleep the sleep of death? And shall we, who have drunk in that beauty we, who have seen that life, shall we not bid our poor fellow-countrymen awake? Come what will, ours will be the part, the happy part, of arousing India, slumbering, from her slumber" (Orlick's "Travels in India").

#### THE RUIN OF A RELAPSED STATE:

##### A Sermon,

BY THE RIGHT REV. JOHN KAYE, D.D.,

*Lord Bishop of Lincoln.*

ST. MATT. xii. 45.

"And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

IN order clearly to understand the meaning of these words, it is necessary to consider the circumstances which gave occasion to them. In the twenty-second verse of this chapter the evangelist tells us, that Christ had healed one possessed with a devil, and deprived of the faculties both of sight and speech. This exercise of supernatural power produced, as might be expected, a strong impression upon the bystanders; and, as a persuasion was generally prevalent among the Jews, at that period, that the time appointed for the appearance of the Messiah who was to spring from the seed of David was at hand, they concluded that he who was invested with such extraordinary power could be no other than the promised Saviour, and asked, "Is not this the Son of David?" The Pharisees, the hollowness of whose pretensions to piety Jesus had exposed with the keenest severity, felt that, if it once came to be generally received among the people that he was the Son of David, there would quickly be an end of their authority. They endeavoured, therefore, to counteract the effect produced by the miracle upon the minds of the multitude, by representing it as wrought, not through the divine aid, but through the agency of evil spirits:

"This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." In reply to this blasphemous assertion, Christ first appealed to their common sense, and inquired whether it was likely that Beelzebub would weaken his own cause by acting in opposition to the spirits whom he himself employed? Ought they not rather to conclude that one endowed with greater power than Beelzebub, and destined to overthrow his kingdom, had come unto them? Ought they not to recognize, in the wonderful work which had been performed, the finger of God?

Having thus exposed the weakness of the attempt made by the Pharisees to evade the inference to be drawn from the miracle in favour of his title to be received as the Messiah, our blessed Lord goes on to denounce its wickedness. He describes the offence of speaking against the Holy Ghost—which can, as is evident from the whole connexion of the passage, mean nothing else than the offence of ascribing to the agency of evil spirits miracles wrought by the Spirit of God—as an offence of so heinous a nature, that he who committed it must not hope for pardon. Not that there is any guilt of so deep a dye that the precious blood of the Lamb of God will not wash away the stain, any crime so heinous as to leave the criminal no place for repentance, to remove him beyond the range of that mercy which God is pleased to exercise towards man in consideration of the obedience and sufferings of his beloved Son. But the meaning of Christ's denunciation is this, that to ascribe the wonderful works which he had wrought to the power of Beelzebub bespoke an obstinate resistance to the will of God, a deliberate determination to reject the truth, a callousness and obduracy of heart which were proof against the ordinary influences of God's Holy Spirit, and which nothing but the exercise of a miraculous power, greater even than that which had been exercised in the expulsion of the evil spirit from the blind and dumb man, could subdue. There was, consequently, no hope that one, who had so entirely abandoned himself to the dominion of his passions and prejudices, so wilfully hardened himself in unbelief, could ever be brought to that humble and penitent and contrite frame of mind which alone could render him meet for forgiveness and restoration to God's favour.

The language of the author of the epistle to the Hebrews is equally strong on this point. He says that "it is impossible to renew unto repentance" those who, having been "enlightened, and having tasted of the heavenly gift, and been made partakers of the Holy Ghost," afterwards "fall away;" when he must not be

understood as speaking of an absolute impossibility, but as describing the condition of such offenders to be one of most imminent danger, one affording no ground on which, judging according to the ordinary course of God's dealing with man, we can build a hope of their return to the truth.

But neither the reasons urged by our blessed Lord, nor his awful denunciations, were sufficient to overcome the prejudices or silence the cavils of the Jews. They required further evidence of his divine mission, evidence like that which had been given in the case of their own lawgivers and prophets. They asked for a sign from heaven; that is, as we collect from the corresponding passage in St. Luke, some such display of the divine glory as their fathers had witnessed when the law was delivered on Mount Sinai, some exercise of extraordinary power, like that exhibited by Joshua when he commanded the sun to stand still, or by Elijah when fire fell from heaven at his call, and destroyed the companies of soldiers sent to seize him. Thus, with the arrogant presumption always attendant upon unbelief, they ventured to prescribe to God the evidence which he must furnish, in order to satisfy their doubts and exercise their understandings. Our Saviour, knowing that expostulation and argument would avail nothing with men so stubborn and self-willed, contents himself with replying that their unreasonable demand would not be granted, that no sign would be given. Then, having contrasted their obstinate impenitence with the conduct of the Ninevites, who had repented at the preaching of Jonas, and their perverse rejection of his preaching with the docility and desire of instruction displayed by the queen of the south, who came from a remote country to hear the wisdom of Solomon, he introduces the parable, of which the words of the text form the conclusion, a parable evidently suggested by the case of the man possessed with a devil, which had given rise to his conversation with the Jews: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

We have only to review the history of the Jewish people, in order to recognize the correctness of the application which Christ makes of the parable to their case: "Even

so shall it be also unto this wicked generation." That history is little else than an account of their rebellions against the Most High. Scarcely had they escaped from the bondage under which they groaned in the land of Egypt, than they began to murmur against those whom God had commissioned to be their leaders; and during the whole of their journey through the wilderness they continued to exhibit the same marks of a perverse and discontented temper. Sometimes, indeed, when either in his goodness he had delivered them from some imminent danger, or in his displeasure he had visited them with some heavy chastisement, they acknowledged his power, and humbled themselves in the language of penitence. But the deliverance and the visitation were alike speedily forgotten, and they relapsed into disobedience. Under the government of their judges and their kings, up to the time when they were carried away captives to Babylon, they continued to present the same alternations of reformation and transgression, now deprecating the wrath of God, now renouncing his worship, and joining in the idolatrous practices of their heathen neighbours. If the evil spirit was for a time expelled, it was only that he might return to re-occupy his throne, and to exercise a more absolute and uncontrolled dominion.

At the time of our Saviour's appearance on earth, their character had undergone no change: it was still marked by the same inconsistency, the same inability or disinclination to persevere steadily in the path of obedience. When John the Baptist began to preach, they seem to have awakened to a sense of their danger, and to have been loud in their professions of repentance and promises of amendment: they flocked eagerly to receive his baptism, and were willing for a while to rejoice in his light. But the effect upon them was transient. It produced no permanent alteration in their practice: they quickly relapsed into their worldly and sinful habits; and, at last, as if to show how utterly unprofitable to them had been his preaching, they rejected his testimony on the very fact to which he declared himself especially sent to bear witness, the fact that Jesus was the Christ. Nor was their treatment of our blessed Lord himself different. If at one time they listened to his preaching, and confessed that the works which he performed testified of him that he was sent by God, and even hailed him as the Son of David, as their long-expected King, we shortly after find them rejoicing in the unjust sentence by which he was condemned to death, and embittering his last moments by insults and re-

vilings: so aptly did the parable illustrate the spiritual condition of the Jewish people. The carnal and malignant passions, which had been repressed for a while by the preaching of our blessed Lord and his forerunner, quickly burst forth with increased violence, and raged with greater fury. Thus was the prediction in the text exactly verified with respect to the Jews: their last state was indeed worse than the first.

Never did human nature exhibit itself under a more awful or disgusting form than among that unhappy people during the interval between the crucifixion of Christ and the capture of Jerusalem by the Romans. They seemed to yield themselves up to the dominion of the prince of darkness, and to be prepared to commit the most atrocious crimes without hesitation or remorse. Such was their guilty infatuation, that, even when the Roman armies were encompassing their walls, instead of uniting their efforts to repel the common enemy, they were torn by internal divisions, and separated into parties and factions, inflamed with the bitterest enmity against each other, and restrained from the use of no means which could lead to the accomplishment of their selfish purposes. But, great as was their guilt, it was almost surpassed by the severity of the calamities which fell on their devoted heads. The account, which has been handed down to us of the sufferings experienced by the Jews during the siege, and after the capture of their city, has scarcely a parallel in the history of mankind. There was, according to our Saviour's prediction, a great tribulation, such as had not been since the beginning of the world, no, nor ever should be; and thus was the last state of the Jews, whether regarded in a spiritual or temporal point of view, worse than the first—than any previous state during the whole of their national existence.

We have now considered the parable in the sense in which Christ intended to apply it, as descriptive of the state of the Jewish people. For a while the dominion of the prince of darkness over them had been shaken by the preaching of the gospel: he had been compelled to depart from them; but it was only to return with greater power, and to fasten his chains upon them more firmly than ever. But does the description apply to the Jews alone? Is it not equally applicable to many Christians? What was the peculiar feature in the character of the Jews which drew forth our blessed Lord's awful denunciation against them? Was it not their inconstancy of purpose, their want of fixed and stedfast determination to adhere to the worship and to walk in the commandments of God? When his displeasure was heavy upon them, they hum-

bled themselves before him, and professed the deepest sorrow and contrition; but, scarcely had the words fallen from their lips, before they relapsed into sin: the first disappointment was sufficient to call forth their murmurs, the first temptation was sufficient to make them forget their promises of obedience. But in this description of the Jewish character may not too many Christians see a faithful picture of their own? How often do we meet with men, whose whole life is marked by similar inconstancy, who repent of their sins only to relapse into them, who mourn over their transgressions only to repeat them, who are scarcely delivered from the presence of the unclean spirit before they invite him again to take up his abode in their hearts! If, then, there are Christians to whom this parable is no less applicable than it was to the generation of which Christ spoke, have they not reasonable cause to apprehend that they are involved in the same sentence of condemnation, that their last end will be worse than the first?

Let us turn to other passages of the New Testament, descriptive of the peculiar case of those who, having been awakened by God's grace to a sense of the vanity of earthly things, and of the necessity of an unreserved dedication of themselves to his service, afterwards repent, so to speak, of their repentance, and again give themselves up to the sinful practices which they had renounced. I have already quoted the strong language used by St. Paul in the epistle to the Hebrews, where he speaks of those who, having tasted of the heavenly gift, and been made partakers of the Holy Ghost, afterwards fall away. But the words of St. Peter so closely resemble the language used by Christ in the parable, that they almost seem to amount to a command upon it. "If," he says, "after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Nay, on one occasion, our blessed Lord himself goes still further, and includes in this condemnation, not only those who actually relapse into sin, but those also who cherish a secret love of the world, and cast back a lingering look upon its vanities. "No man," he says, "having put his hand to the plough, and looking back, is fit for the kingdom of God"—is fit for that kingdom, admission into which implies an unreserved dedication of the will and affections to God.

Yet, dangerous as is the condition of those who are thus fluctuating between repentance and sin, is there not too much reason to fear that it is the condition of a large portion of the Christian world? And whence does this arise? In a great measure from the inadequate and imperfect notions, entertained among Christians, both of Christian repentance and Christian obedience. A man, who has been living in the habitual indulgence of some sinful appetite, is suddenly made either to feel in his own person, or to witness, in the person of one of his companions in sin, the pernicious consequences of such indulgence. His own health, perhaps, is broken, or his worldly prospects blighted, or he sees another visited with these temporal afflictions: his eyes then begin to open to the folly and danger of the course which he is pursuing; and he resolves to abandon it. The world sees this change in his outward conduct, and, unable to penetrate into the motives by which he is actuated, puts a favourable construction upon it, and pronounces him a reformed character. He has himself been little accustomed to look into the state of his own heart, or to examine his principles of action, and therefore readily persuades himself that he is what the world pronounces him to be. But does this renunciation of a single bad habit, this expulsion of a single unclean spirit from his bosom, come up to the notion of Christian repentance? Far from it. Repentance must necessarily be accompanied by sorrow; not by that which the apostle terms "the sorrow of this world," a sorrow produced only by the temporal evil consequences of sin, by the loss of health, of fortune, of reputation; but a sorrow arising from the consciousness of having offended him "whose eyes are purer than to behold iniquity," and from a hatred of sin on account of its own deformity and its hatefulness in the sight of God. Doubtless, repentance must be accompanied by a reformation of the outward behaviour; but that will avail little, if there be not also a renewal of the heart, unless the affections and thoughts are purified, and the desires turned from earthly to heavenly things. In like manner, Christian obedience is not a merely outward compliance with the letter of the law, a constrained observance of its precepts, a constrained abstinence from the actions which it forbids: it is an obedience springing from a living principle within the heart, from the love of God, which causes us to love whatever is good and pure and lovely, on account of its resemblance to his nature, and to aim continually at attaining to a greater conformity to the image of his beloved Son, who was given unto us not only a sacrifice



for sin, but also an ensample of godly life. It is because men form low and unworthy notions of the Christian character, that they display so little consistency in their conduct, that they fluctuate, as I have already said, between repentance and sin, nay, even altogether abandon particular vicious habits, without, however, making the slightest advance towards a truly Christian obedience, towards the attainment of a truly Christian frame of mind.

There are, indeed, some vicious habits, of which it may be more truly said that they leave the sinner, than that the sinner forsakes them. As he advances in years, his growing infirmities either altogether incapacitate him for partaking of his former enjoyments, or he so quickly feels the injurious effects of indulgence on his "enfeebled frame," that the dread of the penalty to be incurred prevents him from yielding to his appetites. But, because this man can no longer violate certain of the divine commandments, which for a series of years he habitually violated, has he on that account any reason to congratulate himself on the improvement of his spiritual state? Is not, on the contrary, the description in the parable strictly applicable to his case? One unclean spirit may have been driven out, the spirit of luere, intemperance, or ambition; but he is still the slave of anger, or avarice, or selfishness; and his state is the more hopeless, because he is neither alive to the extent of the danger, nor feels any desire of improvement.

We have seen how dangerous is the condition of those who, having once abandoned the paths of unrighteousness, afterwards return into them; and we have seen that this tendency to relapse originates for the most part in imperfect views of Christian repentance and Christian obedience. But it avails little to ascertain the cause, and to point out the dangerous nature of the disease, unless we at the same time point out the remedy. Thanks be to God, that remedy is within our reach; for he has promised, through the enlightening and sanctifying influences of his Holy Spirit, both to teach us what our Christian duty is, and to give us strength to perform it. It is through these influences that the believer is first brought to a clear perception of his spiritual state. But he sees, on the one hand, that, although he has by baptism been made a member of the church of Christ, and brought within the covenant of grace, yet that the corruption of his nature still remains, and that he is, in consequence, prone to evil and averse to good: he sees on the other the perfect purity and holiness of God's law, and the consequent inability of a frail and

feeble creature like himself to fulfil it. But this perception of his real state, which but for the gracious promises made to him by his Saviour would overwhelm him with despair, causes him, in reliance on those promises, to seek for aid in the assurance that it will not be denied. The very consciousness of his weakness becomes to him a source of strength and security; for it keeps him on the watch against every, the least appearance of evil, and makes him feel the danger of relaxing for a moment in his exertions to attain to a greater degree of holiness. He knows that, if he ceases to go forward, his subtle enemies will not fail to renew their endeavours to drive him back: hence he is frequent and urgent in his petitions to God for a more abundant supply of grace, that the heavenly things, which are unseen, may not only be realized unto him through faith, but may be rendered more attractive to his affections, and become the objects of his love. It is only by attaining to this state of mind, in which faith is a living principle working by love, that man can hope to be secure against the dangers described in the parable. He who has attained to it has not only expelled the unclean spirit from his breast, but has taken effectual measures to guard himself against future assaults. He has not only banished earthly, but has supplied their place by heavenly desires. He has substituted spiritual for worldly pleasures. Temptation has no longer any power over him: it can set before him nothing so attractive as the delight which he experiences in religious exercises, in prayer and holy meditation, in secret communion with God. He can say of himself, with David, that his "delight is in the law of the Lord:" in that he "exercises himself day and night:" all his faculties, all his hours are employed in the service of God; and there is, consequently, no avenue through which his ever-watchful adversary can gain admittance into his heart.

Let it be our endeavour, my brethren, to attain unto this holy frame and temper of mind, which gives its possessors, even while on earth, a foretaste of the blessedness of heaven. Let us not be satisfied with sweeping and garnishing the chambers of our heart, and then leaving them to be occupied by any tenant who may choose them for his dwelling; but let us earnestly pray the Holy Spirit to take up his abode in them, to fence them round with devout thoughts and affections and desires, so that nothing sinful or unhallowed may enter, but that they may be pure and undefiled, as the temple of him to whose service they are dedicated ought to be. Let us put up this prayer not for ourselves only, but for all Christians, especially for those

who yesterday\* renewed, in the presence of God, their vows and promises made for them at their baptism. Guard them, we beseech thee, O God, against all temptations; and so order their wills and affections, that, amidst the sundry and manifold changes of the world, their hearts may there be safely fixed where alone true joys are to be found, through Jesus Christ our Lord.

\* This sermon was preached on the Sunday after a confirmation.

#### NATHAN'S MISSION OF LOVE\*.

NATHAN first read the New Testament under the most unfavourable circumstances: he had been falsely accused, and imprisoned, by professing Christians; but the Holy Spirit so blessed the reading of the sacred volume to his soul, that he was converted from the error of his ways, and a few weeks after his release from imprisonment—on suspicion of having committed a murder—we find him in the church in the town of —, where he made a public avowal of his faith in Jesus as the Messiah. He was then dedicated by the sacred rite of baptism to the service of the Lord in whom he believed, took the name of Christopher, and, afterwards, with heartfelt emotion received the holy communion of the body and blood of Christ.

While Nathan lay in prison, the murderer of Eleazer lived under a feigned name, as a partner in the inn kept by his father-in-law, at P—; and none suspected that the lively young host was a criminal. Sometimes, persons who frequented the house spoke of the murder; and some incidental words, which excited suspicion, escaped from the lips of the assassin; yet no one had the slightest idea of charging him with the crime. One day, two travellers turned in the inn, and in the presence of a member of the senate of the town of P— discussed the circumstances of the murder, the imprisonment of Nathan, and the suspicion which was attached to the son of the innkeeper at M—, who had disappeared on the same night. At this moment the object of their conversation entered the room, and waited on some other guests. One of the strangers said, in a joking tone of voice, but loudly and distinctly, "Our worthy young host exactly answers the description of the young man on whom the suspicion of the murder rests." At these words he turned deadly pale, trembled, and was about to speak, but faltered. All this was carefully noticed by the observant magistrate. He soon withdrew, and informed his colleagues of what had passed. They resolved to watch the young man, unobserved, till the evening, and then to put him under arrest. This was accordingly done.

Not so quickly, however, did the accused confess his crime. For a long time every attempt to elicit the truth was in vain. In the course of his examination, however, the defendant entangled

himself more and more by his innumerable contradictions. Eleazer's ring, of which he had robbed him on the fatal night, and which he thoughtlessly wore, was taken from him, and tended to increase the just suspicion which was entertained against him. But the now awakened voice of conscience of the not yet wholly obdurate criminal troubled him far more than the presence of his human judges. Despair and horrible anguish were depicted on his countenance: his look was restless and disturbed: his high spirit was broken.

One of the magistrates said plainly to his face, "Villain! dost thou venture to set at defiance the Omniscient and the Holy One, whose eyes are as a flame of fire? Thou art standing on the brink of a fearful abyss. Examine thyself, and confess the truth to thy God."

Greatly agitated, and trembling in every limb, he cried out, "Yes, I am the man!" All his refuges of lies were now broken down, and he confessed all, not only the circumstances of the murder, but the wicked action by which he had endeavoured to shift his guilt upon the innocent Nathan. His sentence was, that he should be whipped for eight days in the public marketplace, and suffer six years' imprisonment in the fortress at C—, with hard labour.

Christopher attended the examination of the young man, with the deepest sympathy; and when he heard the sentence, his heart was far from suggesting the malicious idea: "This man, who sought to ruin me, now receives his just doom, and even less than he deserves." He, on the contrary, felt the sincerest compassion for the unhappy man who had suffered himself to be so deluded and infatuated by sin. One wish above all others filled the heart of Christopher: it was the salvation of the soul of that man, who had been made the unwitting instrument of leading him to attain the greatest bliss and the highest good—the knowledge of God, and peace with him through our Lord Jesus Christ. This was not cherished as a mere idle wish in the breast of Christopher; but, filled with the love of God, he stedfastly resolved to try all that in him lay to further the eternal welfare of this unhappy man, and induce him to seek reconciliation with his offended God. He requested permission of the governor of the fortress to live there for six years, in order that he might be near the prisoner, and have daily communication with him. His petition was granted. Christopher hired an apartment in the fortress, visited his enemy—whom, however, he regarded as his benefactor—procured for him better fare than was generally allowed to the prisoners, and took every opportunity of leading him to God. Long time had he to wait before he saw any fruit of his labour of Christian love. The object of his solicitude became ill. Christopher tended him with the utmost assiduity. He cared not only for the mortal body; no, the recovery of the deeply-diseased soul was his chief concern. He instructed him in the word of God, of which he was grievously ignorant: he represented to him the holiness and the justice of God: he prayed for him, and with him for his everlasting salvation. He told him that penitence did not consist in self-inflicted penances; that no man by his own good resolutions, or his own good

\* From "Seligman and Nathan: two authentic narratives." Wertheim: London. 1845. These narratives are living examples of the power of eternal truth, and well calculated to allay the prejudice which exists against the perseverance of the Israelite after his conversion to Christ. It is not the least of the merits of their translation from the German, that it is given in pure and attractive English.

works, could merit salvation; that God required a broken and a contrite heart, and that man should accept of the mercy offered to him in the gospel. He set before him the unspeakable compassion of the Saviour, who casts out none who come to him weary and heavy laden, yea, who even pardons them freely; who had again received into favour the deeply-fallen Peter, and had pardoned the penitent thief on the cross. The blessing of God accompanied the testimony which flowed from Christopher's believing, affectionate breast. The stony heart gradually melted: the prodigal began to weep, and at length to pray, and to supplicate earnestly for mercy and grace. He fell on his knees with his benefactor, and, with a broken and contrite heart, confessed before God the sins of his youth, all his follies, his transgressions, and his crimes. The Lord, who "willeth not the death of a sinner, but rather that he should turn from his ways and live," heard the supplications of this penitent, and gave him his peace, even the peace which he himself had purchased by his own precious blood-shedding on the cross, the peace which passeth all understanding. When God had fulfilled his purpose of love to the diseased soul, he gave him also recovery from bodily sickness, that his faith might be confirmed, and the new life upon which he had entered be strengthened and quickened. The countenance of the pardoned sinner testified of the entire change of his heart: his whole demeanour was altered: his quiet, diligent, and tractable conduct showed the genuineness and sincerity of his conversion. This favourable change was observed not only by his fellow-prisoners, but it also attracted the notice of the governor of the fortress, who became much attached to the prisoner, and did all that lay in his power to lighten his miserable condition.

At the expiration of the term of his confinement, Christopher took his friend to his own lodging, where they spent a few months together in retirement, in order that they might strengthen and fortify themselves by the study of the holy scriptures, before they again entered into a world abounding with temptations. After they had publicly testified their faith and sealed their friendship, by partaking together of the Lord's supper, Christopher brought his friend's wife to him, accompanied by his only son, to whom she had given birth at the time of the trial. As Christopher had the satisfaction of learning that his friend would be well received by his own family, he took an affectionate leave of him, and retired to his own neighbourhood. It was not long before this devoted and self-denying young Israelite became seriously ill; but he was resigned, and full of peace and comfort. While lying on his sick bed, he was frequently heard to pronounce the name of his friend, and to pray earnestly that the Lord would keep him steadfast in the faith, and grant that he might let his light shine before men, and especially before the members of his own family, whom he had so deeply wounded; yea, that the Lord would even make him the blessed instrument of bringing them also to a knowledge of his salvation.

Filled with gratitude to God, who had brought him out of darkness into his marvellous light, and had "crowned him with loving-kindness and tender mercies," Christopher exclaimed, with his

dying breath, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation (Luke xi. 29, 30)."

And now he beholds, face to face, the Saviour whom he loved, in whom he believed with all his heart, and whom he had followed faithfully to the end.

"When Israel's seed, by unbelief and sin,  
Fell from their bright and once exalted place,  
God did not cast them off, but bedged them in,  
And chose a remnant that should seek his face.  
'Blindness,' indeed he said, 'in part should fall  
Upon this erring race, but only till  
The gospel of the cross be preached to all,  
And Gentile times their days of grace fulfil.'  
And further yet the word of promise stands:  
That, 'when again, graft in their olive tree,  
Israel shall be the heralds, to all lands,  
Of that salvation which has set them free,'  
Yes, in that day, that long-expected day,  
The tide of gospel truth shall visit all:  
Gentile and Jew shall own Messiah's way,  
And, fill'd with love and awe, before his footstool fall."

### SABBATH MEDITATIONS.

No. XLVIII.

MAY 25.—FIRST SUNDAY AFTER TRINITY.

Morning Lessons: Josh. x.; Matt. xxiii.

Evening Lessons: Josh. xxiii.; 1 Cor. viii.

#### MORNING.

"I am old and stricken in age."—JOSEPH. xxiii. 2.

#### Meditation.—

"Jeans, refuge of my soul,  
Let me to thy bosom fly,  
While the troubled waters roll,  
While the tempest still is high.  
Hide me, O my Saviour, hide,  
Till the storm of life is past:  
Safe into the haven guide:  
O, receive my soul at last."

"'Redeem the time,' that 'ye may win Christ, and be found in him.' This is the one great object of the believer's search on earth: to know more, to obey more, to love more, the Lord Jesus Christ, the Alpha and Omega, the Author and the Finisher, the beginning and the end, the first and the last. \* \* Christ is the Light: let us receive the light. Christ is the Truth: let us believe the truth. Christ is the Way: let us follow the way. And, since time is passing and eternity approaching, let us 'redeem the time because the days are evil. Let us receive Christ, not for a time, but for ever: let us believe his word, not for a time, but for ever: let us become his servants, not for a time, but for ever, in consideration that he hath redeemed and saved us, not for a time, but for ever, and will receive us into his heavenly kingdom, there to reign with him, not for a time, but for ever'" (H. Blunt).

*Prayer.*—O, Lord Jehovah, the God of Abraham, of Isaac, and of Jacob, the God of my Fathers! Be thou my Lord and my God, when I am old and stricken in age. Thou hast graciously promised to fight for them that are courageous, and keep and do what is written in the book of thy law. But how shall I do thy will, or how shall I keep thy law, unless thy wisdom and thy grace prevent me? Have pity upon my weakness and mine infirmities, most merciful Father. Let the bright light of the Sun of righteousness shine upon me with its justifying radiance, and illumine my feeble and straying pilgrimage through the valley of the shadow of death.

By faith in Jesu's name, strengthen me, that I may cleave unto thee, O Lord, and love thee. By the might and power of thy good Spirit, may I be strong to withstand every snare and throe, and every hindrance and temptation, which thou shalt think meet for me.

O blessed Trinity, my Creator, my Redeemer, and my Sanctifier, have mercy, have mercy upon me! Let the love of Christ constrain me, lest I go back and cease from thy service, and fall of inheriting all the good things which thou hast promised, and thou bringest upon me all evil things, even the worm that never dieth, and the fire that is not quenched. Grant, that, as my outward man decayeth and perisheth, thy grace may more and more quicken and establish me in the inner man. Grant that, as I go on from weakness to weakness, thy arm may more and more uphold and strengthen me to fight a good fight with every spiritual adversary, with the allurements of sin, the terrors of despair, and the dread of thy day of wrath and judgment.

O, Lord Jesus, to thee who was sent and raised up to bless them that turn from their iniquities, to thee do I stretch out my hands. O, do thou by thy good Spirit convince me of sin, yea, of my exceeding sinfulness before thee. Let thy precious blood cleanse and wash my soul of its pollution, and thy saving grace convert me by repentance unto newness of life. O thou, the Life, let me live unto holiness, and not die unto death eternal. O thou, the Way, lead me by thy straight and narrow path, when my froward feet would turn into the broad way of destruction. O thou, the Truth, put away from me all ignorance, hardness of heart, and contempt of thy commandments; and give me to know thee, and thee only, as the Truth, the Way, and the Life. Thou art the Light of light. I meekly beseech thee, bring my soul out of the thick darkness, and so make thy way clear before me, that I may walk as the children of light, in all goodness and righteousness and truth. Thou art the Resurrection, O Christ. When the hour cometh, that I must depart hence, vouchsafe, I implore thee, to receive my spirit into thy hands, and to raise me up from this corruptible state, and clothe me with incorruption. Yea, vouchsafe to keep my soul until the joyful day of the general resurrection, and to bless it with the glorious fellowship of thy holy angels and glorified saints. O, through thine almighty power so knit my soul and body together again at thy second coming, that I may be presented in the number of those to whom thou wilt say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world."

Even so, Lord Jesus, let my years come to an end: even so let me die the death of the righteous, and be gathered unto thy kingdom. Amen and amen.

S. K. C.

## The Cabinet.

### PREACHING THE OFFICE OF THE MINISTER.—

In her daily ministrations, a Christian church preaches plainly, without any figure or symbol or type, all that the tabernacle foreshadowed. The object of her ministry is not to sacrifice, but to preach. Their commission is that of ambassadors for Christ, and their instructions to preach the gospel to every creature, and to beseech men to be reconciled to God. The administration of the sacraments is an important part of their duty, as public prayer and praise and thanksgiving are the indispensable elements in the constitution of public worship. But, inasmuch as sinners are justified by faith and faith only, and faith cometh by hearing, and hearing by the word of God, and men cannot hear without a preacher, it inevitably follows that the preaching of Christ crucified is the great and characteristic duty of the Christian church and her ministry. And, therefore, St. Paul describing his office, says: "The ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24). Yea, he does not scruple to say of his commission, "Christ sent me not to baptize, but to preach the gospel;" in which declaration he does not mean to contravene the command of Christ to the apostles to make disciples of all nations by baptizing them in the name of the Father and of the Son and of the Holy Ghost, nor to deny what he soon after asserts, that he was a steward of the mysteries of God; but to point out the great characteristic duty of the Christian minister, and to express the deep feeling which he entertained of the overwhelming importance of the preaching of the unsearchable riches of Christ, a feeling to which he gives vent frequently and in strong language, as in the second chapter of the first Corinthians, where he says, "I determined not to know any thing among you, save Jesus Christ, and him crucified.—*Dr. H'Caull.*"

## Poetry.

### TEARS\*.

THANK God, bless God, all ye who suffer not  
More grief than ye can weep for. That is well—  
That is light grieving! lighter none befel  
Since Adam forfeited the primal lot.  
Tears! what are tears? The babe weeps in its cot,  
The mother singing: at her marriage-bell  
The bride weeps; and, before the oracle  
Of high-faned hills, the poet hath forgot

\* From "Poems, by Elizabeth B. Barrett." 3 vols. 1844. Moxon: London. We cordially recommend these volumes to all lovers of the muse. There is the true spirit of poetry in them—deep and original thought embodied in energetic language. Miss Barrett is endowed with great talents: may she ever lay them at the foot of the cross, and deem it her highest privilege to sound her harp to the praise of Jehovah. Redeeming love, shining in the face of Jesus Christ, will be a noble theme for her. And will she allow us to hint that, if she would adopt a simpler diction her works would be more extensively read and be more widely useful? For we confess we have not found it always easy to catch her meaning, partly from the involved structure of the sentences, and partly from the frequent use of strange and fresh-coined words. And there are some pieces which we regret to see in Miss B.'s volumes. We would gladly cancel the two sonnets, pages 147-8 of vol. i. Our limits prevent us from adding more; but our readers will see how high a place among our poets we assign to Miss Barrett; and we shall hereafter cull another flower or two from her garland.—*Ed.*

That moisture on his cheeks. Commend the grace,  
 Mourners, who weep! Albeit, as some have done,  
 Ye grope, tear-blinded, in a desert place,  
 And touch but tombs—look up! Those tears will  
     run  
 Soon, in long rivers, down the lifted face,  
 And leave the vision clear for stars and sun.

### Miscellaneous.

GURRY HASSAN.—Ill as I was, I determined to visit this stupendous temple; and I was well repaid for the exertion. It is the strangest, most unearthly sight I ever beheld. It was dark when we arrived in its neighbourhood; but this did not signify, as its mysterious recesses were only visible to torchlight in the brightest noon. Covered with a sheet, I was carried on a bier by four Arabs of our crew, who relieved each other in their turn: four more carried torches; and my friend R. and Mahmoud brought up the rear. It must have appeared rather a curious procession to the Nubian village that we passed through. Hundreds of inhabitants, half or wholly naked, poured out to see us pass; and some of the men remonstrated anxiously in favour of extinguishing the torches until we had passed through the cornfields: these were all so dry, that a general conflagration would have been the consequence of a spark falling on a single straw. We passed through these fields: then came a strip of desert, then a tall cliff, and the enormous propylæa of the temple stood before us. This is built by human hands, but stands out from the face of the mountain, as if it had formed part of it from creation. Four giant statues leaning against square pillars support a massive entablature. The vista of this colossal portico leads to a portal in the living rock, some twenty feet in height; and this is the entrance to the temple. The *coup d'œil* as we entered was very imposing: a group of our swarthy Arabs were waving blazing torches, and looked like officiating demon priests to the calm, awful, gigantic idols that towered above us. The temples seemed full of these grim statues, though there are only two rows, containing four in each. The massive pedestals on which they stand are but ten feet apart; which adds considerably to the effect of their enormous size. Hence we passed into a lesser hall, and then into the adytum. Numerous torches here gleamed upon walls, shadowily giving out pictured battles and kneeling priests and stern deities; and in the centre of the shrine was a rude altar, within which sat four gigantic idols, with strange-looking crowns upon their heads, and mysterious emblems in their hands. It would have been either a very strong or a very indifferent mind that could remain without some sense of awe in such a scene, or deny that it was well calculated to inspire such religious feeling as the eye alone can communicate to the soul. There were many other chambers; but we soon returned to the outer hall, and again reverently traversed its solemn aisles and galleries. Everywhere pillar and entablature were thickly encrusted with reliefs; and many a day might be passed in this sculptured library before its vast volumes were exhausted of their interest and meaning. Once more the torches

gleamed over god and warrior and cavern and shrine, and we returned to our boat.—*The Crescent and the Cross.*

HELIOPOLIS\*.—About six miles distant from the northern gates of the metropolis, towards the north-east, is the site of Heliopolis, the city of the sun, called by the Egyptians, "On," and by the Arabs, "Eyn-Shems," or "the fountain of the sun;" though, to bear this signification, the name should, I am told, be written "Eyn-esh-Shems," which may also be interpreted, "the rays, or light of the sun." The route from Cairo to the site of Heliopolis lies along the desert, but near the limits of the cultivable soil. This part of the desert is a sandy flat, strewn with pebbles, and with petrified wood, pudding-stone, red sandstone, &c. A small mountain of red sandstone, called "El-Gebel el-Ahmar" (or "the red mountain"), lies at a short distance to the right, or east. On approaching within a mile of the site of Heliopolis, the traveller passes by the village of El-Matareeyeh, where are pointed out an old sycamore, under the shade of which (according to tradition) the holy family reposed, and a well which afforded them drink. The balsam tree was formerly cultivated in the neighbouring fields: it thrived nowhere else in Egypt; and it was believed that it flourished in this part because it was watered from the neighbouring well. The name given by the Arabs to Heliopolis was perhaps derived from this well. In a space above half a mile square, surrounded by walls of crude brick, which now appear like ridges of earth, were situated the sacred edifices of Heliopolis. The only remaining monument appearing above the soil is a fine obelisk, standing in the midst of the enclosure. The Arabs call it "the obelisk of Pharaoh." It is formed of a single block of red granite, about sixty-two feet in height, and six feet square at the lower part. The soil has risen four or five feet above its base; for, in the season of the inundation, the water of the Nile enters the enclosure by a branch of the canal of Cairo. Upon each of its sides is sculptured the same hieroglyphic inscription, bearing the name of Osirisen the First, who reigned not very long after the age when the pyramids were constructed. There are a few other monuments of his time: the obelisk of the Feryoo'm is one of them. 'Abd El-Lateef, in speaking of Eyn-Shems, says that he saw there (about the end of the twelfth century of the Christian era) the remains of several colossal statues, and two great obelisks, one of which had fallen, and was broken in two pieces. These statues and the broken obelisk probably now lie beneath the accumulated soil. Such are the poor remains of Heliopolis, that celebrated seat of learning, where Eudoxus and Plato studied thirteen years, and where Herodotus derived much of his information respecting Egypt. In the time of Strabo the city was altogether deserted; but the famous temple of the sun still remained, though much injured by Cambyeses. The bull Mevis was worshipped at Heliopolis, as Apis was at Memphis. It is probable that the "land of Goshen" was immediately adjacent to the province of Heliopolis, on the north-north-east.

\* From Mrs. Poole's "Englishwomen in Egypt."

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 526.—MAY 31, 1845.

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(Night-Jar.)

## SKETCHES FROM NATURAL HISTORY.

No. XXVI.

### THE GOAT-SUCKER.

(*Caprimulgus Europæus*).

"While deepening shades obscure the face of day,  
To yonder bench, leaf-sheltered, let us stray,  
To hear the drowsy dorr come brushing by  
With buzzing wing, or the shrill cricket cry,  
To see the feeding bat glance thro' the wood,  
To catch the distant falling of the flood,  
While o'er the cliff th' awakened churn-owl hung,  
Thro' the still gloom protracts his chattering song."  
WHITE'S NATURALIST'S SUMMER EVENING WALK.

THIS bird forms one of the family of the *caprimulgidae*, which in habit is nocturnal, reposing in some thick and shady place during the day, and coming forth after sunset, in search of the insects which are then flying about, and which constitute its chief food, and which it takes upon the wing. In general character, the eyes are large, the beak small, the gape enormous.

The *caprimulgus Europæus* is known by a variety of names, as the night-hawk, the churn-owl, fern-owl, eve-jar, or pukeridge. It is found, in different

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countries, of different sizes. By some it is regarded as the *strix orientalis*, the unclean bird prohibited to be eaten in scripture (Lev. xi. 16), and is joined with the owl and the cuckoo. Hasselquist describes it as of the size of the common owl, which lodges in the large buildings or ruins of Egypt and Syria, where it is so extremely voracious that, if care is not taken to shut the windows at night fall, it enters the house, and even kills children: hence it is an object of much alarm. The Arabs settled in Egypt call it "masasa," and the Syrians "banu."

There are about fifteen foreign species of this bird; one of which is called "the grand goat-sucker," and is the size of a small buzzard. It inhabits Cayenne.

The goat-sucker has always been regarded a mischievous and pernicious bird. Aristotle, under the title *Αἰγροθήλας*, accuses it of flying on goats and sucking them (whence its Greek name), adding, as a common report, that the teat of the goat afterwards becomes dry, and the animal itself blind. Ælian's version is nearly to the same effect, as is Pliny's. The same opinion is maintained in Italy, France, and Germany, as well as in England.

C C

Here it is not the udder of the goat, but that of the cow that it is supposed to drain (a practice attributed also to the hedgehog), and not this only; for, as White says ("Selborne") the country people have a notion that the fern-owl, or churn-owl, or eve-jar, is very injurious to weaning calves, by inflicting, as it strikes at them, a fatal distemper. Thus does this harmless, ill-fated bird fall under a double imputation, which it by no means deserves; in Italy, of sucking the teats of goats, whence it is called *caprimulgus*; and with us, of communicating a deadly disorder to cattle. The disease is in reality occasioned by the ravages, beneath the skin, of the maggots of a species of fly (*æstrus*); and, if the fern-owl was ever seen making a sweep near the suffering calves, that is, as it would appear, striking at them, it was in order to snap at some insect, from the torments of which the calf would be gladly freed\*.

Mr. Waterton also observes, with respect to this striking at the cattle, as the sapient rustics call it, that it is, in fact, the leap which the bird makes at the nocturnal flies which are tormenting the herd, and that, with more good sense than their masters possess, the cattle are aware of, and grateful for, the service which the bird thus renders to them.

The night-jar preys upon moths, chafers, and other large insects, and may be often seen about sunset, darting in chase of its food, displaying almost unequalled rapidity of flight, and the most rapid and surprising evolutions; yet it flits along noiseless as a shadow.

It is not often that it utters its churring sound in the air; but, usually, when perched, a bare branch, high palings, or the ridge of any building being chosen as a resting-place. The male sometimes utters a small squeak four or five times, when playfully chasing his mate through the boughs of trees.



(The Fern Owl.)

The fern-owl is a bird of passage, arriving in England in May, and departing in September. It is spread over all the southern and middle districts of Europe, and passes the winter in Africa. Woods, skirting heaths or common lands, plantations of oak, or rows of sycamores near farm-houses, are the favourite spots which it haunts. It builds no definite nest, but lays its eggs on the ground among fern or heath, or under the protection of shrubs: they are two in number, marbled with white, yellowish brown, and grey.

The plumage of this bird is beautifully diversified with a rich and intricate commingling of grey, black,

\* See Knight's "Animated Nature."

brown, rufous, and yellowish, in dots, dashes, and zigzag bars, the latter being conspicuous on the under parts and tail. Length almost ten inches.

There is an American species very closely resembling it, though, in some particulars, different as to its plumage and habits.

"There is no bird," says White, "whose manners I have studied more than that of the *caprimulgus*, as it is a wonderful and curious creature. I have always found that, though sometimes it may chatter as it flies, as I know it does, yet in general it utters its jarring note on a bough. I have many a half-hour watched it as it sat, with its under mandible quivering, and particularly this summer. It perches usually on a bare twig, with its head lower than its tail. This bird is most punctual in beginning its song exactly at the close of day; so exactly, that I have known it strike up, more than once or twice, just at the report of the Portsmouth evening gun, which we can hear when the weather is still. It appears to me past all doubt that its notes are formed by organic impulse, by the powers of the parts of its windpipe, formed for sound, just as cats purr. You will credit me, I hope, when I assure you that, as my neighbours were assembled in a hermitage, by the side of a steep hill, where we drink tea, one of the churn-owls came and settled on the cross of that little straw edifice, and began to chatter, and continued his notes for many minutes. We were all struck with wonder to find that the organs of this little animal, when put in motion, gave a sensible vibration to the whole building. This bird also sometimes makes a loud squeak, repeated four or five times." In another letter, written also from his pleasant Selborne, he says: "On the 12th of July I had a fair opportunity of contemplating the motions of the fern-owl, as it was playing round a large oak that swarmed with fern-chafers. The powers of its wing were wonderful, exceeding, if possible, the various evolutions and quick turns of the swallow genus. But the circumstance that pleased me most was that I saw it distinctly, more than once, put out its short leg while on the wing, and, by a bend of the head, deliver something into its mouth. If it takes any part of its prey with foot, as I have now the greatest reason to suppose it does these chafers, I no longer wonder at the use of its middle toe, which is curiously furnished with serrated claws."

"Much has been said and written respecting the pectinated claw on the middle toe of the fern-owl; but its use has not yet been explicitly determined. White supposed it to serve in the capture of its prey; but that the bird should strike at its prey with its little feet and short legs is out of the question. When observed by White to bring its foot to its beak during flight, might it not have been clearing its bill and vibrissæ of the hard wing-cases and limbs of the beetles it had captured? In which case the worthy historian of Selborne would indeed have seen what he relates, incorrect as we deem his inference. It is remarkable, however, that other birds, of very different habits, as the heron, &c., have the claws similarly pectinated: may not this modification be connected with their mode of perching on the bare branches or trees? These are queries yet to be decided:

certainly the serrations, whether in the fern-owl of the heron, have nothing to do with the seizure or retention of prey; in fact, the comb-like teeth are directed obliquely forwards, not backwards as they ought to be, if intended as retainers of struggling or slippery captives" (Knight's "Animated Nature").

The following very pleasing passage is from "The Minstrelsy of the Woods\*:" "To those who, dwelling in the neighbourhood of Selborne, have been reared in childhood in enthusiastic admiration for that picturesque village, and an almost affectionate interest for every thing connected with the memory of the naturalist, the sight and sound of this bird will ever recall Selborne to their recollection with vivid feelings of delight. Were we to meet with it at the farthest ends of the earth, we should in a moment be transported to Selborne, and live over again some of the sunniest days of our lives, when, in the society of those dearest to us, we made our summer pilgrimages to the village, and paid our devours at the shrine of the amiable and unassuming naturalist, pausing at every spot which more especially recalled him to our remembrance. His name, as a naturalist, has gone abroad to the world, and gathered fame he never sought. Perhaps, could he have foreseen the future, this fame would have been less grateful to his gentle and benevolent spirit than the knowledge that he would leave a memorial in the hearts of his neighbours which should descend through successive generations, and the children's children of those whom he knew should look on their excursions to the scene of his scientific labours as bright eras in their days of enjoyment. That the man who wins golden opinions abroad is without honour in his own country, is too often true; but we know of at least one happy exception to the rule in White, the naturalist of Selborne:

"He sought, with unambitious aim,  
Lone nature's secret steps to trace,  
Nor knew the charm his honoured name  
Would cast around his native place;  
Till distant travellers, thither bound,  
Deem that they tread on classic ground."

#### SIMPLE, UNDOUBTING FAITH:

##### A Sermon,

BY THE VENERABLE WALTER A. SHIRLEY, M.A.,  
*Archdeacon of Derby, and Vicar of Shirley,  
Derbyshire.*

MATT. VIII. 25-27.

"His disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

OUR blessed Lord has told us of earthly things, in order that we might the better understand him, and the more readily believe

him, when he speaks to us of heavenly things. He healed the body, that we might the better comprehend and rely upon the grace by which he heals the soul. He manifested his power over matter, in order that his people might know and confide in his power over their hearts, and the world of spiritual beings. Hence it is that all his intercourse with his disciples is so full of instruction to us, and that all their fears, doubts, difficulties, temptations, dangers, and deliverances, are calculated to edify the church of Christ to the end of time.

Thus it is with the case before us. The disciples in a storm expect nothing less than the immediate destruction of their vessel and themselves. Jesus is asleep, and appears to be either ignorant of their danger or unmindful of their fears. For themselves they fear, although Christ is in the vessel; and yet, in the midst of their unbelieving alarms, they go to him, and awake him, saying, "Lord, save us: we perish."

Is not this, Christian brethren, a faithful picture of what we now see around us? Is it not—a point in which we are far more nearly concerned—a faithful picture of what we so often experience to be the actual movements of our own souls, wavering between doubt and faith, repose and anxiety, and often partaking of both feelings nearly at the same time? Yet this is not a state of mind in which a Christian ought to remain satisfied, even in this life; but he should be searching after that joy and peace in believing, which is, doubtless, the blessed portion of those to whom their God has given the spirit, not of bondage and fear, but of adoption, of love, and of liberty.

I would purpose, then, to examine with you the different states of mind in which men are found in respect of God's salvation, that we may, under the teaching of his good Spirit, be the better able to trace the steps by which his chosen people enter into the most holy place, and enjoy communion with their God.

I. In the first place, we have too often the pain of witnessing, even among those on whom Christ's blessed sign has been impressed, marking them out as the sheep of his pasture, even among those professing and calling themselves Christians, we are too often compelled to witness an awful degree of ignorance of those things which belong to their peace, and of indifference to the whole subject of religion. Nor is this the case only with those who are ignorant in respect of this world's knowledge; for we see, alas! in all classes of life, masses of people who are earnestly pursuing their pleasure or their

\* "The Minstrelsy of the Woods; or, Sketches and Songs connected with the Natural History of some of the most interesting British and Foreign Birds;" by the author of "The Wild Garland." We have permission to give the name, Miss Sarah Waring, of Alton, Hants.—ED.



profit, but whose habits of life, and the tone of their conversation, constrain us to fear that God is not in all their thoughts. Some there are who are working all uncleanness with greediness, and set every religious consideration at defiance. Such persons act as some maniac might have done, who, had he been with the disciples in that storm, would have revelled in the tempest, and exulted in the boisterous frenzy with which the waves lifted up their heads on high. With such persons passion is their element, self-will is their idol, and to it they sacrifice their all for time and for eternity.

There are others equally indifferent, because equally ignorant, of the danger by which they are surrounded; but theirs is a passive indifference—it is the ignorance of stupor, and insensibility. They follow the multitude to do evil: they bury their Lord's talent in the earth; for they do not comprehend its value, and are not careful to inform themselves to what profitable uses it may be applied. These are quiet people, whose boast it is that they do nobody any harm—easy, self-indulgent, perhaps amiable and decent, but still of this world, unprofitable servants, and therefore doomed, unless they repent, to be “cast into outer darkness, where shall be weeping and gnashing of teeth.”

We should also bear in mind, that even if our habits be not of a directly worldly character, in the common acceptation of the term; if we are not, for instance, living mainly for the pleasures or for the riches of this present world, yet, if we live selfish lives (as mere students, cultivators of elegant literature, though it be of the highest subjects), and are not bringing our time, and influence, and attainments to bear upon the men among whom our lot is cast, and employing them for the extension of our Redeemer's kingdom, we are living in a state of sin; inasmuch as we are pleasing ourselves, instead of seeking to please God.

These remarks are specially applicable to such a crisis in the history both of the world and of the church as that on which we have fallen, when there is so much to be done and endured for the sake of Christ—a wide door and effectual opened, and many adversaries. Assuredly they are no calm waters by which our country is surrounded; and woe be unto us if we look idly on, wrapped up in the sense of our personal security from immediate danger.

II. When, however, men have been aroused from this state of ignorant indifference, producing either heedless dissipation, or passive and self-indulgent repose, the next state of mind in which they are found is one

of serious thought, indeed, but full of anxiety, and drawing near to despair.

Such was the state of the disciples in the case before us, with regard to their bodily safety. Such was the state of those who, on the day of Pentecost, heard Peter's explanation of the gift of tongues, and, being pricked in their hearts, cried out, “Men and brethren, what must we do?” Such was the state of the Philippian gaoler when he drew his sword, about to kill himself, and then cried, trembling, “Sirs, what must I do to be saved?” When such a state of mind is caused merely by outward circumstances of affliction or disease, as is not unfrequently the case, we shall usually see that the terror which is excited is very much in proportion to the indifference which existed before. There is in these cases conviction of guilt, without the conversion of the heart to God: there is the fear of punishment, without the hatred of sin: there is alarm, without love. Such are the characteristic marks of every human form of religion. When men discover their danger, but not their refuge, when they think of themselves, and their want of power, and the frail bark in which they sail, and the power of God's wrath, every thought of the future fills them with dismay. Hence the religion of the world, as it is a religion of fear, so is it one of sadness, tinged with the deepest melancholy, “written within and without with lamentation and mourning and woe.” I need only remind you that the religious poetry of paganism, in all ages, and in all countries, takes, for the most part, a sad and gloomy view of man's life; and hence it is that, in every corrupt form of Christianity, the most earnest-minded are the most miserable. They are the victims of superstition, because they fear every exercise of spiritual power; and, inasmuch as they go about to establish their own righteousness, they are never at rest; for they never can be quite sure that they have done enough to turn away God's anger, or to entitle them to his grace.

Nor are the alarms and anxieties incident to this state of mind limited to the present life; for they reach beyond the grave, and are the real source of every form of purgatorial punishment which man has fondly imagined. It is not a little instructive to observe, that a purgatory of one kind or another has always found a place in every creed of man's invention. The religious systems of the heathen had, as is well known, their place for corrective suffering. The Greek and Latin churches of the present day have the same doctrine with slight variations. The Socinian universalist, admitting

the idea of future punishment, but rejecting with horror the dogma that the future punishment of which the bible speaks is eternal, does, in fact, believe in a purgatory, though he is, perhaps, little aware that this is the real nature of his views. Hence we shall always observe that men can never go far in doctrinal error without touching upon the confines of a purgatory. We shall soon detect this tendency in a sentimental inclination towards prayers for the dead, in a sympathy for the condition of those departed, who, though redeemed from guilt and final punishment, may not, it is imagined, be yet quite delivered from the garment spotted by the flesh, nor perfectly clothed in that raiment, pure and white, in which alone man can appear in the awful presence of a holy God. What this condition is may not be very distinctly comprehended, and there may, perhaps, be only a vague and imperfect conception of the efficacy of our prayers under such circumstances; but there is something so tender and touching in the idea of sympathizing with departed friends, and being still of some benefit to them, and they perhaps to us, that minds of a certain temperament readily seize upon it, especially when its deformities are obscured and its attractions illustrated by the charms of poetry, the decorations of art, and the illusions of the imagination. These opinions are, however, most untrue, most unscriptural, and most injurious. Wherever they are found, they are the certain test of the existence of error; and every approximation to them is the evidence of a corresponding departure from the truth. But truth, and not fancy, God's written word, not man's inventions, should be the end and aim of all our religious inquiries. When we see that such have been man's speculations, we may well say, that "he has not by searching found out God, he has not found out the Almighty to perfection."

III. But, while all human systems produce in the mind of an alarmed sinner nothing but fear, and therefore alienation, the gospel of Christ, the record which God hath given of his Son, while it reveals to man his guilt, and places in the strongest point of view the exceeding sinfulness of sin and its dreadful consequences, does, at the same time, point out a way of escape, and lets in hope and peace and joy upon the troubled mind.

When the disciples, in their fear and doubting faith, had awoke their Lord, and had witnessed his power to still the fury of the storm, the peace which took possession of their hearts was a faithful reflection of the calm which had been spread over the surrounding waters.

Such is the third state of mind into which man is brought by the teaching of God's Spirit, when he knows his danger and his weakness, but is enabled to think of both without despair, or even fear, because he believes in the presence and power of Christ, and places entire reliance on the salvation, free, complete, and final, which he has purchased by his precious blood-shedding. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2). Such is the inspired teaching of the apostle; and our church in like manner teaches, in her eleventh article, "that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

Faith goes to Christ for aid, and applies his aid when it has been obtained. Faith receives the assurance that Christ has purchased righteousness for as many as are found in him; and "faith is the only hand by which the penitent sinner can put on Christ's righteousness for his justification; as that righteousness is the only garment by which our iniquities can be covered" (Hooker). Hence it is that joy and peace are in scripture so constantly connected with believing. Every view of justification which is associated with a dependence, direct or indirect, on human performances, must fail to give repose to the mind, because there will ever be an anxious calculation of how much must be done, and how much may safely be omitted, to insure final admission to glory. When, however, the Christian is enabled to lean wholly on Christ for salvation, he may depart in peace, assured that there is laid up for him, though most unworthy, a crown of glory that fadeth not away.

But this assured hope does not produce inactivity. When our blessed Lord had reproved the unbelief of his disciples, and manifested his power to them, they did not, therefore, relinquish all care of the vessel, though they were delivered from all fear; but, doubtless, worked her with the more diligence, because they were persuaded that their labour would not be in vain. Even so with regard to the salvation of our souls. Unbelief is, as we have seen, the source of weakness, because it produces despair; while faith gives power, because it inspires confidence to him who leans upon the "everlasting arm" of his God. We have all experienced how feeble and wavering are our exertions, when their success is improbable or even uncertain; but, when we know that we are engaged in what must succeed, we strain every nerve, and go for-

ward with energy and determination. Thus it is in our daily spiritual conflict: he who prays to be kept that day without sin, and trusts in him who is able to keep him from falling (though in himself he be a bruised reed), can alone meet his ghostly enemy with Christian courage, or resist him with spiritual power. Hence we see, that the meekest and most humble Christian is, in effect, the most secure, and, in the end, the most triumphant. "Even the youths faint and are weary, and the young men utterly fall" (those who depend upon themselves are overcome); "but they that wait upon the Lord renew their strength; they mount up with wings as eagles; they run, and are not weary; they walk, and do not faint" (Isai. xl. 30, 1).

When, however, we speak of the power of faith, it is important to observe that faith has no intrinsic power, or merit in itself. It is only the instrument by which we lay hold of and take to ourselves a power and a merit which are not ours. We are not saved because we believe; but we are saved through believing. "By grace are ye saved" (says the apostle), "through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." It may appear strange, at first sight, that the bible should contain so many, and such very strong statements on the absolute inefficacy of any thing in man as the procuring cause of his salvation—which is as much out of man's reach, as it was beyond the power of the disciples to still the storm—were it not that man is thus taught to "go to the strong for strength," to distrust himself, in order that he may more entirely rely on Christ for salvation, and be upheld by him.

It is important, also, to observe that the end of all God's teaching, and of our inquiries, is to learn how we may be saved. Salvation is the end proposed: the question is about the means by which salvation is to be attained. But salvation means deliverance from sin; therefore, the question really is, how we may be made holy; and the bible tells us, that it is only by faith in the dying love, and rising power of Christ, that we can be reconciled unto God, received into his family, and enabled "to have victory, and to triumph over the world, the flesh, and the devil."

When, therefore, we talk of salvation by faith, we do not mean that we are to be admitted into heaven in consequence of our belief in certain speculative opinions; but that we become holy, and are won over to love God, and to live to him, through the influence of our belief in what he has done for us through Christ Jesus. Thus are we

made meet for the inheritance of the saints in light; a state of heart and mind in which, seeing our God and Saviour as he is, we shall be changed into the same image from glory to glory. They, who are influenced by the discoveries which faith makes of the love of God in Christ to their souls, are constrained to love God, and, loving him, to obey him; and then the Spirit of Christ, working in them, "mortifies the works of the flesh and their earthly members, and so draws up their minds to high and heavenly things" (Article 17). And the Spirit, which thus acts upon them, forming within them a new man, and new character, "witnesseth to their spirits that they are the children of God." They then carry on the argument, and conclude that, "if they are children, then are they heirs—heirs of God, and joint-heirs with Christ," who is the Heir of all things, the "head over all things, to his church." Thus all things are theirs; for "they are Christ's, and Christ is God's."

Then is there a great calm in that redeemed sinner's heart whose faith has at length laid hold of that of which baptism is the outward sign and pledge; namely, his adoption into God's family. Surely we may understand how such persons may think of themselves as very guilty, and yet completely pardoned; as very weak, and yet secure for ever. God grant that each one of us may be brought into this happy state of mind; for, if Christ came to give his people the blessing of peace, and we know nothing of that joy and peace in believing of which we read so much in the bible, we have great reason to suspect that there is something unsound or defective in our religious views. We should never rest satisfied with any religious opinions which are not calculated to give peace to our souls; nor should we be contented with any spiritual attainment in which we do not, in fact, enjoy peace with God.

IV. This leads me, however, to notice, in conclusion, the state of mind into which the disciples were brought by their merciful and miraculous deliverance.

"The men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?" They were astonished by the display of his power: they were touched by the manifestation of his love, and awed by the proof of his divinity. Even so, when we have been saved by faith, have passed from death unto life, when old things have passed away, and all have become new, we shall regard him, by whom such a blessed change has been effected, with feelings of gratitude and love, of confidence and obedience; we shall wonder at the spiritual power by which

the chain of Satan was broken; we shall admire the unsolicited and undeserved love which sought us out when aliens, strangers, and enemies, and reconciled us through the death of the Son, and shall fall down, with all the company of heaven, before the Lamb which was slain to redeem us by his blood.

In this way it is that God's Spirit acts on the hearts of God's redeemed and believing people, producing in them the feelings of reverent adoration, of devout love, of filial obedience, and of undoubting confidence. The Holy Spirit, in the discharge of his blessed part in the covenant of mercy, takes of the things of Christ, and reveals them to the adopted children of God; and they, discovering thereby the length, and breadth, and height, and depth of God's love in Christ Jesus, and perceiving that he hath gotten unto himself the victory, and has promised to bruise Satan under their feet shortly, follow with confidence the Captain of their salvation, and triumph with him. They look with calmness on all the dangers by which their path is surrounded, saying with the psalmist, "What time I am afraid, I will trust in thee." When strength and heart fail, God is the strength of their heart, and their portion for ever; and so they meekly resign their spirit to God who gave it, "knowing whom they have believed, and persuaded that he is able to keep that which they have committed unto him against that day" (2 Tim. i. 12).

Such is the glorious issue of simple undoubting faith in the finished work and present power of Christ; but the difficulty which we all experience, more or less, at one time or another, is that faith itself, the very hand by which we lay hold of all this power and love, is weak and wavering. Our Lord has often reason to rebuke us as he did the disciples in the storm, saying, "Why are ye fearful, O ye of little faith?" Let it be our wisdom, then, to follow the example of the disciples, and pray, "Lord, increase our faith." If this prayer be sincere, we shall at the same time be diligent in the use of all the means which he, knowing our weakness, hath appointed for the support and confirmation of our faith, the study of his holy word, searching in it for those exceeding great and precious promises which it contains, as for hid treasure, and obediently walking in the way which he has pointed out for us, attending upon the public ordinances of religion, and especially on that blessed sacrament, wherein, as at Emmaus, he makes himself known unto his people in the breaking of bread. We shall go forth, also, from such holy and hallowing intercourse, not to mingle in the

frivolities of the world, to take part in the strife of tongues, or to join in the eager contest for wealth and distinction, but shall sit at the feet of Jesus, to learn his will, and go forth to do it, in the world, but not of it, even as he was not of it; ever remembering that, if it be true that unsound doctrines lead to a corrupt practice, it is also no less true that a vain and trifling conversation is utterly inconsistent with growth in grace, or that joy and peace in believing which is the high and happy privilege at which every child of God should be aiming.

### The Cabinet.

**SPIRITUAL EDIFICATION\*.**—The edification of believers, the building them upon their most holy faith, is a work, not of noise, neither of observation: it is a gradual, a quiet, and a secret process. Bold ostentation and noisy display and forward profession are incompatible with true religion; which in secret and in solitude "does many things" seen only of its author, God. Mountains indeed are levelled, but they are the mountains of pride: crooked places are made straight, but they are the crooked places of prejudice: rough ways are made smooth, but they are the rough ways of iniquity. Thus must the way of the Lord be prepared, and a highway in the desert must be made ready for our God. And then must the foundation be laid—"Jesus Christ, and him crucified;" that "stone laid in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation." The atonement made for all mankind upon the cross by his one sacrifice once offered must be set forth as the only available means whereby the justice of an avenging God may be satisfied, a ruined world reinstated in the favour of Jehovah, and an admission into the kingdom of heaven finally bestowed. The necessity of sanctification must be urged, and thus a sound superstructure of true faith and pure practice must be built on the foundation laid; and to this end the directions of St. Jude must be followed: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21). Each and every appointed means of grace must in its turn be used. Prayer, private, social, and public, must be made; the sacraments must be duly received; the ministrations of the sanctuary must be faithfully attended; the preached word must be gladly heard; the written word must be devoutly studied; self-examination must be regularly conducted; that, having been "led into the way of truth, the faith may be held in unity of spirit, in the bond of peace, and in righteousness of life." And to these means, devoutly used and steadily persevered in, God has promised his blessing; and "to God and to the word of his grace" all true Christians are "commended." "To God:" to his

\* From Sermon preached March 30th, 1845, in the parish church of St. Nicholas, Worcester, on the occasion of his resigning the cure of the parish, by the rev. H. F. Stevenson, M.A., rector. Worcester, : Eaton and Co.

providence, his protection, and to his care, that in every strait and in every difficulty they may find a refuge and a support. "To the word of his grace:" the gospel of his Son; the foundation of their hope; the fountain of their joy; their rule of faith; their guide of practice. And the Spirit of grace working with it, "leading into all truth," while edification is promoted, and sanctification produced, final salvation—the inheritance of believers—will in due time be bestowed. In one sense, by the word of God's grace it is given; for "life and immortality are brought to light by the gospel;" and by the word—as by the ordinary vehicle—the Spirit of grace is given, the seal of the promise, and the earnest of eternal life. The scriptures are, from first to last, a testimony of God's purposes of mercy to man in Jesus Christ, a record of the dealings he has taken with man for its accomplishment, and, as it were, a covenant or deed of gift, whereby are ratified and confirmed the promises of God through Jesus Christ. The scriptures are to be searched; for in them eternal life is revealed; and "they are they which testify of Jesus—the way, the truth, and the life;" and from them, as from a sacred fountain of truth, does our beloved church draw those "rivers of waters, springing up unto everlasting life" by partaking of which, her members, as they pass through the valley of Baca, are strengthened and refreshed. Knowing that "holy scripture doth set out unto us only the name of Jesus Christ whereby man must be saved," in the round of her offices and in the circle of her ministrations, and in the every service of her Christian year, daily is she testifying of Christ. In her prayer-book, her articles, and her homilies, Jesus and the resurrection are most prominently exhibited. Her desire is to bring all into "the one fold, under the one Shepherd;" to admit all her members into the privileges attendant upon being "heirs of Christ;" to lead them from the cradle to the grave; to bring them "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

### Poetry.

#### THE CUCKOO.

BY THE AUTHOR OF "SONGS FROM THE PARSON-AGE."

(For the Church of England Magazine.)

GLADSOME cometh with the flowers!  
Constant still to one employ,  
Though a song transcend thy powers,  
Sweetly dost thou breathe thy joy.  
O'er the meadows freshly springing  
Comes thine olden pleasant tale:  
Ah! in vain yon thrush is singing,  
While thy first notes charm the vale!  
Would that thousands pale and weary,  
At the ceaseless sounding loom,  
Could but hear thy voice so cheery,  
And awhile forget their gloom!  
How their languid hearts would greet thee,  
And recall the days gone by,

When they longed for once to meet thee,  
And for once thy form to spy!  
Praise to love divine be given,  
That a fairer lot is mine—  
Fresh green fields, the clear blue heaven,  
And a heart as glad as thine!  
Glad—for who could fail to borrow  
Here from scent, and sound, and sight,  
Somewhat that should chase his sorrow,  
Though 'twere deep as shades of night?  
Sin! how terrible thy power,  
That from out thy dark abyss,  
Thou couldst upward rise, and shower  
Misery on a world like this!  
Every sight and sound in nature,  
Every scent in field or grove,  
Telling of the great Creator,  
One eternal tale of love—  
All alike proclaim the blighting,  
Withering influence of thee,  
That dost leave so few delighting  
In fair nature's liberty.  
But, sweet bird, my spirit wanders  
Far from what thy voice should wake,  
Like some streamlet that meanders  
Gaily to a darksome lake.  
Wiser is the course thou takest:  
Loving ever sun-bright things,  
All that saddens thou forsakest  
Equally with heart and wings.  
Thou dost never spend thy powers  
In a flight to scenes of gloom;  
But to where all lovely flowers  
In the loveliest season bloom.  
I will learn what thou shouldst teach me,  
And will oft-times flee away  
Where the light alone can reach me  
Of an endless vernal day.  
Fare thee well! my spirit soareth  
Wakened by thy gladsome tone,  
Up to where the host adareth  
Round the everlasting throne!

#### SELF-CONCEIT.

(FROM THE GERMAN).

A CUCKOO with a starling meeting  
Escaped from town, exchanged a greeting,  
Then asked the news: "Tell me, I pray,  
What of our songs, in town, they say:  
Is neighbour nightingale admired?"  
"The whole town with her praise is ringing."  
About the lark she next inquired:  
"Numbers admire her joyous singing."  
"Say, does the blackbird praise obtain?"  
"A few applaud her simple strain."  
"Another question pray excuse:  
Tell me what people say of me?"  
"An answer I must needs refuse,  
For I heard no one mention thee."  
"Well," says the cuckoo, "I reveng'd shall be,  
For of myself I'll speak eternally."

J. W.

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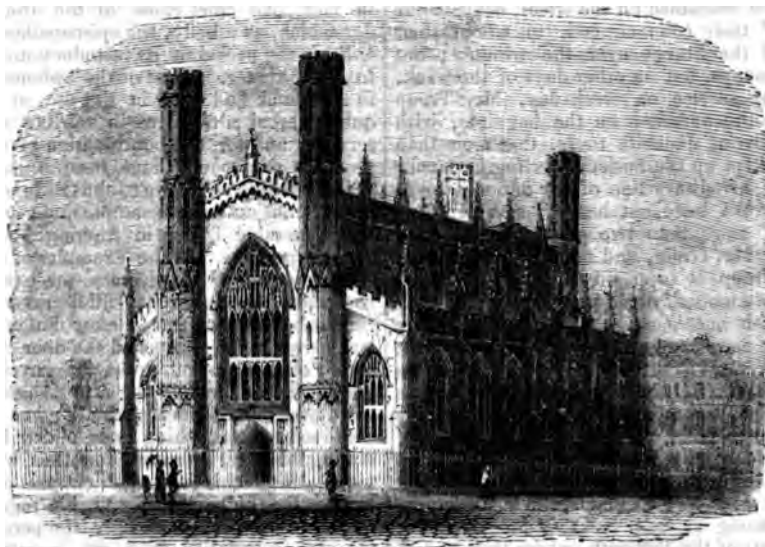
UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 527.—JUNE 7, 1845.



## SCOTTISH EPISCOPACY.

### No. IV.

ST. PAUL'S CHAPEL, YORK PLACE, EDINBURGH.

On the 27th of April, 1746, after the attempt of prince Charles Edward, the position of the bishops and clergy was one fraught with danger: many of the laymen had fled to foreign parts; but, though their meeting-houses were burned, their congregations dispersed, as well as they themselves liable to seizure any moment, they remained steadfast to their posts. We are told, "there was public worship but in very few of the episcopal non-jurant meetings in Edinburgh, next Sunday in none of them, and they are since shut up by order of the sheriffs of Edinburgh" (*Scots' Mag.*, vol. viii., p. 247, 1746). "Any meeting in Scotland, where five persons or more shall be met together over and above the household, shall be deemed an episcopal meeting." Eight had been allowed by 5th George I. "If any episcopal minister offi-

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ciate twice, without having taken and subscribed the oaths in such manner as all officers civil and military in Scotland are by law obliged to do, he shall be imprisoned for the first offence, and for the second be transported to some of his majesty's plantations in America for life; and to be imprisoned for life, should he return" (*Scots' Mag.*). Amongst others who were imprisoned was the rev. John Skinner, for upwards of sixty-four years minister in Longside, in Aberdeenshire, grandfather to the present "Primus." He was committed to the common gaol of the county, being charged with a breach of the act which deprived the episcopal clergy of the right of officiating to more than four persons besides their own families. Mr. Skinner frankly acknowledged that he had officiated to more than the permitted number, and was, consequently, imprisoned for six months, commencing May 26th, 1758. Mr. George Sempell, at Perth, had been previously seized in the performance of divine service, and committed to

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the common prison. The toleration act of 10th Anne had expressly forbidden any interruption of the episcopalians during divine service, imposing a fine of £100 on all who should raise such disturbances, and repeating the penalty for every offence. This act, however, was now null and void.

Messrs. John Petrie, at Drumlithie, John Troup, at Muchalls, and Alexander Greig, at Stonehaven, all lay six months in Stonehaven gaol, for officiating to more than four persons at one time. The following curious account of their imprisonment is from Mr. Stephens's *History of the Church of Scotland*, chap. lxx., A.D. 1748-9, p. 337:—"During the period of their confinement, they received every attention from their followers, 'who contrived to convey plenty o' a' things to them.' Here they managed to perform the ceremony of baptism; and those who called on them frequently joined in divine service. But this being contrary to the jailor's instructions, it, of course, could only be done, as it were, by stealth. These three clergymen were confined in one cell, and were decided Jacobites. Mr. Greig's congregation assembled on the street, beneath the window of their common cell, to whom their pastor read the liturgy over the window; not only on Sundays, but on other days of the week. After divine service on week-day, Mr. Troup entertained the audience on the bagpipes, with the spirit-stirring Jacobite tunes, that more than othercause kept up the national feeling in favour of the just? hereditary line of our national sovereigns." "We have not heard," says Mr. Anderson, "of more than two persons having been baptized by Mr. Greig, and none by Mr. Petrie; but Mr. Troup is supposed to have baptized a considerable number" during their imprisonment; "for the fishermen's wives from Skaterow, were often to be seen trudging along the sea-beach, with their creels (baskets) on their backs, in which were carefully concealed the unconscious bantlings that were to be secretly presented to the baptismal font. After wading, at the 'water yett' (gate), the conjoined streams of the Carron and Cowie, which could only be done by the reflex of the sea, they had to clamber a considerable distance, among rugged rocks, before reaching the back stair of the Tolbooth, where they had to watch a favourable opportunity of approaching the cell of their pastor. After the child was baptized, the mother, again carefully depositing it in her creel, returned by the same route." It is hardly possible to conceive that this took place within the last century, and that the prisoners were enabled to act in this manner.

Are the covenanters alone to bear the palm of persecution? It must be borne in mind that the political position of the nonjurors, as they were termed, was one which many sincere episcopalians were little willing to occupy; who, being loyal and devoted subjects of the reigning family, were totally averse to their principles. Hence arose a somewhat anomalous communion, of persons professing episcopacy without a bishop; worshipping strictly in accordance with the liturgy of the united church of England and Ireland, and having no connexion whatever with the discipline of the episcopal church. So far back, indeed, as 1723, the chapel of St. Paul, in Aberdeen, was

erected. In stating that their worship was strictly in accordance with the English liturgy, it may be well to observe, that this was by no means invariably the case with the Scottish episcopalians. Neither was the service for the communion the same. The Scottish was from Laud's service-book, and has since undergone alterations, to render it more conformable to the views of the majority in the episcopal church.

"It is well known," says Mr. Skinner, of Forfar, in his *"Annals of Scottish Episcopacy,"* "that the introduction of the English book of common prayer into Scotland took place at no earlier period than the reign of queen Anne\*, and that its introduction was acquiesced in from the facility with which the book was procured by the people, whereas the Scottish prayer-book, from the ravages committed on it, and from its having been suppressed by legal authority in 1637, had, in a manner, become extinct." It might have been hoped that the adoption of the liturgy would have satisfied all scruples as to the full toleration to be granted to the episcopalian body. But still there was this difficulty, which was, in fact, one chief cause of the disabilities under which, as a body, the episcopalians remained. "From the period of its introduction," according to Mr. Skinner, "most of the bishops and clergy in Scotland had been in the use of not unfrequent verbal alterations in reading the English service; and for the continuation of such alterations no man could have been a more zealous stickler than was bishop (John) Skinner; he having had not only the example and sanction of his own venerable father in framing his opinion as well as practice, but the examples of the bishops Alexander and Gerard, men for whom he ever entertained the greatest filial reverence." It cannot be doubted that a most dangerous licence was here given. It opened the door to the inculcation of heresy, and, what the government was justly afraid of, rebellion. The Anglican liturgy might be used, indeed, wholly; but it was not used solely: something was added by the officiating minister, in unison, doubtless, with his own views. And this was one circumstance which caused the episcopalians to be regarded with jealousy; for it was not only the permission, but the recommendation from one invested with authority, which constituted one ground of the pains and penalties to which the Scottish episcopalians were made liable. And as to the extent to which this system was carried on, even so late as A.D. 1810, bishop Gleig, of Brechin, afterwards primus, expressed his strongest and most decided conviction, that nothing had done the church so much injury as the useless alterations made by the clergy in the daily service. He states that one clergyman, called to officiate for another, would be at loss how to act, and that even in the communion service long prayers were introduced unworthy of a place in that solemn service.

Sedition and rebellion may be prayed as well as preached; and, under the present circumstances of our church, it is scarcely possible to conceive the worse than confusion which must necessarily arise, were every man to interpolate the liturgy as he chose. When there is such a discrepancy of

\* *I. e.* generally. It has been stated in the third paper, that it was used in some instances.

opinion as to the externals of our liturgical services, which has led to the most painful results, what would be the case were each officiating minister, not only permitted, but recommended to make alteration? Verily there would be great diversity in saying and singing in churches within this realm; "some following Salisbury use, some Hereford use, some the use of Bangor, some of York, some of Lincoln." We have unbounded cause to be thankful, that now "from henceforth all the whole realm shall have but one use."

This paved the way to a junction of the two episcopal bodies. Most of the ministers with English or Irish orders, who stood aloof from the Scottish bishops, now willingly with their congregations submitted to their authority, and ultimately bound themselves by the Scottish canons. It would be wrong to affirm that in every the most minute particular there is exact conformity between the united church and the Scottish episcopal; for the Scottish canons especially recognize the Scottish communion office as pre-eminently the office of the church, though individual presbyters may use the English office if they prefer it, and, in the dioceses of Edinburgh and Glasgow, they almost invariably do. It should be borne in mind that there is a much wider distinction between these two offices, on vitally momentous doctrines, than persons generally are aware of. There is no desire on the part of the writer to enter into controversy upon the subject.

Clergymen with Scottish orders used not only to be incapable of holding preferment, but even of officiating, in England. This has now undergone some modification with respect to the bishops and clergy of both the Scottish episcopal and the American church; but still no Scottish ordained clergyman can officiate in England without the express permission of the bishop of the diocese, and that only for two Sundays.

Not daring to officiate in public—not unfrequently administering the sacrament of baptism by some stream in a sequestered glen, and the sacrament of the Lord's supper in some wretched hovel or stable-loft—episcopal chapel-building must indeed have been at a low ebb; as may be gathered from the appeals, so frequently in circulation, for money to erect new places of worship. "In 1776," says Mr. John Skinner, in his memoir of the late primate, bishop John Skinner, "even the idea of erecting an ostensible, church-like place of worship dared not to be cherished by Scottish episcopalians. Hence was Mr. Skinner obliged to look out for some retired situation, down a *close*, or little alley, and there, at his own individual expense, to erect a large dwelling-house; the two upper floors of which, being fitted up as a chapel, were devoted to the accommodation of his daily increasing flock, and the two under floors to the residence of his family" (annexed to *Annals of Scott. Episcopacy*, pp. 16, 17). Even those qualified were poor places for divine worship. The three qualified in Edinburgh being found very inconvenient, the foundation-stone of the Cowgate chapel was laid in 1771, and the chapel opened for service in 1774. It is a commodious building, capable of containing 1,000 persons, now belonging to presbyterian dissenters, having been purchased when the congregation, with their now deceased ministers, the

rev. Archibald Alison and rev. Robert Morehead, removed to the elegant chapel of St. Paul, in York-place.

In 1794 the neat, small gothic chapel of St. George, York-place, was opened; built from a design by Mr. Adam.

St. Peter's chapel, in the old town, consists of the two under *flats*, or floors, of a large house—a family living above.

St. Paul's, Carrubbers-close, also in the old town, is a small building, erected in a miserable and depraved locality.

St. James's, Broughton-place—a large and very commodious chapel—consists of two houses thrown into one. These three last mentioned are totally devoid of any architectural ornament.

Trinity chapel, Dean Bridge—opened for service in 1838—is a remarkably elegant gothic building: being in a fine situation, from which may be viewed a wide range of scenery, it forms a most conspicuous object of attraction.

St. Paul's chapel, York-place (see engraving), was built from a design of Archibald Elliot, esq. It is in the gothic style, which prevailed in the reign of Henry VI. It consists of a nave, about 106 feet long by 26 broad and 43 high, with four octagon towers at the angles, and two side aisles. The eastern window over the communion table is of painted glass, by Mr. Egginton, of Birmingham. The building, which is finished in a very elegant manner, cost £12,000, raised by the voluntary contributions of the congregation.

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#### THE LAST OF THE SCOTTISH NON-JURING CLERGY.

IN the foregoing paper on Scottish Episcopacy, reference is made to the trials and persecutions of those of the episcopal clergy in Scotland, who did not qualify, as it was termed, but who, from conscientious motives, could not take the required oaths to the existing government. Of these, the last was the subject of the present memoir.

Donald Mackintosh was descended from the ancient thanes of Glentilt, and was born at Orchilmore, a farm rented by his father, James, about three miles from Blair-in-Athole, in 1743. Being weak in his childhood, and incapable of severe bodily labour, he was sent to the parochial school, where he assiduously learned all that was there taught. His time was now almost entirely occupied in instructing his brothers and sisters, and other children gratuitously. He at length resolved to try his fortune as a teacher in Edinburgh. "In what year he went thither I know not," says the author of a short biography, attached to a small volume of Gaelic proverbs, collected by him; "but I myself remember him (either in 1774 or 1775) as one of Peter Williamson's penny postmen, with his bell in his hand, and uniform cap on his head, on which were painted, in gilt letters, 'Williamson's Penny Post,' alternately collecting and delivering letters in his useful though humble vocation. But, as he wrote a pretty legible hand, he got employment occasionally to keep books and transcribe papers, which caused him to lay aside his cap and bell, and take up the more honourable calling of a quill-driver."



you go to the hold ; but scarcely had he disappeared beneath the deck, when up he came again with much greater speed.

"The hold's on fire, sir," he said to the captain, who by this time was standing close to him.

The captain rushed down, and found the account too true. Some sparks had fallen on a bundle of tow : no one had seen the accident ; and now not only much of the luggage, but the sides of the vessel were in a smouldering flame.

All hands, passengers as well as sailors, were called together ; and, two lines being made, one on each side of the hold, buckets of water were passed and repassed : they were filled from the lake, they flew along a line of ready hands, were dashed hissing on the burning mass, and then passed on to the other side to be refilled. For some few moments it seemed as if the flames were subdued.

In the meantime the women on board were clustering round John Maynard, the only man unemployed who was capable of answering their questions. "How far is it to land?" "How long shall we be getting in?" "Is it very deep?" "Is there no boat?" "Can they see us from shore?" The helmsman answered as well as he could. There was no boat : it had been left at Buffalo to be mended : they might be seven miles from shore : they would probably be in in forty minutes : he could not tell how far the fire had reached. "But, to speak truth," he added, "we are all in great danger ; and I think if there were a little less *talking*, and a little more *praying*, it would be the better for us, and none the worse for the boat."

"How's her head?" shouted the captain.

"West-sou'-west, sir," answered Maynard.

"Keep her sou' and by west," cried the captain.

"We must go on shore anywhere."

It happened that a draft of wind drove back the flames, which soon began to blaze up more furiously against the saloon ; and the partition betwixt it and the hold was soon on fire. Then long wreaths of smoke began to find their way through the sky-light ; and the captain, seeing this, ordered all the women forward. The engineer put on his utmost steam : the American flag was run up, and reversed, in token of distress : water was flung over the sails, to make them hold the wind. And still John Maynard stood by the wheel, though now he was cut off, by a sheet of smoke and flame, from the ship's crew.

Greater and greater grew the heat : the engineers fled from the engine-room : the passengers were clustering round the vessel's bow ; the sailors were sawing planks to which to lash the women : the boldest were throwing off their coats and waistcoats, and preparing for one long struggle for life. And still the coast grew plainer and plainer : the paddles, as yet, worked well : they could not be more than a mile from the shore ; and boats were even now starting to their assistance.

"John Maynard!" cried the captain.

"Aye, aye, sir!" said John.

"Can you hold on five minutes longer?"

"I'll try, sir."

And he did try : the flames came nearer and nearer ; a sheet of smoke would sometimes almost

suffocate him ; his hair was singed ; his blood seemed on fire with the great heat. Crouching as far back as he could, he held the wheel firmly with his left hand, till the flesh shrivelled, and the muscles cracked in the flame ; and then he stretched forth his right, and bore the agony without a scream or a groan. It was enough for him that he heard the cheer of the sailors to the approaching boats ; the cry of the captain, "The women first, and then every man for himself, and God for us all." And they were the last sounds that he heard. How he perished was not known : whether, dizzied by the smoke, he lost his footing in endeavouring to come forward, and fell overboard, or whether he were suffocated by the dense smoke, his comrades could not tell. At the moment the vessel struck, the boats were at her side : passengers, sailors, and captain leaped into them, or swam for their lives : all, save he to whom they owed everything, escaped.

He had died the death of a Christian hero—I had almost said, of a martyr : his spirit was commended into his Father's hands, and his body sleeps in peace by the green side of lake Erie.

#### THE MIGRATION OF BIRDS\*.

"As fables tell, an Indian sage,  
The Hindostani woods among,  
Could, in his desert hermitage,  
As if 'twere marked in written page,  
Translate the wild bird's song."

"I wish I did his power possess,  
That I might learn, fleet bird, from thee,  
What our vain systems only guess,  
And know from what wide wilderness  
You came across the sea."

THE migration of the feathered race has occupied much attention, and afforded subject for many interesting inquiries, from a very early period. Nor is the topic exhausted : numerous important facts still remain unexplained ; and a vast field for observation still presents itself to scientific research.

Birds migrate northwards and southwards ; so that there is in our latitudes at least a periodical ebb and tide of spring and winter visitors. The former gradually work their way, as the season advances, from the warm regions of the south, where they have enjoyed food and sunshine, and have escaped the rigours of our winter, and arrive here to cheer us with their songs, and to make our summer months still more delightful. The latter, being inhabitants of the arctic circle, and finding in the forests and morasses of that region a sufficient supply of food in summer, are only led to quit their homes when the early winter begins to bind up the lakes and the surface of the earth, and to deprive them of sustenance. It is then that they seek our milder shores ; and, accordingly, at the season when our summer visitors are leaving us to proceed on their journey southwards, these songless inhabitants of the north arrive to take their places, and to feed on such winter fruits and berries, and such insects and aquatic plants, as are denied to their own inhospitable climate. These visitors, though mute, are of no mean value ; for many of them are esteemed as delicate food ; and, in consequence, the red-wing, fieldfare, woodcock, snipe, widgeon, &c., are wont to receive homage and admiration from

\* From "Chronicles of the Seasons." J. W. Parker, 1844.

those who could listen to the sweet warblings of the nightingale or the tender cooings of the turtle-dove with perfect indifference.

The visits of these birds, as well as of those from the south, depend greatly on the state of the weather, which appears to hasten or retard their flight as the season may be. Thus, we often find that a few of our summer birds leave the main body, and arrive sooner than the rest, while the others have been kept back by a sudden return of unfavourable weather, according to the adage, "One swallow does not make a summer." It is a singular fact, that the early comers are male birds, arriving, as it would seem, in search of a fit spot to which to introduce their mates. The bird-catchers are aware of this, and prepare their traps accordingly, so that nightingales and other singing-birds are often snared on their first arrival, and spend the short remainder of their lives in captivity. Many birds return not only to the same country, but to the very spot they left in the preceding season, a fact which has been ascertained by catching and marking some of them; while other birds do not confine themselves to a particular country, but range from one to another, as circumstances may dictate.

It has been observed that certain migratory birds do not leave their summer abode, unless the winter is to be one of unusual severity. This fact is surprising; and the question, "By what means is the bird instructed as to the coming season?" naturally presents itself to the mind, but still remains unanswered. What their instinctive knowledge is, and whether they have any power of reflecting on the phenomena by which they are surrounded, will ever probably be a mystery to us; but we may trace in this, as in numberless other instances, the care and wise arrangement of a superintending Providence, by which creatures small and insignificant in the scale of creation are led to choose the climate most favourable to them, and to hasten towards another region just at the period when a longer tarry in the one they inhabit would be fatal to their existence.

"— Where the northern ocean, in vast whirls,  
Bolls round the naked melancholy isles  
Of farthest Thule, and the Atlantic surge  
Pours in among the stormy Hebrides,  
Who can recount what transmigrations there  
Are annual made? what nations come and go?  
And how the living clouds on clouds arise?  
Infinite wings! still all the plume-dark air  
And rude resounding shore are one wild cry."

Most birds perform their migrations during the night; but there are some that travel only by day, and others that stop not either by night or by day. Among the first are the owl, blackbird, &c., and a great number of aquatic birds: among those that travel by day, are the crow, pie, titmouse, wren, woodpecker, chaffinch, goldfinch, lark, swallow, and some others; and of those which do not intermit their flight are the heron, wagtail, yellow-hammer, stork, crane, plover, swan, and wild goose. These choose a bright moonlight season in which to set out on their journey.

The flight of birds has been estimated from fifty to a hundred and fifty miles an hour, though some heavy birds scarcely exceed thirty miles an hour. Bishop

Stanley mentions, in his "Familiar History of Birds," an easy way by which the flight of birds may be determined with tolerable accuracy. Supposing any bird—a partridge, for instance—should rise from the middle of the stubble, and fly in a straight line over a hedge, all the observer has to do is to note by the seconds' hand of a watch the number of seconds between the bird's rising and that of its topping the hedge; and then ascertain the distance between the point from whence it rose and the hedge, by stepping and counting the number of paces; when, supposing each pace to be a yard, we have a common rule of three sum. Thus, if a partridge in three seconds flies one hundred yards, how many yards will it fly in 3,600 seconds, or one hour?

Another method of ascertaining the flight of birds is by carrier-pigeons. The same author tells us of a recent instance, in which fifty-six of these birds were brought over from Holland, and set at liberty in London. They were turned out at half-past four o'clock in the morning, and all reached their dove-cots at home by noon; but one favourite pigeon, called "Napoleon," arrived about a quarter before ten o'clock, having performed the distance of three hundred miles at the rate of above fifty miles an hour, supposing he lost not a moment and proceeded in a straight line; but, as they usually wheel about in the air for some time before they start, the first bird must have flown most likely at a still quicker rate.

It is probable that most birds perform their journey to distant countries by stages of a few hours' flight, resting and recruiting their strength in convenient situations. We need not suppose them often to cross the wide expanse of the ocean, but take it at its narrowest portions, as the channel between France and England, the Mediterranean, &c., and so pursuing their way across the continent. Their power of remaining on the wing does not excite so much surprise as do the motives which lead them to undertake such distant flights, and the instinct which guides them so unerringly in their aerial course; for, though we have named the deficiency of food as one of the probable causes of migration, this does not apply in many cases; and we are more and more at a loss to account for the facts relating to several species of the feathered race.

Of all migrating birds the cranes may perhaps be considered the most remarkable. They seem to be most endowed with foresight, and have every appearance of consultation and regular preparation for the time of their departure. They utter peculiar cries several days before, and assemble with much noise and bustle. They then form themselves into two lines, making an angle, at the vertex of which one of their number, who is looked upon as the general director of their proceedings, takes his place. The office of the leader seems to be to exercise authority and issue orders to the whole party, to guide them in inclement weather in their circling flight, to give the signal for their descent, feeding, &c. Piercing cries are heard, as if commanding and answering to the command. If the leader grows tired, his place is taken by the bird next him, while he retires to the

end of the line ; and thus their orderly flight is accomplished.

"Where the Rhine loses his majestic force  
In Belgian plains, won from the raging deep  
By diligence amazing and the strong  
Unconquerable hand of Liberty,  
The stork-assembly meets, for many a day,  
Consulting deep and various, ere they take  
Their arduous voyage through the liquid sky.  
And, now, their route designed, their leaders chose,  
Their tribes adjusted, cleaned their vigorous wings,  
And many a circle, many a short essay,  
Wheeled round and round, in congregation full,  
The figured flight ascends, and, riding high  
The aerial billows, mixes with the clouds."

In order that birds may fly with ease and continue long on the wing, they must fly against the wind ; and patiently do they wait for a favourable time in this respect. The sudden change of the wind will sometimes cause numbers of qualls, which are heavy in their flight, to be drowned in crossing the Mediterranean sea. Yet there are certain seafaring birds so wonderfully endowed as to remain almost continually on the wing, and which are often found at the distance of more than a thousand miles from land. The gigantic albatross is one of these, with its enormous expanse of wing, measuring fourteen feet, or even more, from tip to tip. But the bird which surpasses all others in its power of flight is the frigate-bird, which seldom visits the land except at the breeding season, and is never seen to swim or rest upon the waters. With such an instance of adaptation to the regions of the air, we need no longer wonder at the power by which our birds are enabled to remain so long on the wing as to perform their periodical migration to other lands.

It has been observed that the least willow-wren and the stone-curlew generally appear amongst us during the last week in March ; while the following birds are not often with us till from about the 14th to the 20th of April : the nightingale, blackcap, chimney-swallow, redstart, yellow willow-wren, grasshopper-lark, martlet, and pied fly-catcher. At the end of April and the beginning of May are seen the lesser reed-sparrow, cuckoo, sand-marten, great willow-wren, spotted fly-catcher, black marten, and landrail ; while, about the middle of May, the swift and the goat-sucker, or fern-owl, usually join the throng.

The subject of migration is one of so much interest that we would gladly engage some of our readers, as far as practicable, to notice the time of arrival, the rapidity of flight, and other circumstances connected with our migratory birds, so that, from continued observation in various quarters, we may gain as much knowledge as possible of this beautiful and wonderful part of the economy of nature.

"Ye tell us a tale of the beautiful earth,  
Birds that o'erweep it in power and mirth ;  
Yet, through the wastes of the trackless air,  
Ye have a guide ; and shall we despair ?  
Ye over desert and deep have pass'd ;  
So shall we reach our bright home at last."

SALVATION TO OUR GOD, AND UNTO THE LAMB

A Sermon\*,

By THE REV. JAMES GARBETT, M.A.,

Canon of Chichester, Rector of Clayton-cum-Keymer, Sussex, and Professor of Poetry in the University of Oxford.

REV. vii. 10, 12.

"Salvation to our God, which sitteth upon the throne, and unto the Lamb. Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

You have here heaven opened before you ; and the sound of the hymns which "the spirits of the just made perfect" shall sing for evermore, is brought down by the Spirit of God to your ears. And this knowledge is very important ; and very full of comfort to every true Christian heart which puts its faith in Christ, and is ever striving, more and more, if so be that God will give the grace to do it, to grow in the likeness of its Lord, and to possess more and more of the riches which are laid up in him. For it comes to this ; that Christian habits of thought and modes of looking at God's dealings are not things which will pass away. Our dependance on Christ's blood, and summing up of all good and glorious things in God's manifestation in his blessed Son, are to endure throughout all eternity. At all events, it is perfectly evident— if there be any truth in these visions and figures of the blessed place whither we are travelling, being strangers and pilgrims upon earth—that our redemption through Christ Jesus, our purification by his sacrifice, and the conveyance of the soul's life through him and from him, are something more than the transient cause of our spiritual estate here. The remembrance remains : for the effects abide. They are the subjects of our thoughts, and gratitude, and praises for ever. Rejoice, therefore, I would say, all ye who, by a living faith, strive in all things to be found in Christ. Though the wise men of the world may scorn you, and the cold-hearted may wonder at you, and the natural man may be at variance with you, yet still rejoice. For you are building on the rock that shall never fail you, and are training yourselves up for immortality by those very thoughts and principles which the world derides as idle and enthusiastic, though all the while they are the truth of God.

Observe, therefore, brethren, how the scriptures speak of heaven and of heavenly things. Though your Saviour and Lord is unalterably exalted there, and sitteth at the right hand of God, and is King of

\* Preached on Easter-day, 1845.

kings and Lord of lords, angels and principalities and powers being made subject to him, yet, in the midst of all his glory, he still remaineth the same: it is still he who took our flesh in the virgin's womb: it is still he who died for us: he is still called, "The Lamb that was slain." They, too, who are round about the throne, and minister to him in the midst of the great glory in white robes, are still marked as the redeemed, the ransomed, they who are washed in blood. "Who are these," said one of the elders to St. John, as he looked at the heavenly company, "Who are these which are arrayed in white robes, and whence came they? And I said, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." And this truth, if you examine, is made the centre-point of all that brightness which the eye of the apostle beheld in these awful visions of the book of Revelation; a book which expresses the grandest, noblest, and sublimest things which the language of man has ever been made to utter. You remember, I hope, how he describes the throne that was set in heaven, and him that sat upon it, and the firmament and rainbow over it, and the sea of glass mingled with fire, and the living creatures with their wondrous eyes, and the elders sitting, and the lightnings and thunderings and voices, and the eternal hymn, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." But he makes the atoning sacrifice of God in man the crown of it all: "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and, in the midst of the elders, stood a Lamb as it had been slain." And then: "Worthy is the Lamb which was slain to receive power, and riches, and wisdom, and honour, and glory, and blessing. And every creature which is in heaven and earth heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb."

I need quote no more: you see, brethren, what all this is intended to convey. The heart of every Christian, who feels that he is "bought with a price," will interpret for itself the meaning of the Spirit. Even when thousands and millions of years shall have passed, and I and you, as I fervently hope, with all God's elect, shall be growing from glory to glory, the thought, which will never leave us, and will be at the bottom of all our joy, will be, "All this I owe to him that died for me." When that comes to pass which will be one of the great blessednesses of the redeemed—I mean some new manifestation of divine power

going forth in new creations, in the building and adorning of new worlds, yet unborn—the heart within will say to us, "This great and glorious Being, who inhabiteth eternity, and doeth these wondrous things before our eyes by the might of his right hand and the voice which speaketh and it is done, came and bowed himself down into miserable flesh for me. O, the length and depth and breadth and height of this condescension, that he who maketh the worlds should have died for sinners! I cannot attain unto the thought of it." Again, when our eyes shall behold the unfolding of some wonderful contrivance to bring about a new scheme of goodness beyond the understanding of any created thing, surely the thought will be, "Even so it was that, long and long ago, our heavenly Father brought about the redemption of mankind; and, while it was foolishness to men's understanding, and gall to their hearts, yet he made, in wondrous ways, mercy and justice to meet in Christ, and united all things together in heaven and earth by the blood of the cross. It is the same wisdom which hath made me, who was but dust and ashes, into what I now am, a great and shining angel." Again, when we shall be sent as God's ministers on some message of love and mercy to other creatures who, in ways that we know not of, may be blessed and saved through the salvation which has been wrought for us, we shall think to ourselves, "Even thus it was while we were living, thousands and thousands of years ago, on that dark earth which has so long been destroyed by fire, that the great and blessed One sent his angels to and fro to minister unto his elect, and to bring the glad tidings, that he himself, the great and eternal God, was about to take their nature on him, and to save them by his blood; and now we are doing the same office, and may tell to others, then unborn, what the Lamb that sitteth on the throne once did for us." In one word, Christ crucified will never depart from the thoughts and hearts of those he has redeemed. It is the mystery of time: it will be the joy of eternity.

You may judge, therefore, brethren, how little fitted they will be for the company of heaven, and the employments of the blessed, who have no delight in dwelling upon the wonders of redemption, who have no conviction that, if "one died for all, then were all dead," and that "Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again!" And sure I am that, on this great day of the resurrection, nothing is so fit to occupy our hearts and fill our tongues as Christ's power, and

Christ's goodness, and Christ's glory, and that conquest over sin and hell which, as on this day, he won for us, and the victory over death, and the glory which shall be hereafter, when we shall be like him, and behold him as he is. The day of Christ's resurrection is, above all, a day of rejoicing—of rejoicing, indeed, pure and holy, and such as becometh saints; but with no drawback of sorrow in it, except our own unworthiness. It is, in the person of Christ our Lord, our own birth-day from the grave, the first day of our deliverance from the power of death and hell. "Christ being raised from the dead dieth no more," saith the apostle: "death hath no more dominion over him. For, in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Again: "Christ is risen from the dead, and become the first-fruits of them that slept. For, since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive." This is a great and glorious end of Christ's sufferings; and I will briefly touch, for our edification to-day, upon the different stages by which this great work hath been wrought out; and we will see, as we call each to mind, whether we have not great reason indeed to join in the song to God and to the Lamb, a part of which I have taken for my text.

First, then, the Lamb of God was slain from the foundation of the world. Not a fresh thought, not a new or sudden device, was man's salvation; not a mere temporary thing, to come, and pass away; but it hath been fixed from all eternity. There never hath been a time when, in the mind of God, these great and glorious counsels for our redemption were not fully formed. Before ever the earth or the world were made, did the Son, in the bosom of his Father, determine, in the great love wherewith he loved us, to take upon him our flesh, and to die for the sins of his creatures, and to drink alone, for our sakes, the deadly cup of the wrath of Almighty God. Every part of it, therefore, is like God himself, unchangeable. It is a fixed and unshaken determination, for instance, that all that come to him through Christ shall be saved from the wrath to come. It is certain that peace and holiness and everlasting salvation shall be the portion of them who will accept him by a living faith. It cannot change: it cannot be shaken. "Heaven and earth shall pass away," but never shall the power of cleansing souls depart from the blood of Christ, nor one jot nor one tittle

from the glorious promises which he hath made to all that truly love him. Hence it came to pass that, no sooner did man sin than God promised to forgive, and acted on the plan conceived from eternity. Hence, through many, many generations, there came, from time to time, promises of mercy to mankind, and glimpses of redemption, enough to keep up the hearts of holy men, and fill them with dim but certain hopes of a redemption that was to come; and so, in the figures of the law, and the declarations of God before it, saints and prophets looked forward to the day of him who was "the resurrection and the life;" and they "saw it from afar, and were glad." Hence, God marvellously overruled the world and the world's kingdoms; and prophets of old, moved by the Spirit of Christ, wrote down, in imperishable books, the covenant and the promises of life. They thus foretold the times and the seasons when the counsels of the Highest should be ripe, the Redeemer should come to his temple, and the desire of all nations should appear. Let us thank our heavenly Father, then, this day, that he hath thus founded our salvation upon the rock of his everlasting purposes. That, if we rest on Christ, we cannot be moved, and may be at perfect rest and peace in him, "though the world be moved, and the waters thereof rage and swell, and the mountains shake at the tempest of the same." That, moreover, in his holy book he hath traced for us the course of his counsels in ancient time; and we can see how faithful he is that hath promised, and that his covenant indeed endureth unto them that love him from one generation to another. Looking to this, we have good reason to thank him for this support, this building of our hopes upon himself—that which can never pass away, and is and was and is to be. We, with the saints in heaven, therefore, will cry with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the Lamb! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

And now look to the second point in the great plan of redemption. Look at the Saviour really born, and laid in a manger, and clothed, in his great humiliation, in the form of a servant. And quiet and peaceful and humble, hardly noticed in scripture, as are his earlier years, before he took upon himself his ministry, yet they are full of unspeakable comfort to us. Great joy it is to the heart of a Christian whom God hath made a parent, not only to be permitted to bring his children to Christ, and to put them into his arms,

that he may bless them; but to think that the Son of God was such a child himself; that he hath made childhood a holy and a high thing, and that, not the believer only in the fulness of the stature of Christ, but his infants too have a blessing on them, and are the Redeemer's. And so our youth, our first manhood—Christ hath consecrated it all. He hath in all things been made like unto us, sin only excepted, and hath taught us how, by the power of his grace, we may grow in holiness as we grow in years, and become like unto him whose bread it was, even from the beginning, in all quietness and humility to do the will of him that sent him. And then, after his baptism by John, and the descent of the Spirit upon his holy head, through the three years that he preached, and laboured, and wrought his wonderful works, what food there is for the soul, what endless cause for love and adoration! Verily, though he was in the flesh “a man of sorrows and acquainted with grief,” yet “we behold his glory, the glory as of the only begotten of the Father, full of grace and truth.” He did as never man did: he spake as never man spake: it was indeed Immanuel—not a good and holy man, but very *God in the flesh*.

I am not going to enlarge on this. You are Christians. You have the words of life: you know them: you value them, I trust, as what they are, the power of God unto salvation, more precious by far than gold or silver, and a light to lighten the eyes of them that sit in darkness and in the shadow of death. But what I wish more especially to call your attention to in the life of the spotless Lamb of God is this, that he is not therefore our resurrection and our life only, our rescuer from death eternal, but our guide, the very pattern whom we are to copy, the living example whose steps we are to follow. Yes, brethren, faint and poor as may be, even at the best, our imitation of him who “was without sin, neither was guile found in his mouth,” yet after that image, that practically living, intelligible image which he hath presented to us in the gospel, you must be framed. Nay, say not to yourselves, dear brethren, think not, that this is above you, and that this real following of Christ concerns you not. Say not that meekness, and patience, and purity of heart, and hunger and thirst after righteousness, and mourning for sin, and rejoicing in the will of God, are things impossible for men. Not only are they possible, but, by the Spirit of God through Christ Jesus, they *must* be implanted and grow and prevail within us, before ever we can behold the face

of God in light. Deeply and fervently ought we to thank the Lord that he hath shown us how to live, that he hath taught us, in an example which we can follow, what must be the thoughts and words and deeds of them whose sins are pardoned, and who are reconciled to God; and that he hath put it into our power, even in this life, to be like him, because in his gospel we can look at him as he was when he himself went in and out upon earth. How should we know what graces to strive after, what to do, and what to avoid—what holiness is, and purity, and love, if we had not the living example of God in the flesh before us? I know that, if it were withdrawn, our path would indeed be darkness, instead of light and hope and peace and the fruits of the Spirit. So that for this again let us praise him, that he hath condescended to become our example, and not only to rescue us from the punishment of sin, but to show us how to live the life of holiness; keeping our eyes fixed upon him, and drawing strength and support from him, even as the branch receiveth life from the vine. And then the tremendous sacrifice which he hath offered: all the pains and infamies on which we dwelt on Good Friday—the agony and the bloody sweat, the cross and passion, the precious death and burial, who shall describe them? Who shall estimate their worth to perishing sinners like us?

I shall add nothing to what I have already said upon it, save that, as this blood of the atonement is interwoven with Christ's glory in heaven, so, in the day that he shall avenge his saints, it is mingled with the blood of his enemies. The blood that he hath shed for men's salvation calleth, in its rejection, for the outpouring of theirs that reject him, in the day of his vengeance. “Who is this that cometh from Edom,” saith the prophet, “with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment; for the day of vengeance is in mine heart, and the year of my redeemed is come.” Again, then, alike for the example that he hath given us, and the blood by which our souls are washed, let the same song be in our mouths: “Salvation to our God that sitteth upon the throne, and unto the Lamb. Blessing, and glory, and

wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

Two more remarks, and I will conclude. That mighty act of power by which the Son of God raised himself from the dead, as on this day, and that glorious ascension by which so soon after he led captivity captive, and received gifts for men, have not separated him from us, but brought him nearer to us than he was before. Heaven is far from earth, but he that dwelleth in heaven is on earth too. Not only does he sit in the heaven of heavens, in that eternal temple, as our High Priest; not only does he present our supplications and prayers to his Father, and sprinkle them with his blood, that so they may become acceptable in the sight of him who cannot look upon iniquity; but, by the godhead which is joined to his manhood, and that universal dominion which he hath received, he is ever present in the hearts of his saints, and defendeth his church, that the gates of hell may not prevail against it. Nay, he is with us and in us, and is ever with us, if so be that the blood which he shed has been sprinkled upon our souls by faith. And I say this, because it is still with us as it was with the houses of the Israelites, when the destroying angel passed over to smite the Egyptians: where the blood of the mystical lamb was sprinkled, there he spared them that were within. The death of the innocent victim brought life to all who had the faith to trust in the promise—life through death, safety through the innocent blood. But if it was so, and if without the shedding of blood there was no remission; if, for the sake of him whom they prefigured, there was such virtue in the blood of bulls and goats, how much more power is there in the heavenly sacrifice, and the offering of him who is at once a sinless victim and a priest for ever after the order of Melchisedec! But, as I said, his blood must be sprinkled by faith upon our souls. Nay, it avails not to look on Christ simply as a divine teacher and a heavenly guide: it avails not to call ourselves by his name, and to profess to follow his steps, unless we take him as the atonement to God's justice, the Word of God, who died, and who rose again for us, the very Lamb of God, that taketh away the sins of the world. We must see that without him there is no safety, neither salvation in any other. And in that belief we must come to the throne of mercy, and be content to accept, of God's pure goodness, pardon and grace in Christ, and wash ourselves in the fountain which he hath opened in Mount Zion for sin and for uncleanness. And this brings me to the second and last point.

The blood of Christ is not a dead thing, but it hath life and virtue in it; and, on whatever soul it really falls, there it purifies, there it changes, there it maketh anew the things that were old, after a new and a heavenly image. It puts within us the image of him that died, and is alive again, and sitteth and reigneth at the right hand of his Father and our Father, of his God and our God. And so it is written that he "died for our sins and rose again for our justification," that he might have power to raise us, even as he raised himself. And so he does. "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." And this is what the apostle means, when he speaks of Christ's resurrection, and of our knowing or experiencing it; and, in another place, of preaching Christ and the resurrection. It quickens our souls: it makes them die unto sin, and live unto God. And this is the first resurrection; and it is of this that our Lord speaks, when he says to the Jews, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." When the resurrection of the soul has taken place, that of the body comes as a matter of course. Exactly as it was impossible for the body of the Lord to be holden in death, by reason of the sinless and life-giving Spirit which raised it again, before even it had seen corruption, so, by the same law and will of God, the souls of Christ's saints, being one with him, cannot but be clothed, when he cometh, in mighty and glorious bodies. Their bodies cannot remain in the dust for ever. It is against the law which, sooner or later, makes life and holiness go together. "Thou shalt not leave my soul in hell," saith David; "neither shalt thou suffer thy Holy One to see corruption." It is just as natural that the bodies of the saints should rise, it is as natural that they should be glorified—each in his own order and his own brightness, some more and some less, as the stars exceed each other in glory, yet all are glorious—as that the seed dropped into the ground should become the beautiful flower, brighter than Solomon in all his glory. Brethren, we are "risen with Christ." We shall be as he is: we shall be as the angels, if, by faith, we are the children of the resurrection; and we shall be "before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among us; and the Lamb which is in the midst of the throne shall feed us,

and shall lead us unto living fountains of waters; and God shall wipe away all tears from our eyes."

#### THE NEW WINE OF THE KINGDOM:

BY THE REV. BERKELEY ADDISON, M.A.,

*St. Peter's College, Cambridge, Assistant Minister of St. John's Episcopal Chapel, Edinburgh.*

AT the marriage feast, which our Lord honoured with his presence, and with the first miracle which he wrought, we read that there were many and capacious vessels for outward purification; and St. Mark informs us that "the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Now, if it thus appear that the Jew acknowledged his moral defilement, let it also be remembered that the water of purification was typical of the blood of Christ; and then, in the fact, that the Jew admitted his need of lustrations, and, as though sin dwelt only on the surface, applied them with a superstitious frequency and confidence; is there not suggested the necessity of our fleeing to that, which the purifying waters shadowed forth—the blood of the all-atoning sacrifice? Can we discern nothing more in this first manifestation of our Lord's glory than the pliancy of his sympathies and the confirmation of his divinity? Is there no analogy to a leading doctrine of his gospel? May not the water have expressed the weakness and total inefficiency of the law towards atoning for the transgressions of man; and the wine, on the contrary, have set in contrast the all-prevailing efficacy of our Redeemer's blood? If this be so, it would seem to intimate, in contradiction to the prevalent opinion that sin was expiated by ritual observances, that it could be washed away only by the blood of an all-righteous Saviour. "Without shedding of blood is no remission." And "such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," "to put away sin by the sacrifice of himself."

We have, therefore, our marriage-feast: we have the new wine of the kingdom. And not only as guests are we around the table of our Lord: we are members incorporate in his mystical body. We are the bride: he feeds us, he cherishes us, we repose in his arms, and are safe under the canopy of his love. The water of the law has been transmuted into the wine of the gospel. Carnal ordinances have given way to the spirit and the truth. "He that sat upon the throne, said, Behold, I make all things new."

There is something very cheering in the testimony of the ruler of the feast, when "he had tasted the water which was made wine, and knew not whence it was." It seemed to him as if the bridegroom had observed an arrangement at variance with established custom. "Every man," he said, "at the beginning doth set forth good wine; and, when men have well drunk, then that which is worse; but thou hast kept the good wine until now." We know whence it was. We know the divine voice, and the almighty power which changed water into wine, which gave to the wine its excelling qualities, and which after-

wards consecrated it to the highest spiritual mystery. And the knowledge speaks to us of things which pass man's understanding, and which have been prepared for those here who love. It speaks to us of the contrariety between things spiritual and things temporal. It speaks to us of the ways of God, and of the ways of the world.

The latter comes before us with seductive charms, presenting the best wine which it has, shutting out from our view all thoughts of the future, and tempting us to drink freely of its pleasures, and to drown all cares in its refreshing draughts. We, perhaps, close with the offer: with elastic spirits we make trial of its ways; we throw ourselves into the system; and, although as time creeps on it wears not altogether the same smiling aspect as when we first beheld it, yet we cling to it, hoping for the restoration of the smile which charmed us once. But then comes that which is worse: the spell is broken: the charm is flown: and no longer is it that gilded cup and that delicious wine of which at first we drank deep. We find that we took bitter for sweet, and sweet for bitter. And, in its train of consequences, our early compliance bears those pangs which once seemed to us but a dream—disappointed hopes, a mortified spirit, a sad perception of the world's heartlessness, and of the icy coldness of each scene on which the Sun of Righteousness hath never shone. And what shall be the end of this? Worse and worse: disappointment issuing in despair; the scenes of this world to be acted over again in the next; death with its sting; the grave with its victory; the dark valley with its chilling shadows, and no Shepherd's staff to bear the traveller to a home of peace!

But how different God's economy! At first that which is less joyous, less attractive. Rivers of tears, a yoke, the cross, tribulations and sorrows, bitter repentance, a thorn in the flesh, Satan to buffet, the crown only for those who have wrestled for it. But let the Christian pour out his heart in penitence; let him take up the cross of Christ; let him "determine to know nothing save Jesus Christ, and him crucified;" let him say, "I count all things but loss so that I may win Christ and be found in him;" let him, rejecting mammon, serve God, springing away from death, choose life; and then will it be found that the better wine has been kept until now. "The fruits of the Spirit are love, joy, peace:" "They that sow in tears shall reap in joy:" "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." And, unlike all carnal pleasures, which by repetition lose their relish, the new wine of the kingdom becomes richer and sweeter the more deeply it be drunk. The nearer our approach to the fulness of joy in his presence, the happier will be the aspirations of our spirit. "They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion."



## SABBATH MEDITATIONS.

No. XLIX.

JUNE 1.—SECOND SUNDAY AFTER TRINITY.

Morning Lessons: Judges iv.; Mark II.  
Evening Lessons: Judges v.; 1 Cor. xv.

GOD IN CHRIST THE ONLY SUFFICIENT STRENGTH.

"Is not the Lord gone out before thee?"—JUDGES iv. 14.

*Meditation.*—"The Lord hath ever means at hand for his servants' comfort and deliverance. If they know how to pray, he knoweth how to comfort. . . . For comfort lean thyself upon God, cast thy care upon him: he will bring it to pass. God hath means beyond our sight: if man cannot do it, angels can, and shall; and if no man will pay the widow's debt, God will: if nobody will feed Elijah, the ravens shall. Why do we talk of means? All means are shut up in God. . . . Shall any thing be impossible with God? If God's people can break through all hindrances of unbelief and every discouragement to prayer, God will break through these and a thousand more, to their comfort" (Harris).

*Prayer.*—Vain is the help of man. Verily, there is neither help nor strength for us, Lord, but in thee. Shall we trust him, who sitteth in the seat of the scornful? Shall he be our confidence, who walked in the counsel of the ungodly? and shall we not rather have faith in him, the mighty Counsellor, who biddeth us cast all our care upon thee, with whom only is everlasting strength, and grace sufficient for every need? Forbid it, Father, that we should be as the chaff which the wind driveth away. We will no more stand in the way with sinners, whom thou that sittest in the heavens hast in derision, and shalt break with a rod of iron, and dash in pieces like a potter's vessel; but our souls shall flee unto the mount of holiness, that we may kiss the Son of thy love, lest he be angry; that he may bless us, because we have put our trust in him. Yea, when storms and tempests, heaviness and sorrow, buffet us, and thy chastening is upon us, we will pour out our prayer; and the voice of the broken heart shall ascend unto thee; and we will hide ourselves under thy wings, O thou, our hiding-place, the rock of our defence, and the lifter-up of our head. Unto thee will we cry, who art one with him and he with thee; and thou wilt hear us from thy holy hill, and thy right hand shall go out before us. Thou, Lord, with whom only we can dwell in safety, wilt bless us, and give us rest and peace: thou wilt discomfit Satan and all his host, that rage against our souls, even as Siera and all his host were subdued before Israel; for they that trust in thee shall prosper and prevail.

And are not all things given unto thine anointed One, O gracious Father? Is he not risen again unto thy right hand, to make intercession for them that ask, and seek, and knock, in his dear name? Shall not the meanest and the least of his flock find pasture and a sure refuge within that fold, to which he is the door and the entrance? In all times of our necessity, whether of soul or body, will we, believing on him, go boldly unto thy throne of grace, even with the boldness and confidence which is by the faith of him: so shall we find rest in thee, and our sorrow shall be turned into joy. If the world hateth us, we know that it hated him before it hated us. If troubled

within and on every side, we shall not be distressed: if perplexed, we shall not be in despair; if persecuted, not forsaken; if cast down, not destroyed. For this cause, we faint not, O most loving and most merciful Father, for this cause; since greater art thou that art for us than all they that are against us. And thou, O Jesus, wilt walk with us, as with thy little ones, the children of Israel, through the fiery furnace. Though thou triest us as silver, with holy Job, and layest trouble upon our joints, it is that thou mayest prove us, and refine us from the dross of earthly corruption; that thou mayest be glorified in thy servants that flee unto thee, the Lord their Saviour and their Redeemer, the Mighty One of Jacob. O put away from us, we beseech thee, the spirit of bondage and fear, and fulfil us with the Spirit of adoption. Let thy mercy be upon us, and compass us about; for thou art our trust and our hope: to thee only belongeth salvation: in thee and by thee only can we attain unto the fruition of thy saints in the heavenly kingdom of thy Father's glory. Amen. S. K. C.

No. L.

JUNE 8.—THIRD SUNDAY AFTER TRINITY.

Morning Lessons: 1 Sam. ii.; Mark ix.  
Evening Lessons: 1 Sam. iii.; 2 Cor. vi.

CONFESSION, AND TURNING UNTO GOD BY CHRIST.

"This is my beloved son, hear him."—MARK ix. 7.

*Meditation.*—"They labour in vain that kick against the pricks, that strive against his gospel. For he is a prince of might that doth defend it; and 'the gates of hell shall not prevail against it.' The sun will run his course: the passage of the gospel cannot be stopped. 'The gospel is not bound.' While it is persecuted, it is enlarged. 'The blood that is spilled for it is the very seed of it.' Now, as he is our King, so our Priest and Prophet too, at whose mouth we should require the law of God; that prophet, like unto Moses, the searcher of truth; that very Son of God, of whom the Father hath said, 'Hear him.' He is the Priest, who once for all hath sufficiently sacrificed for our sins; by himself, and by none other; once, and not often; upon the cross, and not upon the altar; sufficient for all such as shall be saved. He is the priest, the high bishop that maketh intercession for us; the only Mediator between God and man; to teach man the will of God, to reconcile God to man, to make intercession between God and man" (abp. Sandys).

*Prayer.*—O Lord, heavenly Father, we beseech thee, for his dear sake who suffered so many things, and was set at nought for us, cast us not away with the faithless in our generation. "Lord, we believe: help thou our unbelief!" Bear with us, and suffer us yet awhile; that, by thy grace and power, we may enter into ourselves, and examine our hearts, and search out our ways. Lead us and guide us by thy good Spirit, that we may know and feel how grievously we have offended thee, the living God; and grant us so thorough a conviction of our sinfulness, that we may be constrained to cease from every evil way, and, in true contrition of soul, offer thee the sacrifice of a repentance made acceptable by the sprinkling of the blood of thy Lamb, and the incense of humble thanksgiving for thy wondrous forbearance and long-suffering towards us.

For the merits' sake of thy beloved Son, whose rent body is the altar upon which only we dare offer unto thee any oblation, we pray thee, bow down thy merciful ears to our petition; extend thy saving arm to the "little ones" who believe in him; and take us, in soul and body, under thy sheltering wing, which, for the love of him, thou spreadest over them that receive him whom thou hast sent.

Bless us, O beloved of the Father, and keep us, that we lose not the reward thy free grace hath promised to such as belong unto thee. Let thy word dwell richly in us with all wisdom, and create us anew, blameless and purified; gather us into thy fold, as sons of God; and in such wise fashion us as his dear children, that we may be as shining lights in the world, setting forth the word of life in all our conversation. O make thine own divine image so to grow in us, that in thy day, O Christ, we may rejoice and be glad, as they who have not received the grace of God in vain.

Sanctify us, O Spirit of the Father and the Son, by thy gracious ministrations, and let the fruit of our faith ripen into a sure witness, that thy grace hath taken root and place in our carnal and earthly hearts. yea, let us bring forth no works but thine, the fruit of true repentance, of sanctification, and of a holy life; giving offence to no man, no, not even to them which are without, but walking quietly, honestly, and orderly in all things, provoking one another unto love and good works; that men, beholding in us a godly single-heartedness and unrepugnableness, may be won also to adorn the doctrine of God their Saviour, and be admitted with us to the sonship of the Father, and to be joint-heirs with Christ, who liveth and reigneth, with him and with thee, from everlasting to everlasting. Amen, amen (in part from abp. Sandys). S. K. C.

### The Cabinet.

**SPIRITUAL LIFE IN THE SOUL.**—Religion is experience, and not speculation; and, therefore, the true knowledge of Christ Jesus is the personal and self-appropriating conviction that he is made unto us "wisdom, and righteousness, and sanctification, and redemption." . . . If we are strangers to that life which the soul derives from God, what can all our notions of the work and righteousness of Christ amount to, but to a senseless value placed on means without an end, a new and living way, which leads we know or ask not whither? If we breathe not after holiness and God, what has redemption brought us? What has that great salvation saved us from, but from a material hell, which has no existence but in the carnal mind? What has it purchased for us, but a heaven which is a mere barren notion or an empty name? For my own part, I have no hope for time or for eternity which is not grounded upon the alone merits of that Saviour who offered himself, once for all, to save, without money and without price, the guilty and the lost. But, if I can say, as I trust I can, with my whole heart, "God forbid that I should glory, save only in the cross of Christ," my rejoicing is in this, that on that cross my Saviour unbarred the gates of

everlasting life, and died, "the just for the unjust, that he might bring us to God"—not that he might take us by a hand of flesh, and lead us into the presence of some visible majesty, but that he might effect a true and vital reconciliation of mind and nature between the Creator and the creature; that the dark cloud of offended justice might no more veil the heavens, but that the warm beams of the Eternal Sun, the gladdening emanations which issue from God, might again flow down upon the soul of man, and touch the springs of happiness, and quicken the seeds of immortality within it. Such, my brethren, is pure and undefiled religion, a present salvation, the dawning of an everlasting day.—*Rev. H. Woodward.*

**CHRISTIAN CONSIDERATION.**—Every thinking man will look around him, when he reflects on his situation in this world, and will ask, "What will meet my case? what is it that I want? what will satisfy me? I look at the rich, and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs: I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings: I see the rich fool summoned away in the very moment when he was exulting in his hoards. If I look at the wise, I see Solomon, with all his wisdom, acting like a fool; and I know that, if I possessed all his wisdom, were I left to myself, I should act as he did: I see Ahithophel, with all his policy, hanging himself for vexation. If I turn to men of pleasure, I see that the very sum of all pleasure is that it is Satan's bed, into which he casts his slaves: I see Esau selling his birthright for a mess of pottage: I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age. If I think of honour, take a walk in Westminster Abbey: there is an end of all inquiry: there walk among the mighty dead: there is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things, then, can satisfy me. I must meet death: I must meet judgment: I must meet God: I must meet eternity."—*Rev. R. Cecil.*

### Poetry.

#### THE FATHER OF LIGHTS.

(For the Church of England Magazine.)

BY THE REV. J. S. BROAD,

*Incumbent of St. George's Newcastle-under-Lyme.*

(James I. 17).

FATHER of lights! Supreme, Most High,  
Above all human majesty,  
Whose glory through the world appears,  
Unmark'd by bound, untold by years;  
Darkling, we pray to thee for light  
Great Spirit, pure and infinite!

Where'er we turn, thy gifts we see:  
All things around are full of thee.  
Each flow'ry mead and waving plain  
Drinks in thy fertilizing rain:  
Earth gladdens with ten thousand springs  
Of blessing, through thy visitings.

Our lengthen'd days with good abound,  
Our years are with thy bounty crown'd :  
Thou openest, where thick dangers meet,  
A pathway for our wand'ring feet :  
'Mid clouds and gloom thy still small voice  
Is heard, to guide us and rejoice.

But richest, best, all gifts above,  
That perfect offering of thy love,  
Thine own eternal Son is given,  
And with him all in earth and heaven ;  
For he whose faith receives the Son  
Hath all things in that blessed one.

In vain, amid our cares and woes,  
On earthly good our souls repose ;  
For wheresoe'er we look or range,  
The things of time are wont to change :  
Unmov'd alone thy power hath stood—  
Sole, self-existing Source of good !

Immutable thy glorious name,  
To-day as yesterday the same :  
No shade of change thy being knows—  
Unfailing brightness from thee flows ;  
Thou, first and last, art wont to dwell  
In thine own light ineffable !

Our hearts of prayer to thee we lift,  
Author of every perfect gift ;  
Bend to our wants, in mercy bend,  
Pure, heavenly blessing on us send ;  
And let us, while we wait below,  
More of thyself enjoy and know.

### Miscellaneous.

**JESUITISM IN SOUTH AMERICA\*.**—The Indians were astonished at the first appearance of a jesuit, and knew not what to make of a man who came to them single and unarmed ; who at once comprehended, as if by instinct, all their forms of salutation and social ceremony ; who adopted their manners, and bestowed presents upon them. And what an effect must the first tones of the flute or the violin have had upon them ! The tale is still told of one of the jesuits who played long on the violin, and only begged, as a reward for his pains, that he might be allowed to sprinkle a little water upon the heads of the listening Indians. But this they would not grant : they would dance, but not be sprinkled. The obliging musician then seated himself under a tree, while the Indians surrounded him, beseeching that he would continue to play. "Bring me a little water," said he, "and I will play for you as long as you please." As soon as the water was fetched, they surrounded him again ; while he sprinkled and fiddled, and fiddled and sprinkled, until both parties were fully satisfied. On another occasion, the missionaries predicted an eclipse of the sun or the moon, at which the Indians laughed at first ; but, when the phenomenon took place, they consented to be baptized, and yielded themselves to the sway of the jesuits. In many instances the mis-

\* From "The Jesuits, and their Mission to Chiquitos, in South America," by Moritz Bach. London : Williams and Norgate. A striking picture is here presented of that which is "another gospel." How different to the mode in which the apostles laboured.

sionaries availed themselves of a knowledge of physics to attain their purposes. "C'est le premier pas qui coûte." When a horde of Indians was thus in some measure tamed, and made nominally Christian, the jesuits began to study the language and manners of the people. Soon after baptism, packages of all sorts of tools, clothing, ornaments, and convenient things, were freely distributed among the neophytes. Houses began to be built, fields were sown and planted, and the Indians were instructed in the care of oxen, horses, sheep, goats, swine, and poultry. But care was taken lest the new converts should become disgusted with their toil ; and, sometimes, tribes of Indians already civilized were called in to assist in the establishment of the new mission. Now, for the first time, some mention was made of the Christian religion. The missionary gave to the Indians some instruction concerning the Trinity, the virgin, and the saints ; then built a chapel and introduced the mass, with prayers and preaching. Still the old forms of worship were retained, and treated with the utmost respect : for instance, in the morning a Christian mass was celebrated ; but in the evening a very different mass was performed, and the jesuit himself danced and sung with the natives in honour of the old gods of the country. With slow but sure steps the labours of the new mission advanced towards their object. By degrees, almost imperceptible, the old heathenism vanished, and the new religion was established. \* \* Christianity, with all its ceremonies and solemnities, was intimately united with the daily life of the converted Indians. At four o'clock in the morning the father of every family began his domestic devotions by repeating the "pater-noster," the "ave-Maria," or the "credo," followed by all the members of the household, still lying in their beds. Next, they went to mass, from which none dare be absent ; the jesuit frequently going his round at the time, and driving with his whip every one who stayed at home when not sick. \* \* At San José there is still to be seen, in a corner of the sacristy, the demon-figure prepared for his part in the penitential services of former days. The jesuit, after declaiming on the sins of the people, suddenly called out, "Now comes the devil, to take you all." At that moment the church-doors were fastened, nearly all the lights were extinguished, and Satan came in upon a car, arrayed as a great black fellow, with fiery eyes, nose, and tongue ; with horns, tail, and hoofs ; while an Indian, concealed behind the figure, raised a terrible cry. The congregation, as may be easily imagined, were horror-struck and in despair, while the jesuit proceeded to explain the designs of the evil one who moved about in the church. After some quarter of an hour spent in this exhibition, the preacher would say, "But, through the intercession of the holy virgin, grace is again afforded to you, and the devil shall not have you this time." At this the black gentleman vanished, and the church was suddenly lighted up again. From this ceremony arose a very curious custom, still preserved among the Indians of San José, who include the arch-fiend in their prayers, as if they believed the proverb—"Es bueno tener amigos, mas que sea en los infernos."

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 528.—JUNE 14, 1845.



**THE AUGUSTINIAN MONASTERY, ADARE.**  
THE beautiful and romantic town of Adare, formerly a considerable place, is situated chiefly in the barony of Coshma, county Limerick, and about ten miles from that city. The name signifies the "ford of oaks" (ath-daar); and it is now chiefly remarkable for its castle and the ruins of its religious houses. The castle was originally built by the O'Donovans, but rebuilt and enlarged by the earls of Kildare. It underwent sieges at various periods. In A.D. 1641 it was seized by the rebels, who held it for some time, till driven out by the earl of Castlehaven. It was dismantled by Cromwell's orders, A.D. 1657.

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The remains, which are considerable, are rapidly going to decay.

The first earl of Kildare here founded a monastery, dedicated to the Holy Trinity, and amply endowed for the redemption of Christian captives. This is situated in the town. The remains consist of a massy tower, nave, and part of the choir. A portion has been fitted up as a Roman catholic place of worship by the earl of Dunraven.

The Augustinian abbey was situated within the demesne of the castle, on the bank of the river Mague. The remains consist of a nave, choir, and south transept; all, with the exception of the roof, tolerably entire. A

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slender square tower rises from the intersection. In the choir are several stalls, niches, &c., and, on the east of the transepts, two chanting chapels. There is a fine yew tree in the enclosure.

The Franciscan abbey, on the south of the river, was founded by the seventh earl of Kildare. The remains, close to the bridge, consist of a lofty and slender square tower, nave, and choir; part of which has been fitted up by the earl of Dunraven as the parish church. The cloisters on the north side have been restored by the earl, who has built near them a splendid mausoleum. The refectory is fitted up as a school house.

#### PAROCHIAL INCIDENTS.

##### NO. II.

BY THE AUTHOR OF "RECOLLECTIONS OF A COUNTRY PASTOR."

#### NEVER DESTROY A GOOD TRACT—2.

##### THE CHANGE AT THE HALL.

THE society in which the family at D—— moved, was the highest in the neighbourhood. It was not, certainly, a licentious, but it was a gay, a worldly society. The young ladies were fascinating and accomplished: they had received a first-rate education; and, save in the knowledge of "the one thing needful," were really well-instructed. Their mother was a thoroughly worldly-minded woman—the greatest evil which can befall a girl. Destitute of religion herself, she never, for one moment, thought of impressing its importance on her daughters; and, if they played well, painted well, sang well, danced well, and were perfect in other accomplishments, and had a prospect of forming good marriages, shew as perfectly satisfied: their spiritual state entered not, for one instant, into her calculation.

A ball, in honour of the succession of a neighbouring baronet, had produced great excitement, and collected together the *élite* of the surrounding country. Of that ball Emma D—— was the star; and she knew it. A giddy, thoughtless girl; she danced, and it was gracefully; and she prattled, and it was prettily. She was perfectly aware of her attractions. Who like Emma D——? The D——s were all pleasing; but she unquestionably the most. They were dressed elegantly and tastefully and expensively: their mamma took care of this. She thought nothing about their souls; but she was marvellously fussy about their bodies. She was anxious to gain husbands for her daughters—the main spring and moving principle of many a mother's heart.

For weeks before, there had been constant preparations, ordering of dresses, consultation as to patterns, writing to humble friends in town to

perambulate the fashionable shops. When six was chiming on the hall-clock, and the labourers were about entering on their daily toil, the wearied party—for there is weariness in all pleasure, I mean all worldly pleasure—retired to rest.

It is said the morning after a ball is generally a very wretched one. It is not precisely like that of the drunkard, who is miserable until the wonted stimulus is again quaffed; but it is not much unlike it, as may be witnessed in those who enter on the gaieties of a London winter. About two, the young ladies at D—— made their appearance to breakfast; and, to while away the five tedious hours before that of dinner, when some of the company of the preceding evening were to be present, they strolled into the village, and called, as a matter of course, at old nurse's cottage; for they still liked her, though they did not like her new ways. She was not at home. Her sisters went to look for the old dame; but Emma was far too tired; and she flung herself, nearly exhausted, into the dame's chair, and, listless, yawning, and wearied, took up a little, well-thumbed book that lay on the table; and, half asleep, her eyes lighted upon the words, "She that liveth in pleasure is dead while she liveth." Reader, never destroy a good tract!

Emma returned to the hall with her sisters; and verily it was a night of much festivity and revelry. No expense was spared. A large party was assembled; among whom was the young baronet. After a sumptuous entertainment, merrily did the music strike up, and joyously was the dancing carried on. No form so sylph-like as that of Emma. Proudly did papa look upon her; and anxiously did mamma watch the countenance of the baronet, who had been a friend of Frank's, at college. She was convinced he was fascinated with Emma: she was more and more strengthened in her conviction; and she was happy.

Emma retired to her room jaded in body, and her mind was ill at rest. For the first time after a night's dissipation she read her bible, and knelt down to prayer. Amidst all the merriment of gladsome voices, the strains of delightful music, the pretty, flattering speeches poured into her ear, there was one voice, louder than all, heard midst the dance and at the banquet: "She that liveth in pleasure is dead while she liveth." A feverish night was followed by an uneasy morning. She could not rest; and, long before the family and those guests that remained had been down to breakfast, she strolled through the wood to old nurse's. As she passed along, the knell from the church fell upon her ear. Of the clerk, who met her, she inquired for whom it was ringing, for she had not heard any one was dead. "Ah, Miss Emma, it is a sad, sad tale. We have sent for the coroner. Poor, poor Lucy Wilmot went yesterday afternoon to —— wake with her

intended, Joe Dixon. Joe had too much liquor: he had treated poor Lucy, and she had quite enough; and as they were coming home the horse got friaky, ran off, and Joe lost all guidance. The cart was dashed against a post: both were thrown out. Joe had his legs broken, and Lucy was killed on the spot: sad for her poor old father!"

How had she spent the previous night? As much without God as Lucy the last hour of her earthly existence. Emma's mind was more and more miserable. She arrived at the cottage: nurse was not at home: she had gone out to see if she could do any thing for Joe Dixon or old master Wilmot.

It is a striking peculiarity of vital religion, that it leads those brought under its influence to be "zealous of good works." The dame's rheumatism was bad—worse, in fact than usual; but it was forgotten. The little table was placed as usual: the tract was not there, but a large prayer book, in which she had obviously been reading; for on the open pages were visible the droppings from a tearful eye, just where it was written, "In the morning it is green, and groweth up: in the evening it is cut down, dried up, and withered." The prayer-book was there still. The dame's change of religious views had not led her to cast it aside; nay, it was almost a new one: the print of the former no longer suited her eyesight. Probably there are not a few who would have been better satisfied with the dame's religious state, had she discarded the prayer-book altogether: her conversion would have read better, and become a more convincing proof of light in a dark parish: it would have been hailed as a triumph over superstition, an emancipation from legal bondage. But, if possible, to make the case worse, on the side-table were arranged six new prayer-books, as presents for her neighbours. Surely the dame's church principles were not relaxing, whatever the world might say.

"So early this morning, miss Emma?" said the nurse, as she returned; "why you must be excessively fatigued. Is any thing the matter? your eyes are full of tears. Well, I declare, they have fallen on the prayer-book." She was not sensible the tears were her own. "Sad, sad business: you have heard of it, doubtless: poor things. Well, we must not judge. Old Wilmot seems quite stupefied; and Joe is almost insensible—sad fractures."

"Nurse," said Emma, "will you give me a little water? I am very faint."

The dame hobbled off for some milk. She saw that Emma was changing countenance: she was not astonished after a night of such fatigue and excitement. "Ah," thought she; "I wish I dared give a word of advice."

"I am better, now, thank you," said Emma. "I do not want to hear more of the sad business now, for it has greatly affected me; but I should

like to read the little tract that was on your table yesterday—that is it."

It was readily given her, of course; though nurse was not a little astonished at the request. Emma, much recovered, retraced her steps, and was glancing over the pages as she slowly walked, and meditating on the melancholy account she had heard of the unhappy pair, while the thought kept suggesting itself, whether she might not have been as thoughtless as the unfortunate woman, when she was overtaken by Frank and his friend the baronet.

Astonishment had been excited in the assembly circle, when it was stated that Emma had gone out to walk so early, and by herself, to nurse's cottage; for she was generally the most fatigued by any excitement. Standing at the window of the breakfast-room, the mother saw the three walking over the lawn; Emma leaning on Frank's arm, and the baronet conversing freely. What a happy moment was this. Her hopes and expectations were now likely to be realized. All was now settled in the mother's mind. The whole had been a preconcerted plan—excellent. No mother so nervously happy as she.

Emma, after breakfast, retired, apparently dejected, to her own room. All this was conceived to be natural. The baronet had gone away, promising to call the following morning. Emma was tired—excited: she must not be disturbed, was mamma's strict charge; she was going to rest. Two hours were thus left to her for quiet thought, for perusal of her bible, for prayer to God, for reading the tract. Her mind became more and more impressed: she felt more and more the folly, nay, the sinfulness of the life she had been leading. A marked seriousness, quietness, and humility were visible in her whole deportment.

There are some families in which the notion, that one of its members had become enthralled in what is not unfrequently termed methodism, would produce very serious alarm. I have very frequently witnessed this, and seen it produce absolute wretchedness. It would be regarded as if the house had become infected by a plague-spot, so rancorously opposed are many, not the licentious and the profligate, but even good moral persons, to any thing approaching to spirituality in religion, which is their downright abhorrence. And had the state of Emma's mind been known, it would have given her mother the utmost uneasiness; for one thing, it would have blighted her worldly prospects. But Emma was supposed to have become attached to the young baronet; and to his absence was ascribed her apparent quietness; and this was looked upon as so natural, that her mother was delighted to perceive it; whereas nothing could be more erroneous. The young baronet, Emma had heard, though not at liberty

to mention it, was engaged to be married; and her own affections, little suspected by others, were centred in one who was utterly unworthy of them at the time, but who, through her instrumentality, afterwards proved a very altered character. No hindrance was, therefore, offered to her being much alone.

"Come, come, Emma," said Frank, one morning, bursting into her room, with a loud peal of laughter. "He will return to-morrow. Do come." For, like the family, he had conceived that the quietness was on account of the baronet's absence.

Emma was on her knees. Frank started, and retired confused to join the party, now about to ride, to behold a long-expected cricket match. Few are so hardened as to deride a fellow-creature at prayer, prayerless as they may themselves be.

"Where is Emma, Frank?" was the cry. "Did you not find her in her room?"

"Yes."

"Why does she not come? What is she doing?"

Frank was silent, confused, and tried to stammer out something.

"Is she unwell?" said one of her sisters, anxiously running up stairs.

Emma was confused also, but said she would rather not accompany the party.

The story told well. The confusion was easily accounted for; and much fun there was, and many a joke about her. But no smile passed over the countenance of Frank, and no remark was made by him.

As he rode along, and soon joined some merry companions, still he could not feel merry. Emma on her knees; the giddy, thoughtless, frivolous Emma; an open bible on her bed, not some silly novel: these were ever present to his mind. He tried to laugh it off, but he could not. Even in the very heat of the game in which he played, he seemed for a moment lost; so much so, that it was feared he was unwell. And, when the joyous party returned, he ran up to look for Emma; for she was his pet sister. Emma was not there. She was gone to see old nurse; but on her table was the tract. Curiosity led him to look at it, and to take it away, and to read it. Reader, never destroy a good tract. Nay, do not lock it up: do not be ashamed to possess it, even if it should call forth the sneer of ridicule: do not hide it when you hear any one coming.

Frank was decidedly a young man of talent, and, as I have said, distinguished himself much at college. He was most accomplished—danced well, sung well, rode well; but he was totally destitute of religious feeling. He was not unprincipled; yet he was godless. He was not intended for the church, but for a country proprietor: and all he cared about his bible was, to know just so

much of it as to enable him to pass his examination; and in the country he never read or heard it read, save when, on a Sunday morning, he went to church. It was a book to be got up, as the phrase is, just like any classical author. But Frank was now to be brought to a clearer knowledge of God's word, and a fuller appreciation of the value of its contents. And he was thus brought, not by the instrumentality of his superior scholarship or his scientific acquirements, but by the very tract which he had found in Emma's room, which the poor match-seller had left with the nurse.

It is not the intention of this paper, it would far exceed its proper bounds, to state how and by what instruments a marked change gradually took place throughout the whole family at D—, especially among the younger branches of the family. A change verily it was, of course not equally great in all its members—some were unquestionably more decided than others—but still such as marked it as a family that bade adieu to the follies and the frivolities of the world. The influence, as might be supposed, extended through the village, and had a blessed effect. There was now no open, avowed hostility to religion: the sabbath was kept far more holy. The squire and farmer Hicks now, by their example and authority, strengthened the old rector's hands, now almost too feeble for energetic and active duty. It vain was the D— carriage looked for on the race-course: in vain were the busy mother and her daughters waited for at the county ball; but not in vain was aid asked for any good deed for the spiritual welfare of mankind. The house of God was now regularly attended. The sabbath of the Lord was now, in the true sense of the word, a day of holy rest; and morning and evening were the scriptures devoutly read to an attentive household, and earnest prayer offered at the throne of grace.

D— hall was as much distinguished now for the piety as it had been for the levity of its possessors. The tone, feelings, principles, character, and deportment of the family were completely altered; a subject of much astonishment to many, who were utterly at a loss to account for the cause; of rancorous satire to not a few, who hated every thing bordering on religion; of praise and thanksgiving to nurse and others.

I have sometimes been requested by a poor person, asking for alms, if I cannot give money, to give a few tracts to sell: but have often refused, from a suspicion that they might not be used. But surely they may sometimes be so. The gift is small: it may lead, as we have seen, to great results.

Little did the queer parson of H—, as he stood by the door of his little cottage, for he held but a poor curacy, ever suppose that the tracts which he gave to the match-seller would lead to his induction to the rich living of D—, and

that he should take Emma home as his bride, to its sweet and lovely rectory.

Reader! "Never destroy a good tract."

#### EDUCATION.

BY THE REV. F. B. ASHLEY,

*Incumbent of Holme, Burton, Westmoreland.*

At the late meeting, previous to the re-opening of the Holme National School, after prayer and a hymn, the Rev. F. B. Ashley, the incumbent, addressed the meeting as follows:—

MY DEAR FRIENDS,—

We are assembled here on a very important subject, that of education. It is important, when we consider the bearing it has on the future destinies of your children. In its fullest and most proper signification, it includes all those influences which tend to unfold the faculties of man, or determine the human character.

Without education man is a savage: with it, in its due proportions, he is capable not only of earning his bread, but of glorifying God and benefiting his fellow-men; in its due proportions, I say, to each part of which man is composed, that is, body, mind, and soul. Each child, whom God has given to the parents I now address, is thus fearfully and wonderfully made, is thus capable of great and endless good or incalculable evil, and this according as your duty is performed or neglected towards your child. And here we see the responsibility of parents. The immortal creature committed to your charge by God will enjoy peace and the respect of good men in this world, or a conscience ill at ease and the character of the evil, and in the next world endless bliss or endless misery, very much according as you feel your responsibility towards it. It demands of you an influence, an example, an education; your own peace and comfort, especially in coming years, demands that you neglect not this duty; it (your child) is a gift for which God holds you responsible—for, as Pharaoh's daughter said to the mother of Moses, God says to each parent to whose care he commits an immortal soul, "Take this child, and nurse it for me; and I will give thee thy wages" Here is God's command and promise; and sweet are the wages which God renders to the heart of every faithful parent: sooner or later, God's blessing will appear upon the faithful use of the means; for he has said: "Train up a child in the way he should go; and when he is old he will not depart from it;" faith and patience and prayer will be answered; and, when the believing parent is called upon to give up his account, he will be enabled to say: "Here I am, and the children which thou hast given me."

I have alluded to the three parts of which man is composed; and, therefore, education ought to be brought to bear on these points; i. e., it should embrace the hand, the head, and the heart. The hand, or body, is that by which physical labour is carried on—a power we enjoy in common with the brute creation. This is cultivated by the healthy exercise of children, and enters but smally into the part of school education. The head, or capacity by which we reason and direct our exertions, is the dignity of man. This is educated by the exercise of the mind in the various branches of school-education. Thus cultivated, it is what is called knowledge—that knowledge which is power. Yes, the greater portion of this knowledge your child gets, the greater power he possesses: as in the bodily frame the better cultivated it is, the more powerful is the man, so the higher degree the education of the mind, the more powerful an influence is that mind capable of exercising. It is power; but never forget that it is power to do good or evil, just as that power is directed. And if not directed in a right course, how lamentable may be the consequences! If I put a loaded gun in the hand of a savage, I give him power; but power for what? Why, ignorant as he is how to use it, it may prove a disservice instead of a benefit to him: he may shoot me or himself with it. Thus it is with unsanctified knowledge: it "seems good to make one wise;" but, unless rightly directed, the very power which it gives only increases his facilities "to know evil," to distress his parents, to offend his God, and to destroy his own soul. What, then, we ask, is to guide it? We can tell you what will guide it—the heart; for, "as a man thinketh in his heart, so is he." There the passions and affections of the soul exert their influence; and that it is which must be cultivated, be wrought upon. The principles of our holy and heart-renewing religion must be deeply impressed there, in order that the powers of mind and body be guided into a right channel. Not only the hand and the head, but the heart must be influenced, in order that the child may live honestly in this world, be a blessing to his parents in their declining years, have his soul saved, and his God be glorified.

For this reason it is, we say, education, to be of value, must be based on religion. And, therefore, the holy bible will be a class-book, and its gracious doctrines be taught in this school. It is a part of the instruction which I hope to have a special eye to, myself. By attention to this point, the parents only can hope, with reason, that that knowledge which they are having imparted to their children,



will not only make them wiser and better able to get the good things of this life, but that the things of this world will be so used as not to be abused. To explain my meaning: Not long since, I heard a friend exclaim—"I would rather my child were breaking stones on the road, dutiful to me and faithful to God, than that he should have the riches of that drunken man who spends his money in making himself worse than the brutes which perish." Or, as another might say: "I would rather my child were an idiot, than that his mind should be employed against his Maker, his tongue in taking God's name in vain, and the members of his body as instruments of unrighteousness." "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

Thus you see that religion must be the basis of education, in order to its being beneficial; and, to further this end, one of our rules must be, that each child in the day schools attend some Sunday school, and a place of worship. Again, as the influence exercised upon, and the example set before the children at home, is of the greatest importance in forming the character of the children, we must entreat parents deeply to consider this matter, their responsibility to God for what is taught their children by their example, the value of their own peace, and their child's immortal soul. In this way, as well as by securing a punctual, regular, and cheerful attendance of the children, you will be co-operating with the teacher for the good of your children, and performing that duty, which, by every tie, natural and moral, rests upon you—the duty of educating your children for time and eternity.

But we have yet another plea to urge why you should not neglect the duty of educating your children in this place. The building in which we are assembled was raised at an expense of about 250*l.*; and, instead of your being called upon to pay towards this, it is placed at your service rent-free; and the salary of the master is also partly supplied by the assistance of the national society. So that the very small quota you are required to pay for the education of your children here, covers but a very small part, pays for but an inconsiderable portion of the advantages received, those advantages of which you are now earnestly invited to avail yourselves.

I have much pleasure in saying we have obtained the services of a master and mistress whose education well qualifies them for the undertaking; and, more than that, they have, I believe, a most earnest intention to devote

their best energies to the work, to spare no cost of labour and exertion in promoting the good of your children; and, that you should be able to judge of their improvement, it is my wish, if we can arrange it, to have quarterly examinations, I do not mean any ostentatious exhibition, but simply for the purpose of the parents seeing the progress of their children, and the temper and spirit in which they are taught.

The next point to which I would allude is the course of instruction through which the scholars will be carried. They will be taught those branches of education which experience has shown to be most useful. And here allow me to say, that, in the limited sphere to which the observation of some of you extends, you are scarcely able to form a correct idea of what are the most useful branches of education for your children, or what is the best manner in which they should be taught: it would be a wiser plan for those to be left to judge, whose lives have been given up to observation and experience in this matter. They only are capable of seeing how a knowledge of certain branches of education so improves the mental or ocular powers, that its influence is extended to occupations apparently unconnected with this or that branch of education; so that the occupation, or trade, is carried on better and easier, by an acquaintance with that branch of education with which it is apparently unconnected. At the same time, if any parents have any proposal to make in reference to the course of education for their child, I should always be glad that they would come to me upon the subject.

With regard to the management of the children, we should wish to avoid anything like severe punishment: order must be kept, and obedience must be enforced, or nothing can be done. But we would wish as much as possible to confine correction to looks, tones, and words. Where a child has been well trained, it will be a great punishment to perceive a look of sadness on the countenance of a parent or teacher; but, where they have not been well managed at home, and the child been hardened by bawling, striking, and stamping, the difficulty will be greater. But here we would not despair: notwithstanding provocation, we would use the softening means alluded to. We would appeal to the conscience, and bring the word of God to our aid, and lead the child to ask for grace. In short, let it be seen that we love the child; and then, in spite of itself, the child will gradually exhibit an affectionate disposition. Thus will the teachers be enabled to render the schools a place of pleasure and delight to the children; and the parents, viewing their

kind interest and best exertions used for the present and future welfare of their offspring, look upon them as their children's and their own friend. I have said that order must be kept and obedience must be enforced, and mentioned the means by which it is wished, and will be endeavoured to be enforced. And I trust that parents will co-operate in this; and I believe that no severer means will be used without necessity, and that the teachers have no wish to be harsh, and that they, having perfect knowledge of the case, will be the best judges as to what means are requisite.

We have thus briefly endeavoured to shew you in what education consists; that it is a duty parents owe to their children, to themselves, and to their God, to give that education to their offspring. And, further, we have alluded to the facilities which exist here to enable them to perform that duty. And, in conclusion, we would express an earnest hope that you will shew that you are awake to the opportunities and advantages which you enjoy, by sending your children, at whatever sacrifice it may cost; and thus have them trained up as dutiful children now, enabled to make their living, and useful members of society by-and-bye, and heirs of a heavenly kingdom hereafter.

#### POPULAR SUPERSTITIONS.

##### NO. III.

##### SANATORY CHARMS—SCOTLAND.

##### ST. FILLAN'S POOL.

"But I have solemn vows to pay,  
And may not linger on the way,  
To fair St. Andrew's bound.  
Within the ocean-cave to pray,  
Where good St. Rule his holy lay,  
From midnight to the dawn of day,  
Sung to the billows' sound:  
Thence to St. Fillan's blessed well,  
Whose spring can frenzied dreams expel,  
And the crazed brain restore."

MARMION, I. xxix.

MUCH of the credulity, so rife in former years, as ascribing to certain charms a healing virtue, has indeed passed away. Still there are abundant traces of it to be found; credulity, not simply amusing, but often attended with the most dangerous consequences, and leading to the most unexpected results. And there are few portions of our rural districts where the clergyman and the medical man are not unfrequently called upon to point out the evil of certain superstitious observances; generally speaking, however, not so detrimental to health as the legalized quackery which so abundantly prevails. Nor is their eradication so easy a matter as might be supposed: they do not exist simply among what may be termed the wholly unlettered and ignorant, but even in a higher grade. Of this, the following may serve as illustrations; and the first that may be noticed are the sanatory properties attached to the pool of St. Fillan.

Sanatory wells are among the most common of these, and are flocked to for the cure of bodily

maladies—those of Ireland for the remission of sin. They are very numerous, and that now to be adverted to is not the least famous.

The river Fillan derives its source from the springs of Benlaidh, in the western extremity of Breadalbane, Perthshire. It waters the vale or Strath, to which it gives name, and falls into Loch Dochart, at Kenmore. Issuing from this lake with the floating isle, and winding its way through another glen, it is finally merged in the waters of Loch Tay. About six or seven miles from the source of the river, at the edge of a plain on which Robert Bruce fought with the Cumings, and near the ruins of St. Fillan's cathedral, is St. Fillan's Spring, or Holy Pool, about fourteen feet in depth. A ridge of rocks runs midway into the stream.

The church of St. Fillan was founded by Robert Bruce for canons regular, in consideration of the assistance vouchsafed to him by the arm of the patron saint at the battle of Bannockburn, A.D. 1314, which was borne in a shrine by Mauritis, abbot of Inchfray, in Strathearn. Fillan is said to have converted the inhabitants of the glen or valley to Christianity. He was abbot of Pitmenweem, in the county of Fife, from which he retired, and died a hermit in the wilds of Glenorchy, A.D. 649. Among other absurd traditions concerning him, is one, that whilst transcribing the scriptures, his left hand was observed to send forth such a light, as to enable him to write. This miraculous arm, it is said, Bruce carried with him to the field. But, previous to the battle, the royal chaplain is reported to have abstracted the relic, and hid it, lest it should fall into the hands of the enemy. While Bruce was offering his prayers to the empty casket, it opened and shut suddenly, and, on inspection, it was discovered that the saint himself had replaced it.

There is a curious copy extant, of a grant of James II., dated July 11, 1437, by which he confirms to Malue Doire, an inhabitant of Strathfillan, the peaceable exercise and enjoyment of a relic of the saint, apparently the head of a pastoral staff, called "the Quegrich," possessed by himself and predecessors since Bruce's time. This was registered in the books of council and session, Nov. 1, 1734, where it is styled the gift of a Quegrich. A poor Highlander is said, in 1818, to have taken it with him to America. It is about twelve inches long, in the form of a shepherd's crook, of solid silver, gilt and neatly carved; in front is a large pebble, and a figure of the Saviour on the cross.

A short distance from the village there is a conical hill, about six hundred feet high; on the top of which is a rock, called St. Fillan's chair, from which the saint used to disseminate his blessings over the surrounding country. There are near it two cavities in the rock, said to have been worn out by the saint's kneeling at prayer. At the dissolution of the religious houses, this priory, with all its revenues and superiorities, was bestowed on Campbell of Glenorchy, ancestor of the marquis of Breadalbane, in whose possession it still remains.

The waters of the pool are believed to possess unnumbered medicinal virtues, and are still resorted to in the summer months.

St. Fillan possessed, we are gravely told, a stone

or talisman, by the virtue of which he could cure every disease incident to man and beast. On his death-bed he foresaw that, after his decease, disputes would arise among his kindred as to who should possess this treasure. One day he arose from his couch, and with his friends proceeded to the edge of the pool, into which he dropped the stone; and no one man has dared to take it up. After his death, people flocked from all quarters at the appointed times—Whitsun and Lammass eve—to bathe in the pool before sun-set. They were to plunge three times over head, and to take the same number of pebbles from the bottom of the well. After dressing, they went three times round each of three cairns on the top of the rock, leaving a pebble at each, and some small portion of their clothing. The same ceremony was observed on the following morning, before sun-rise.

In cases of insanity, the patient was tied round the middle with a rope, and either carried or wiled on to a stone in the water near the rock; from which he was pushed into the pool, and ducked three times. Having made the round of the cairns, the patient was conducted about half a mile to the ruined church, where there is a large hollow stone, "St. Fillan's pillow;" into which his head is laid, and the body fastened with ropes to huge logs of wood, placed for the purpose. In this position he remains all night, unless relieved by the interposition of supernatural agency; in which case the patient recovers his lost senses, and returns cheerfully with his friends. Should he, however, not be cured, the dipping is repeated next morning, and the party resort to the "fuarnu derg," or red well, a mineral spring on the south side of the river, opposite the ruins, and drink of its waters. Formerly, the bell of the church, which was supposed to have been miraculously conveyed thither through the air from Durham, was placed with great solemnity on the patient's head. There are certain insects in the well, from the appearance of which auguries of good and evil are drawn. An old woman, who lived lately in a hut near the spring, was specially versed in this strange species of augury, and would freely communicate the result of her divinations for a small reward. On the face of the rock there is a small crevice, called "clach na'mibonnach" (the bannock stone), where the friends of the patient used to bake oaten cakes for the sick. If, after these trials had been thrice repeated, the party did not recover, he was deemed incurable.

The village of St. Fillan is remarkable for its neatness, and the taste displayed in its cottages, and the marked attention paid to their external appearance, by the cultivation of beautiful shrubs.

It is not difficult to conceive how, in popish times, the belief in the efficacy of such wonder-working agents should be maintained, because it was the interest, and, consequently, the policy, of the priesthood to maintain the miraculous powers of their saints, and thus keep the people in more degrading bondage. There is scarcely a village in a popish country which does not possess its patron saint; and the laity's directory, and books of a similar character, point out peculiar localities in our own land, which derive peculiar interest from their possessing some holy charm.

M.

## THE CHRISTIAN'S COMPLETENESS IN CHRIST:

### A Sermon,

BY THE REV. GEORGE HODSON, M.A.,

*Archdeacon of Stafford, Chancellor of the church of Lichfield, and Vicar of Colwich, Warwickshire.*

COLLOSS. II. 10.

"Ye are complete in him."

ONE great design of the Christian ministry is to abase the sinner and exalt the Saviour; the former in order to the latter, that, by shewing men what they are in themselves, out of Christ, they may be stirred up to go out of themselves, and seek in Christ the blessings which are to be found in him, and in him only. And, truly, a delightful part it is of the ministerial office to endeavour in some measure to "magnify Christ, and make him honourable," by setting him forth in all the fulness and freedom of his salvation, holding him up to view in his person, his character, his offices, his grace, and thus rendering him glorious in the eyes and precious to the hearts of beholders. "Unto me who am less than the least of all saints is this grace given," says St. Paul, "that I should preach among the gentiles the unsearchable riches of Christ."

My brethren, let me freely testify to you this day that, without just views of Christ, your profession of Christianity is nothing worth. Religion without him is an empty name, a cold, cheerless, lifeless, unproductive form. Unless he be the sun of your system, the centre of your attractions, the great object of your faith and hope and love, the source of life and peace and joy and activity to your souls, what will your knowledge of his laws, your assent to his doctrines, your participation in his instituted ordinances, avail you? Nothing. O, rest not satisfied, I pray you, with anything short of a real, personal, experimental interest in him and communion with him; for nothing short of this can either ensure your happiness or answer the design with which the sacred records respecting Christ were written and perpetuated. For what is said by one of the apostles (St. John) might equally have been said by all of them: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

It is to this that St. Paul exhorts the Colossians, in the passage of which my text forms a part: "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the

faith, as ye have been taught, abounding therein with thanksgiving." It is against every thing that would draw them off from this steadfast adherence to Christ, that he solemnly warns them in the verses immediately preceding the text: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." And, finally, it is as a reason for this caution and that exhortation that he introduces the declaration in the text itself: "For ye are complete in him." What better reason, indeed, could he urge why they should adhere to Christ, and guard with the most jealous care against all departures from him? What reason could he give more unanswerable than this, that in him they had all things, out of him nothing: "Ye are complete in him"?

Now, brethren, this is no less a truth now than it was then; nor is the right understanding and practical application of it less important to us than it was to the Colossians. May the Spirit of wisdom, truth, and love be with us, and help our meditations! May he, whose office it is, "glorify Christ" in our understandings and endear him to our hearts, by taking of the things that are his, and shewing them to us!

In discoursing on the text, I propose to consider—

I. In what sense Christians are said to be complete in Christ.

II. In what particulars this completeness consists.

III. By what means they become partakers of it.

I. When the apostle tells the Colossians, "Ye are complete in Christ," he means to remind them that in Christ Jesus a full provision has been made for the supply of all their spiritual wants. There is nothing needful for their salvation which they may not find in him and receive from him. Indigent, weak, helpless, as they are in themselves, they have in him an inexhaustible fulness of everything which, as immortal, responsible, guilty creatures, they can need, in order to make them perfectly safe and eternally happy. In what he has suffered and done, and still does, and has engaged to do, for them, they have, either in present possession, or in future assured prospect, complete deliverance from all their enemies, an effectual antidote to all their fears, a rich supply of all their wants, a firm foundation on which to rest their faith, a satisfying object on which to centre their hopes. So that they are under no necessity of looking out of him, or of wandering from him, in quest of further benefits; nor need they have recourse to other helpers, or

seek the intervention of other mediators, in order to supply that which is wanting, or complete that which is imperfect in him. He is a complete Saviour, and the salvation which he bestows is complete: "His work is perfect."

Now, surely, brethren, this is a point of vast importance, and must be felt as such by every one who is really in earnest on the subject of his salvation. How distressing to the anxious inquirer would doubt and uncertainty be as to whither he should go, and to whom he should make application for that which is more worth to him than ten thousand worlds! And, after he had fled for refuge to Christ, and even found a present relief to his fears and sorrows in him, how harassing would be the suspicion that, ultimately, his hopes might be disappointed, and that at last he might be left to perish for lack of help!

But, with such an assurance before him as that contained in the text, he need have no such doubts or apprehensions: "Ye are complete in him," says the apostle, 'fully supplied with all that you can need either now or henceforth—in life, in death, in judgment, in eternity.' What reason have we, brethren, to bless God for such an assurance as this! O that we were more deeply sensible of its worth!

But let us inquire more particularly—

II. In what this completeness consists. St. Paul has enumerated the most important of these particulars: "Of him," says he, "are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30). The whole context of that passage shews that in this enumeration he wished to include the most important benefits which we derive from Christ; that so he might include all other grounds of dependence, and enforce more impressively that great gospel lesson, "He that glorieth, let him glory in the Lord."

Taking, therefore, the statement just quoted for our guide, we remark, in reference to the point now under consideration—

1. That in Christ we have a complete supply of wisdom. As he is, in himself, perfectly wise, so, as the teacher and prophet of his church, he imparts perfect wisdom to his disciples; by which I mean, not that he makes them, in this life, perfectly wise either as respects the mind or the degree of knowledge which he communicates to them, but that the instructions which he gives them are, in themselves, free from all alloy of imperfection. Whatever imperfection there is in their knowledge arises, not from him, but from themselves. As finite creatures, they are, and must necessarily be, limited as to the

range of their knowledge: as fallen creatures, they are, even at the best, liable to error. Though renewed in knowledge as well as in holiness, their renovation in the former respect is incomplete as well as in the latter, though progressive equally in the one case as in the other. Even an inspired apostle was constrained to allow that here "we learn in part" only, and "see through a glass darkly." We see but little, and that little indistinctly. Perfection in knowledge, no less than in holiness, is reserved for that happier place, where we shall "see face to face, and know even as we are known."

Nevertheless, it is true, in a most important sense, that Christians are, even here, complete in wisdom. All needful wisdom—all such wisdom as is suited, both in nature and extent, to their moral and intellectual capacity—is provided for them in Christ. He leaves them not destitute of any thing which it behoves them to know for their guidance, in matters either of faith or duty. And they may rely, with the most entire confidence, on the rectitude and wisdom of his directions. His teaching is truth without any mixture of error, light without any shade of darkness. To instance in one or two particulars—

All his doctrines are true, and may be received with the most implicit faith. Whatever he teaches concerning God—his nature, character, will, purposes—whatever he teaches concerning ourselves—our fall by nature and our recovery by grace—whatever concerning himself and the means of our acceptance through him, is all altogether true. And, if we do but humbly receive, and simply adhere to his instructions in these matters, we shall be made "wise unto salvation." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

So, likewise, all his precepts are true. We have in him the most perfect practical wisdom. His expositions of the divine law, his rules of holy living, his examples of obedience to our heavenly Father's will, are all, in themselves, perfect, and afford us a sure, unerring light, by which to guide our footsteps in travelling through this dark world; so that he could truly say of himself, in the fullest sense of the words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Thus, in Christ we have complete wisdom, not only because "in him are hid all the treasures of wisdom and knowledge," as the apostle speaks in the third verse of this chapter, but because out of those treasures

he imparts all needful instruction, all saving knowledge, to those who come to him as their teacher.

This, then, is one point of the completeness mentioned in our text. Another is, that—

2. In Christ we have a complete righteousness. In ourselves we have nothing that deserves the name. Even our best doings fall far short of conformity to the rule of right, which is God's holy law; and the most advanced saint that ever lived had need to cry out with David, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" and to deprecate the severity of his justice, saying, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified."

But, what we have not in any degree in ourselves, that (if real Christians) we have to the fullest extent in Christ; for he has perfectly kept the holy law of God, and fully satisfied all the demands of divine justice; and the full benefit of his obedience is transferred to our account. For this reason he is called, by the prophet Jeremiah, "The Lord our Righteousness;" and his righteousness is said to be "unto all and upon all them that believe;" and he himself is represented as "the end of the law for righteousness unto every one that believeth;" and God is said to have "made him, who did no sin, to be sin for us, that we might be made the righteousness of God in him." O what an unspeakable privilege is this to the humble, penitent believer! to be assured that in Christ he has obtained the full and free forgiveness of all his sins, and not only this, but also a secure, indefeasible title to the reward of righteousness; to know that all his sins have been laid on Christ, and all Christ's righteousness made over to him; and, in the view of this exchange—ratified and allowed by the Supreme Judge—to be enabled to say, even in the near prospect of the judgment-throne itself, "It is God that justifieth: who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Happy they who can thus humbly appropriate the language of inspiration, and make the hopes, the joys, the triumphs of the believer their own.

But further still—

3. In Christ the real Christian has complete sanctification also, as well as perfect wisdom and righteousness. Not that in this life he is made completely holy, any more than perfectly wise; but a provision is made for his complete sanctification, and he has the cheering assurance given him that this end will in due time be attained. Sad, indeed,

and weary would be his pilgrimage here below, if he had not this assurance; and very incomplete indeed, in his view, would salvation be, if it did not provide for his sanctification as well as for his justification. What he wants and longs for is not merely to have his sins pardoned and his punishment remitted, but also to have his corruption mortified and his "infirmity healed." He longs to be for ever free from the struggles and conflicts which he has now to maintain with "the sin that dwelleth in him." He longs to exchange the apostle's mournful lamentation: "O! wretched man that I am, who shall deliver me from the body of this death?" for his triumphant song of praise: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ;" and his most delightful anticipations of the heavenly world arise from viewing it as a place of perfect holiness, where sin cannot enter, and where he shall be for ever with, and like, his beloved Lord.

And, blessed be God! amidst all his imperfections, and all his conflicts, and all his sorrows, he has this assurance given him, not only in the sure word of promise, but in the present experience of the succours which divine grace affords him. The Saviour, to whom he has fled for refuge, and in whom he abides as his sanctuary and rest, abides also in him by his Spirit, not only exhibiting to the eye of his mind a perfect pattern of holiness, but powerfully working in his heart as an effective principle of holiness, mortifying his corrupt propensities, and forming his soul to his own image and likeness; thus giving him an earnest of that complete conformity in which the happiness of the redeemed essentially consists.

4. May I add yet another particular in which the completeness of which we are speaking consists, the last named in the catalogue of privileges given by St. Paul in the passage already quoted (1 Cor. i. 30)? Has the believer in Christ complete redemption also? He has; not indeed in possession, but in prospect, in reversion. He knows that the happy hour will soon arrive when he shall be rescued from the power of every spiritual enemy, and made more than conqueror through him that loved him. Sin shall no more enslave, the world no longer molest, Satan no further harass him. Freed shall he be for ever from the bondage of corruption and the fear of death, and the terrors of the world to come, and the dread of avenging justice, and the upbraidings of an accusing conscience, and the threatenings of a broken law. "His Redeemer is mighty; and faithful is the God of his salvation." Soon he

shall burst his fetters, and change his prison garments, and rend the skies with the shout of "Victory!" and join the myriads of ransomed spirits before the throne in singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:" "For thou wast slain, and hast redeemed us to God by thy blood."

Such, brethren, are some of the particulars in which Christians are "complete in Christ" their Saviour. They are so in wisdom, in righteousness, in sanctification, in redemption.

III. But, how are they thus made complete in him? By what means do they become partakers of this completeness? This was the last point which we proposed to consider; and the answer to the inquiry is suggested by the words, "in him." "Ye are complete in him," says the apostle; which expression teaches us not merely that our completeness is procured by him, and derived from him, but farther, that it is obtained by being in him. It is not sufficient that we view Christ at a distance by the eye of faith: we must bring him near, so to speak, by the hand of faith, or, more properly, unite ourselves to him by the act of faith. It is by being in him that we become partakers of his completeness. All our spiritual blessings and privileges depend upon our being united to him by a living faith. To adopt the language of the admirable Leighton, "Simply as a guilty sinner thou must fly to him for shelter; and then, being come in, thou shalt be furnished, out of his fulness, with grace for grace: as a poor man pursued by the justiciary flies to a strong castle for safety, and, being in it, finds it a rich place, and all his wants supplied there." And this accords with the uniform language of our Lord and his apostles. "Abide in me," says Christ, "and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me. For without me" (i. e. severed, apart, from me), "ye can do nothing." "We are made the righteousness of God in him," says St. Paul. And, speaking of himself and his own experience in the school of Christ, he says: "I have suffered the loss of all things," "that I may be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

And this consideration shows at once the nature, the necessity, and the efficacy of faith, and points out the reason why so much stress is laid in scripture upon the exercise of it. It is (as a modern writer has

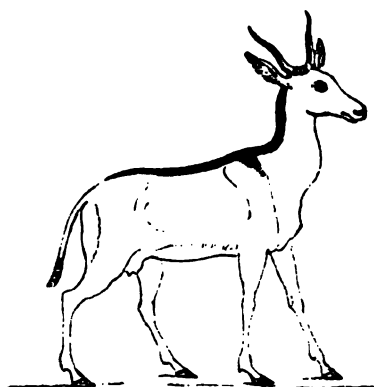
well said) "that mysterious link in the chain of moral causes and effects, which connects the weakness of man with the almightiness of God;" or (to use the words of a learned prelate of our church), "it is the first principle of that communion between the believer's soul and the divine Spirit, in which the whole of our spiritual life consists."

If you, therefore, my dear brethren, wish to partake of that completeness in Christ which has been the subject of the present discourse, the direction is plain. You must, in the first place, flee to him as your refuge, sanctuary, rest, your hiding-place from the wind, your shelter from the coming storm; and then, dwelling in him, from day to day, you shall be richly provided with all things necessary for the peace and salvation of your immortal souls. For "he that hath the Son, hath life:" "To as many as received him, to them gave he power to become the sons of God:" "For the Father loveth the Son, and hath given all things into his hand." And why into his hand? That out of his hand we might receive them; and thus adopt, as the record of our own experience, the language of St. John: "Of his fulness have all we received, and grace for grace:" "Ye are complete in him."

#### SKETCHES FROM NATURAL HISTORY.

No. XXVII.

ANTELOPES.—3.

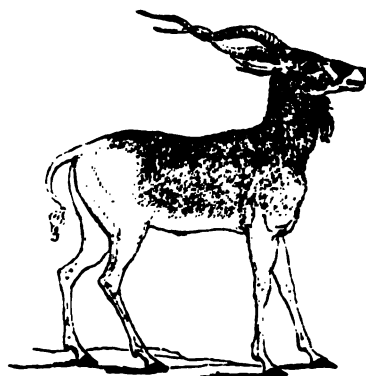


(Antilope defassa. Acronotus defassa.)

THERE is still a third referable to the antilopidae, though not an oryx, but most likely belonging to the genus damalis and the acronotine group of Griffith's Cuvier. It is the *antilope defassa* of sir J. Wilkinson, which we would place by the side of *acronotus bubalis*, if it be not the same, as might be inferred from the figures at Beni Haasan\*, in which the elevated withers are very

\* Wilkinson's "Anc. Egyptians," vol. iii., p. 18, cut 327. In cut 328, No. 3 appears to be *A. bubalis*, and No. 4 *defassa*, distinguished by lunate, cow-like horns, and a black cross on the

conspicuous, where it is represented actually caught by the noose or lazzo. If the two oryges were not anciently distinguished as species, then *tao*, *theo*, would apply to the present, the name indicating the spinal cross; but, in that case, it must have existed in early ages as far north at least as the borders of Palestine, which is by no means improbable. This last species would answer completely to the description of wild bull; while there can be no doubt that, in the dialects of some provinces of that country, the oryges of Arabia may still be denominated *reem*, even when bearing both horns; and all are sufficiently vicious, energetic, and capable of mischief, to justify the characters assigned to them in poetical phraseology, agreeably to the amplifying spirit of Aramæan nations.



(Oryx addax. Dishon or Pygarg.)

*Oryx addax* may have been known to the Hebrews by the name of *dishon*. It is three feet seven inches at the shoulder, has the same structure as the others, but is somewhat higher at the croup: it has a coarse beard under the gullet, a black scalp and forehead, divided from the eyes and nose by a white bar on each side, passing along the brows and down the face to the cheek, and connected with one another between the eyes. The general colour of the fur is white, with the head, neck, and shoulders more or less liver-colour grey; but what distinguishes it most from the others are the horns, which in structure and length assimilate with those of the other species, but in shape assume the spiral flexures of the Indian antelope. The animal is figured on Egyptian monuments, and may be the *pygarg* or *dishon*, uniting the characters of a white-rump with strepsicerotine horns, and even those which Dr. Shaw ascribes to his "*lidnee*."

The addax is thus described in Knight's "Animated Nature:"—"This animal is the strepsiceros of Pliny, which he states is termed by the Africans *addax*, or *addas*; and, according to Ruppel and Hemprich, and Ehrenberg, who may be said to have re-discovered this species in Dongola, it is denominated *akaach*, or *ahas*, or *addas*, by the Arabs, with the additional prefix of *abu*, father; thus, *abu-addas*, a title they bestow on many other animals, as for example the sacred ibis, which they call *abu-Hannes*, or father John.

shoulders and spine. *A. bubalis* still comes occasionally to the Nile; and all the ruminants of the wilderness are at times liable to migrate, from famine caused by drought or locusts.

The addax appears to be widely spread in Central Africa, tenanted the deserts in pairs or perhaps small groups; but of its habits we have no detailed accounts. It stands three feet in height at the shoulder, and is heavily made: the head is large, the neck thick, and the legs robust. The horns are long and round, rather slender in proportion to their length, twisted outwards, and describing two turns of a wide spiral, annulated to within five or six inches of the points, which are smooth and sharp: the form of the horns of the female does not differ from that of the male, but in the young they are almost straight. The ears are pretty long and proportionally broader than in most of the smaller antelopes; and the tail reaches almost to the hough, and is terminated by a switch of long, coarse, grey hair. The whole head and neck, both above and below, are of a deep reddish brown colour, except a transverse mark of pure white across the lower part of the forehead, between the orbits, which expands on the cheeks, and half surrounds the eyes: a patch of black curly hair surrounds the root of the horns; and there is a scanty beard of the same colour on the larynx. All the rest of the animal, including the entire body from the neck backwards, as well as the legs and tail, is greyish white: the hoofs are black, and remarkably broad, to enable the animal to pass more easily over the fine and loose sands of the deserts in which it resides."



(Tsebi or Dorcas. Ariel or Gazella Arabica.)

We have now to notice the second group of antilopida, classified under the subgenus *gazella*, whereof at least one species, but more probably four or five, still inhabit the uplands and deserts of Egypt, Arabia, and the eastern and southern borders of Palestine. They are named in the Greek *dorcas*, and in the Hebrew *tsebi*, both terms being applicable to the whole group; and the Hebrew name is by distant nations now used for allied species which are unknown in Arabia and Syria. Thus the Bechuana Hottentots give the name of *tsebi*, and the Caffres that of *tesbe*, to the *gazella euphore* or springbok of the Cape. The term *dorcas* was apparently generalized so as to include the roebuck of Europe, which was certainly not, as in our translation, the *tsebi* of scripture. It appears from Hermolaus that neither Aristotle nor Dioscorides confounded such distinct genera; and that they used the term *dorx* for the species with

persistent horns, and *dorcas* for the roebuck, whose horns are annually renewed. This confusion, created by the classical grammarians of antiquity, was further increased by schoolmen and sportsmen constantly confounding fallow-deer with roebuck till within the seventeenth century, as is plainly perceptible in the writings of Gesner, that mine of zoological lore, not sufficiently consulted by scriptural commentators. The biblical species clearly included in the section *gazella* are *Antilope dorcas*, Linn., *Ariel* or *A. Arabica*, Licht.; more remotely, *A. kevela*, *A. corinna*, auctor.; and for eastern Arabia, *A. cora*, Ham. Smith; while *A. subgutturosa*, Guldenst., may be claimed for the north eastern countries, where the species exists both in Asia Minor and Armenia, and therefore on the borders of Syria. All these species are nearly allied; the largest not measuring more than two feet in height at the shoulder, and the least, the *corinna*, not more than about twenty inches. They are graceful and elegant in form, with limbs exceedingly slender, and have large and soft eyes, lyrate horns, black, wrinkled, and striated; most robust in *subgutturosa* and *kevela*, most slender in *corinna*, and smallest in *cora*. Their livery is more or less buff and dun, white beneath, with small tufts of hair or brushes on the fore-knees: they have all a dark streak passing from each ear through the eyes to the nostrils, and a band of the same colour from the elbow of the fore-leg along the sides to the flank, excepting the *corinna*, whose markings are more rufous and general colours lighter. Most, if not all, have a feeble bleating voice, seldom uttered; are unsurpassed in graceful timidity, gregarious in habit, and residents on the open deserts, where they are unceasingly watchful, and prepared to flee with such speed, that greyhounds are liable to be killed by over-exertion in the chase. Of the species here enumerated, all, but more especially *A. Arabica*, *A. dorcas*, and *A. cora*, must have been designated by the terms *dorcas* and *tsebi*, and the Arabic *tsabi*; generically, *gazal*. The Chaldee *tolitha* and Persian *zabegat* may refer more immediately to *A. subgutturosa*, the *ahu* of Kämpfer, *tsairan* of modern Persia, and *jairou* of the Turks.

One or other of these, according to geographical localities, occurs in the authorized version under the name of *roe*; in Deut. xii. 15, 22; xiv. 5; xv. 22; 1 Kings iv. 23; 1 Chron. xii. 8; 2 Sam. ii. 8; Prov. vi. 5; vii. 3; viii. 14; Isa. xiii. 14; *dorcas*, Eccles. xxvii. 20.

"The Ariel gazelle" (see Knight's "Animated Nature") "inhabits Arabia and Syria, where it is seen in large herds, bounding over the desert with amazing fleetness. Its eyes are peculiarly large, dark, and lustrous, and have supplied a simile to the oriental poets and orators: indeed, to say of a woman 'she has the eyes of a gazelle,' is a most flattering commendation. The ariel antelope is an object of the chase in Arabia, as it was among the ancient Egyptians, whose delineations of it are abundant. Its flesh is said to be excellent. So swift are these animals, that the greyhound unaided cannot overtake them: the falcon, therefore, is brought into service. The huntsman advances as near as possible to the herd, the dogs are then slipped, and the falcon thrown off: the individual which the dogs have singled is attacked



by the falcon, which is trained to strike at the head and eyes, so as to confuse the game, and check its speed, thereby enabling the dogs to come up to it. It is a common practice to shoot the gazelle. Burckhardt informs us that on the eastern frontier of Syria are several places allotted for the hunting of this animal, or rather for its entrapment and destruction. An open space on the plain, about one mile and a half square, is enclosed on three sides by a wall of loose stones, too high for the gazelle to leap over. Gaps are left in different parts of the wall, and at each gap a deep ditch is sunk on the outside. The enclosure is situated near some rivulet or spring to which the gazelles resort in summer. When the sport is to begin, many peasants assemble and watch till they see a herd of gazelles advancing from a distance towards the enclosure, into which they drive them. The gazelles, frightened by the shouts of the people and the discharge of the fire-arms, endeavour to leap over the wall, but can only effect this at the gaps, where they fall into the ditch outside, and are easily taken, sometimes by hundreds. The chief of the herd always leaps first, and the others follow him one by one. The gazelles thus captured are immediately killed, and their flesh sold to the Arabs and neighbouring Fellahs. Of the skin a kind of parchment is made, and used to cover the small drum with which the Syrians accompany some musical instruments or the voice. When taken young, wild and timid as the gazelle is, it is readily tamed, and becomes familiar and quite at ease. Tame gazelles are frequently seen at large in the court-yards of houses in Syria; and their beauty, exquisite form, and playfulness, render them great favourites. The ariel gazelle is about one foot nine inches high at the shoulder: its limbs are slender, but vigorous; and all its actions are light and spirited. In full flight it lays the horns back almost on the shoulders, and seems to skim over the level plain, almost without touching it.

"The general colour above is dark fawn or yellowish brown: the under parts are white, divided from the colour of the upper parts by a black or deep brown band along the flanks: the nose has a broad mark of dark brown; and on each side of the face a broad stripe of white passes from the horns over the eyes to the nose; while a narrow stripe of black, from the inner angle of the eye to the nose, separates the white streak from the fawn-colour of the cheeks: the knees are furnished with dark brushes of hair.

"A closely allied species, the *ahu* or *tseyran* (*A. subgutturosa*), is common in Persia and the country round lake Baikal. Whether it be truly a distinct species, or only a mere variety of the ariel gazelle, remains to be decided. It is hunted in Persia with greyhounds and falcons, which mutually assist each other.

"The *dorcas* gazelle (*A. dorcas*) differs from the ariel gazelle chiefly in being of a much lighter colour; presenting, however, the same markings and arrangements of tints. It is a native of northern Africa, and lives in large herds upon the borders of the Tell, or cultivated country, and the Sahara, or desert. When a troop of these gazelles are pursued, they fly to some distance, then stop, turn round and gaze at the hunter, and again take to flight. If hard pressed, they dis-

perse in different direction, but soon reunite; and, when surrounded and brought to bay, they defend themselves with spirit and obstinacy, uniting in a close circle, with the females and fawns in the centre, and presenting their horns at all points to their enemies. This gazelle is the common prey of the lion and panther.

"Another gazelle (perhaps a variety), called the kevel (*A. kevela*, Pallas), resides in vast flocks on the open stony plains of Senegal\*."

## SABBATH MEDITATIONS.

No. LI.

JUNE 15.—FOURTH SUNDAY AFTER TRINITY.

Morning Lessons: 1 Sam. xii.; Mark. xv.

Evening Lessons: 1 Sam. xiii.; 2 Cor. xii.

### CONFESSION OF SIN.

"We have sinned, because we have forsaken the Lord."—1 SAM. xii. 10.

*Meditation.*—"You who are still impenitent, and have never turned to the Lord Jesus Christ by 'a true and lively faith,' how can you say, 'Let God arise, and let his enemies be scattered'? for, if he arise, he will arise for your condemnation. You cannot say, 'Let the wicked perish in the presence of God;' for you would thereby pray for your own destruction. But, remember, whether you pray for it or not, these things shall surely happen: God will arise, and the wicked must perish in his presence. What will become of you in that day?" (M'Caul).

"Broken-hearted, weep no more,

Far from consolation flying:

He who calls hath felt thy wound,

Seen thy weeping, heard thy sighing.

'Bring thy broken heart to me,

Welcome offering it shall be:

Streaming tears and bursting sighs

Mine accepted sacrifice."

BP. DOANE.

*Prayer.*—O Lord my God, I have sinned; yea, I have sinned and forsaken thee; yea, I have forgotten thee, O Father, and have not obeyed thy voice; yea, I have rebelled against thy commandments, and done wickedly; and thy hand is against me. For Jesus' sake, have mercy upon me! For thy Christ's sake, have mercy upon me! O thou that hatest nothing that thou hast made, consume me not in thy wrathful displeasure; for in thy pleasure only is life: at thy right hand only is holiness; without which, how can I come to see thee?

O good Lord, thy compassions fail not. Make haste to deliver me out of the hands of my spiritual adversary, and from the snares of my own sinful flesh. How hath mine inward man lost thy divine image! For innocence, how hath it not put on wickedness; for faith and fear, all unbelief and despite of thy law; for love and hope, all uncharitableness and scorn of thy precious promises; for fear and patience and obedience, all forgetfulness of thee, and rebellion, and self-will; for mercy and gentleness, all envy, malice, and rash judgment! For the fruits of the Spirit, how have I not sown unto myself the works of the flesh, a harvest ripening for thy wrath? And what now, O Lord, shall I reap? Whither, O

\* See "Kitto's Cyclopedia." The engravings are kindly afforded by Messrs. Black, of Edinburgh.

whither shall I flee from thy presence, O thou offended Majesty, that spiest out all my ways, that searchest and triest even to the reins of mine inmost heart? Alas, who shall deliver me from my prison-house? Who shall rid me of the fetters that bind me down? When, O when shall I cease to be a bond-slave of Satan, a child of wrath, a vessel of perdition?

There is no brother that can redeem my soul, no earthly physician that can heal my disease or bind up my wounds, no power of man that can restore health to my soul, no Jordan, no Bethesda, to which I can go down, and wash it of its leprosy, no cleanness on earth that can purge it of its uncleanness; for we have all sinned and gone astray. Who, then, shall show me any good? Who hath oil enough for his own lamp? who strength to bear his own yoke? Verily, if I flee unto man for help, is not his righteousness a defiled rag? and how shall an unprofitable servant profit me? If I flee unto thy law, its burthen is intolerable: it convicteth me of sin: it convinceth me of judgment to come; yea, it condemneth, it killeth. O wretched man that I am, who shall deliver me from the bondage of eternal death?

Thanks be to thee, O most gracious and most merciful Father, thy wondrous love hath provided, yea, hath provided deliverance for the chiefest of sinners. Thou shuttest up none in despair. How sweet, how plenteous, how rich, is the redemption thy right hand hath wrought for us! Boundless are thy mercies—inexhaustible, all-sufficient thy grace and loving-kindnesses. Lo, thy good Spirit inviteth and raiseth me up: I will flee to the foot of the cross, there pour forth the water and the blood that shall blot out all my stains and purify my soul from its pollutions: there will I hide my vile body with the robe of righteousness which thy wondrous forbearance hath left for a cloak to cover the nakedness of my deformities: there shall I find grace and strength sufficient for me—there a Christ to anoint me with the sanctifying benediction of the Comforter, a Shepherd to call me back to his fold, a Saviour to deliver me from the prison-house of sin and condemnation, a Light to show me the way out of darkness, a Physician to heal me of my blindness, yea, a Son to reconcile me unto thee, my offended Father.

O most merciful Redeemer, take away from me that which is mine, and give me, O give me that which is thine. Give me thyself, blessed Jesus. Thou who hast conquered death and sin, quicken me, and deliver me out of the hands of mine enemies on every side: make me to dwell safely in the land of the living: turn my feet from going after vain things, which profit, not nor deliver: endue me with the fulness of thy good Spirit: mortify in me every carnal affection and unlawful desire; and make me, O make me a new creature, that, walking before thee in newness of life, I may rise from the death of sin to the life of righteousness, and, by thy mercy, be conformed, in body, soul, and spirit, to thy divine image. Grant this, O sweet Saviour: so shall my soul live and praise and glorify, thy blessed name for ever and ever. Amen.

S. K. C.

## The Cabinet.

**RELIGIOUS EXCESS.**—Can there be excess in devotion or in religion in general? No! We may, doubtless, misunderstand God's commands, and misconstrue his promises; and, in either way, instead of attaining that holy and happy fixedness of heart, become the victims of restless perturbation. But if there be no error in our apprehension, can there be any excess in our love? What does God command? Every thing that tends to our personal, social, political, as well as eternal being. Can, then, we feel too deep love for the sum of all moral excellence? But what does God promise? Guidance, protection, all necessary aids and influences here; and hereafter, "fulness of joy and pleasures at his right hand for evermore." Can such blessings as these be too cordially desired? Amid

"The heart-ache, and the thousand natural shocks  
Which flesh is heir to,"

can our hopes of future happiness be too cheering, or our power of rising above the calamities of mortality be too habitual or too effectual?—*H. More.*

## Poetry.

### THE DEAF AND DUMB MAN CURED.

BY MRS. ABDY.

(For the Church of England Magazine.)

MARK VII. 34.

O MERCIFUL Saviour, still graciously showing  
Compassion to all who thy succour beseech,  
How vast thy miraculous bounty, bestowing  
At once on thy suppliant hearing and speech!

Though few by privations like his are afflicted,  
Though quick and acute may our faculties be,  
Yet, Lord, we acknowledge, by conscience convicted,  
How seldom we duly employ them for thee.

The world's faintest whisper or half-spoken sentence  
Is eagerly caught and retained by our ear;  
But, when called by thy prophets to shame and repentance,  
The message of warning we seem not to hear.

Our speech is poured forth in unsparing profusion,  
When idly extolling some trivial pursuit;  
But worldlings esteem thy blest name an intrusion,  
And our lips on the glorious subject are mute.

Lord, open the deaf ears: may they greet with enjoyment

The words that the truths of redemption proclaim.  
Unlock the chained tongue: may its dearest employment

Be ever to praise and to honour thy name.

When profitless triflers invite our attention,  
And anxiously strive a reply to obtain,  
Awhile let the torpor of dull apprehension  
O'ershadow and deaden our senses again.

Yet, though little the world's fickle homage we treasure,

May it still to our conduct this tribute afford,  
That we listen and speak with unvarying pleasure,  
When the theme is the glory and grace of our Lord!  
*St. John's Rectory, Southwark.*

## BROTHERLY LOVE.

*(For the Church of England Magazine.)**"He that despiseth his neighbour sinneth."—PROV. xiv. 21.*

DESPISE not another, whate'er he may be;  
Nor think that his welfare is nothing to thee:  
The Lord of the universe came from above,  
To teach us this lesson, this lesson of love.

Shall we despise any, treat any with pride,  
For whom the great Lord of the universe died?  
Shall the love, which our Saviour has purchased thus,  
Be coldly disdained when bestowed upon us?

The prayer of the helpless is heard in high heaven,  
And to it a merciful answer is given:  
At the prayer of the penitent angels rejoice;  
And shall man turn away with contempt from his voice?

The wisdom and science of earth we may praise;  
But their honours are fading, and numbered their days:

We may praise the fair stars, and the glorious sun,  
But the soul of our brother outlives every one.

And what is its value? Its ransom was paid  
When the blood of heaven's Lord on earth's altars  
was laid.

Against whom, then, do we in our haughtiness rise  
When our lowliest brother we learn to despise?

Though pride may at first seem distinction to claim,  
Her end is destruction, her glory is shame:  
Though scorned be humility, great is her part,  
For God dwells in the humble and penitent heart.

MAHALATH.

**Miscellaneous.**

A PASTOR'S TROUBLES.—1. It troubles him that his own emotions are not more deep and fervent in view of the glorious doctrines of the scriptures. Those doctrines do sometimes rise up before him, as the result of great pantings after God, in inexpressible sublimity and glory. The veil seems a little removed, so that radiance enough gleams forth to shew that eye hath not seen as yet, nor ear heard the immensity of the good involved in the great facts of redeeming love. But these are only flashes of the heavenly light; and he has to reproach himself with the reflection that, were his soul in the moral state it might be and ought to be, these transient gleams might be the steady brightness of an unclouded sun. 2. It troubles him that, while there lies before him a sermon he has just completed, he is conscious that the truth it contains has not gone farther into the depths of his soul, and that it has not been a greater spiritual advantage to himself that he has prepared another repast for his people. 3. It troubles him, when the sabbath services are over, that, interested though he may have been, he has not done full honour to the glorious truths he has delivered, by the deep responses of his own soul to their amazing value. 4. It troubles him that, while at one time divine truth penetrates and makes every chamber of his soul resound with its powerful and joyful voice, at other times there are but faint whisperings of it; the distance his soul had

wandered from God creating this melancholy change. 5. It troubles him that, while he looks around upon the people of his charge, he beholds so many unmoved by his ministrations, and cannot but reason that, had his ministerial course been one of more glowing love and stronger faith and more ardent zeal, these aliens might have been living stones in the spiritual temple of God. 6. It troubles him to ponder the deficiencies of his own piety while he reflects that, had his own personal example been one of higher conformity to the spotless character of his Lord, the disciples about him would have felt the glowing radiance of it, and the moral verdure of their hearts would have burst forth in vastly greater luxuriance and beauty. 7. He is often troubled by the thought that, perhaps, he has mistaken light for love, intellectual excitement by truth for the holy emotions it should inspire, and that his ministerial labours, through the false motives that inspired them, shall but add deeper gloom to the drapery that shall hang about the prison of his eternal despair. Here are a few of the troubles of a faithful pastor. They are not morbid imaginations and groundless fancies: they are serious, stern, sometimes terrible realities. At not long intervals, they cover the sky with threatening clouds; and sometimes they gather such gloom over it, that not a solitary star glitters in the darkened firmament. Disciples, these are sorrows of the pastor's heart that do not belong to your history. But they set up many a monument of sadness in his. These sorrows grow out of that sacred profession he has entered for your sake and the welfare of others. Shall not the few items, a very few among many, shall they not make a promptly answered appeal to your sympathies and in behalf of your prayers? "Brethren, pray for us."—*Boston Recorder*.

THE SABBATH FOR PROFESSIONAL MEN.—The hon. B. F. Butler, of New York, recently made the following statement:—"If I may be permitted to refer to my own experience, I can truly say that, although often severely pressed, and sometimes for years together, by professional occupations and official duties, I cannot call to mind more than half a dozen cases during the twenty-seven years which have elapsed since my admission to the bar, in which I have found it necessary to devote any portion of the sabbath to professional or official studies or labours. Of these instances, only two, I believe, occurred during my connection with the government at Washington; one of which was a case of mercy as well as of necessity, and neither of which prevented my regular attendance at the house of God. The course I have pursued has sometimes compelled me to rise on the ensuing day somewhat earlier than my wont; but an occasional inconvenience of this kind is of small account when compared with the preservation of a useful habit. I am therefore able to testify, that it is not necessary to the ordinary duties of professional life, that men should encroach upon the sabbath; and that the cases of necessity or of mercy, in which professional labour can be required on that day, are few and far between."

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 529.— JUNE 21, 1845.



## PALACE OF LINLITHGOW.

LINLITHGOW is supposed to have been the Lendum of Ptolemy. According to Fordun, Edward I, during his campaign in Scotland, A.D. 1300, built a castle on the site of the remains of a Roman camp, still visible. On settling the kingdom and returning to England, in 1305, he left it garrisoned under the charge of Peter Labard. Two years afterwards it was demolished by Bruce, having been taken by the following stratagem: "Binnig, or Binnock (the William Tell of Scotland), a peasant, who was known to the garrison, and had been employed in leading hay into the fort, communicated his design to a party of Scottish soldiers, whom he stationed in ambush near the gate. In his large wain he contrived to conceal eight armed men, covered with a load of hay: a servant drove the oxen, and Binnig himself walked carelessly at his side. When the portcullis was raised, and the wain stood in the middle of the gateway, interposing a complete barrier to its descent, the driver cut the ropes which harnessed the

oxen; upon which signal, the armed men suddenly leaped from the cart, the soldiers in ambush rushed in, and so complete was the surprise that, with little resistance, the garrison was put to the sword and the place taken."

The castle, or palace, was rebuilt during the short time the English regained possession during the minority of David II.

In the reign of David I., Linlithgow was esteemed the first burgh in the kingdom. It possessed a port of its own; Blackness, now Borrowstounness. The town consists of a long street, with many lanes. Some of the houses are of great antiquity, and belonged to the knights of St. John of Jerusalem; who had a preceptory at Torphichen, five miles to the south.

The palace stands upon the margin of a beautiful lake, which, on the east, washes the base of a gently sloping hill, and contains a small island, with which is connected this singular tradition:—"In remote times a black dog was found there chained to a tree, without visible means of conveying it thither; from

which circumstance the burgh assumed a dog chained to a tree as its armorial bearings."

On an outer detached gate are the four orders of knighthood borne by James V.; the thistle, garter, Holy Ghost, and golden fleece. The palace is built of polished stone. The greater part is five stories high, and covers about an acre. Over the inside of the grand gate was a statue of pope Julius II. with the triple crown, who sent a consecrated sword and helmet to James IV. This statue long survived the Reformation, but, in the beginning of the last century, fell a sacrifice to the zeal of a blacksmith. Within the palace is a handsome square, one side more modern than the others, having been built by James IV., and kept in good repair, till burnt by the king's forces, A.D. 1746. The pediments over the windows are neatly carved, all inscribed with the date 1619. In the eastern side is a room ninety feet long, thirty feet six inches wide, and thirty-three feet high, with a gallery at one end, supposed to have been an orchestra. It is called the parliament hall; and below it has been a magnificent porch or piazza. A communication is preserved with the different rooms by narrow galleries. In one of these the unfortunate Mary was born; and under another is the vault in which James III. took refuge, when threatened by his barons with assassination. The tower, from which queen Margaret beheld her wayward husband, James IV., depart for the disastrous field of "green Flodden," is a curious place. The chapel was built by James V. It occupies one side of the square. There is a large kitchen underground.

Before the palace is the church; a fine gothic building. The steeple was, at one time, surmounted by a crown; removed, a few years ago, from the supposition that it was injurious to the building. This church is supposed to have been founded by David I., and given by him to the prior of St. Andrew's. It was ornamented chiefly by Crichton, bishop of Dunkeld, who had been perpetual vicar here after his elevation to the episcopate, and who covered the chancel with an ornamental double roof. In St. Katherine's aisle, according to tradition, an apparition, in the form of "ane man, clad in aye gown," burst on the sight of James, to warn him against his expedition to Flodden; which, as Lindsay, of Pitcottie, relates, when it had delivered its message, "vanished like a blink of the sun, or a whip of the whirlwind."

"The wondering monarch seem'd to seek  
For answer, and found none;  
And, when he rais'd his head to speak,  
The monitor was gone.

"The marshal and myself had cast  
To stop him, as he outward past:  
But, higher than the whirlwind's blast,  
He vanished from our eyes;  
Like sunbeam on the billows cast,  
That glances but, and dies."

MARSH. IV. 17.

It has been supposed that this apparition was a contrivance of the queen and some of the nobility to dissuade the king from his designs. When the invading army was afterwards encamped on the Broughmuir, near Edinburgh, numberless midnight apparitions "did squeak and gibber" in the streets of Edinburgh, threatening woe; and there was even a spectral procession of heralds, who advanced to the

cross, and summoned the king and a long list of nobility to their final doom. These can only be regarded in the light of what are termed "pious frauds," which failed to effect the desired object\*.

It was in Linlithgow that Hamilton, of Bothwellhaugh, on the 23rd of January, 1570, shot the regent Murray, when passing through the town on his way to Stirling, in revenge for one of the regent's partisans having seized on the house of old Woodhouselee in Mid-Lothian, his property, and thrust his lady out, almost naked, in a snow storm; which bereaved her of reason. Hamilton escaped to France, where a man of high rank, attached to the court, having proposed to him the assassination of admiral Colligny, he indignantly exclaimed, "What, villain! do you suppose me an assassin?" and challenged him upon the spot.

The last memorable event in Linlithgow was the burning "the Solemn League and Covenant," May 29, 1661, amidst great rejoicings, and in the presence of the magistrates and other persons of influence; since which it is commonly believed the town has never flourished. The ringleaders were Irving, of Bonshaw, Baillie Mylne, and Ramsay, minister of the parish, who had been a strenuous supporter of the covenant; who was afterwards made dean of Glasgow, bishop of Dunblane, and subsequently bishop of Ross; which see he held till the Revolution.

This event is thus spoken of by Woodrow:—"This year the usual solemnities were kept in all the cities and burghs, in celebrating the 29th of May; and we have heard the non-observance of it as an anniversary holiday was matter of great trouble to presbyterian ministers; but the town of Linlithgow signalized themselves by mixing in with their solemnity a most horrid, irreligious, and unaccountable treatment of our solemn covenants, which was a matter of grief unto all who had any regard to religion and sacred things, and a terrible stain and gullt upon poor Scotland" (l. c. 3).

The accounts given by the profane actors of this abominable jest on sacred things, when at the time they gloried in their shame, I shall give here from a paper written soon after, which follows:—

"Our solemnity at Linlithgow, May 29, 1662, was

\* Sir Walter Scott represents James IV. on the occasion referred to as surrounded by the knights of the thistle:—

"Around him, in their stalls of state,  
The thistle knight companions sat,  
Their banners o'er him gleaming."

It is stated, however, that the erection of these stalls was only intended by James, but not effected on account of his sudden death.

† This document, though somewhat lengthy, is introduced, as illustrative of the manners and customs of the times, when the events occurred, as also of the feelings of the people with respect to the restoration of monarchy, and with it of episcopacy; though, it is to be feared, religion had little or nothing to do with it, or gratitude to God would have been testified in a very different way and in a very different spirit. Woodrow confesses that the government was in no way answerable for it. It seems, in fact, to have been a mere plea for a frolic, on the part of a rabble, who for as much wine would have trampled upon the liturgy, and burned in effigy every bishop. Such ebullitions are never to be regarded as sure tokens of public feeling. We have as great a horror as the good people could have had of the covenant, regarding its existence as wholly incompatible with religious liberty. But it was by these and similar actions that episcopacy became so obnoxious in many quarters; for, verily, many of its friends were its bitterest foes; and those who sought to build it up were the most efficacious instruments in pulling it down. Though there is no doubt the above statement is correct, yet on matters connected with episcopacy and presbytery in Scotland, Woodrow is to be read with extreme caution.

performed after this manner. Divine service being ended, the magistrates a little thereafter repaired to the earl of Linlithgow his lodging, to invite his lordship to honour them with his presence at the solemnity of that day; which he did. Then, coming to the market-place, where a table, covered with confections, was placed, they were met by the ministers of the place, who prayed to them, and sang a psalm; after which, eating a little of the confections, they threw the rest among the people. Meanwhile the fountain did run plentifully with French and Spanish wine, and continued so for two or three hours. The earl of Linlithgow and the magistrates drank 'the king and the queen, and the royal family and progeny,' their healths. At the cross was erected an arch, standing upon four pillars. On the one side of the arch was placed a statue, in form of an old hag, having the covenant in her hand, with this inscription: 'A glorious reformation.' On the other side there was another statue, in a whigmuir's habit, having the remonstrance in his hand, with this inscription: 'No association with malignants.' On the top of the arch was placed a statue, representing the devil as an angel of light, with this label at his mouth: 'Stand to the cause.' The arch was beautifully adorned with several draughts of rocks, reels, and kirk-stools upon the pillar beneath the covenant; and upon the pillar beneath the remonstrance were drawn brichams, cogs, and spoons. Within the arch, upon the right hand, was drawn a committee of estates, with this superscription: 'Act for delivering up the king.' On the left hand was drawn a commission of the kirk, with this inscription: 'Act of the west kirk.' In the middle of the arch hung a tablet, with this litany:—

'From covenants with uplifted hands,  
From remonstrances with associate bands,  
From such committees as governed this nation,  
From kirk commissions and their protestation,  
Good Lord deliver us.'

Upon the back of the arch was drawn the picture of rebellion, in a religious habit, with eyes turned up, and other fanatic gestures; in its right hand holding 'Lex Rex,' that infamous book, maintaining, among other absurd tenets, defensive arms; and, in its left hand, holding that pitiful pamphlet, 'The Causes of God's wrath.' Round about her were lying acts of parliament, acts of committees of estates, acts of general assemblies, and commissions of kirk, with their protestations and declarations during those 'twenty-two years' rebellion. Above her was this superscription: 'Rebellion was the sin of witchcraft.' At drinking the king's health, fire was put to the frame, and the fireworks about it gave many fine reports; and suddenly all was consumed to ashes; which being consumed, straightway there appeared a tablet, supported by two angels, bearing this inscription:—

'Great Britain's monarch on this day was born,  
And to his kingdoms happily restored:  
The queen's arrived: the mitre now is worn:  
Let us rejoice, this day is from the Lord.'

'Fly hence, all traitors, who did mar our peace:  
Fly hence, schismatics, who our church did rent:  
Fly, covenanting, remonstrating race;  
Let us rejoice that God this day hath sent.'

Then the magistrates accompanied the earl of Linlithgow to the palace, where the earl had a magnificent bonfire, and drank with the magistrates the king's, queen's, and other loyal healths. When they had taken their leave of the earl, the magistrates, accompanied with a great many of the inhabitants, made their procession through the town, saluting every person of account." It is maintained that the cause has never flourished since.

The palace was burned on the 31st of January, 1746, when about one thousand of the royal army, marching to the relief of Stirling castle, abode there; but, whether the conflagration was wilful or accidental, is a matter undecided. At Linlithgow are many very curious wells.

Linlithgow is thus described by Sir Walter Scott:—

"Of all the palaces so fair,  
Built for the royal dwelling  
In Scotland, far beyond compare,  
Linlithgow is excelling;  
And in its park, in jovial June,  
How sweet the merry linnet's tune!  
How blythe the blackbird's lay!  
The wild buck bells from ferny brake:  
The coot dives merry in the lake:  
The saddest heart might pleasure take  
To see a scene so gay."

MARM. IV. 15.

The merry tune of the linnet may be yet sweet, and blythe may be the lay of the blackbird, and the coot may yet dive merry on the lake, and the brightness of June may now cast its brilliancy over the dark walls of the palace; but the melancholy murmur seems to issue from its mouldering chambers, "We return no more." There is something peculiarly affecting in viewing the palaces and treading the courts where once reigned the illustrious house of Stuart. Who would not weep for that house, who would not mourn its melancholy downfall and exile in a foreign land, even when there is unshaken allegiance to the house of Hanover, and heartfelt gratitude for emancipation from papal bondage and arbitrary power?

The antiquarian, as he roams through the deserted halls of Linlithgow, will find much to gratify his favourite pursuit, and add to his stock of ancient lore; and the admirer of nature will find scenes well suited to his taste. The Christian, as he turns from the scene of desolation he has witnessed, will probably be reminded of the admonition: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth: he returneth to his earth: in that very day his thoughts perish." "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord." B.

## THE HOLY SCRIPTURES.

### No. I.

#### THEIR AUTHORITY.

(Substance of Visitation Sermons in April.)

BY THE VEN. CHARLES JAMES HOARE, M.A.,  
Archdeacon and Canon of Winchester, and Vicar  
of Godstone, Surrey.

2 TIM. III. 16, 17.

How eloquent are the words of scripture, and how justly to be compared, in this respect, with the choicest specimens of ancient oratory. St. Paul, in writing to Timothy, had, before these words, made a passing allusion to the fact, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Then, as if caught by the notice of such a fact shortly and slightly

introduced, he proceeds to expand the same idea, like the orators of old, in a series of the most animated conceptions. As much as to say—"The holy scriptures"—yes, holy; for "all scripture is given by inspiration of God;" and "holy men of God spake as they were moved by the Holy Ghost—" "which are able to make thee wise unto salvation"—yes, truly; for "they are profitable for doctrine, for reproof, for correction, for instruction in righteousness:"—"From a child thou hast known them:" well truly, thou hast; for through them "the man of God is perfect, thoroughly furnished unto all good works." Nor does the apostle rest here; for, in the next chapter, hardly to be separated from this, he proceeds to give a charge, evidently grounded upon these very remarks, and as sublime, perhaps, as any to be found in the whole book of God: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

The connexion might even be carried further; but it may be fit rather to turn to the declaration itself of the excellency of holy scripture; and, first, with this remark: that the declaration applies to the whole canon of God's inspired word. The apostle's own son, Timothy—son in the ministry rather than in the flesh, or in the Lord, which he does not seem to have been—could "from a child" have known the scriptures only of the Old Testament; those records, compiled by Moses, enforced by prophets, and enlarged by many sweet psalmists of Israel, and received upon the authority of all successive ages of the church; and we may well observe that, even from such scriptures, in their native purity, untainted by the fables, the endless traditions and commandments of men, the apostle declares that Timothy was able to acquire "the faith which was in Christ Jesus."

But there can be no reasonable doubt that the commendation of the apostle extended to all writings similarly inspired, which were then acknowledged, or were in preparation for the church of Christ; and of which he would, no doubt, have appealed to his own epistles as an authorized portion. Of this we have the fullest assurance from St. Peter's testimony; who, in the close of his own written records of divine truth, proceeds: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which [things] are some hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

But a second, and more general, remark remains to be made, namely, upon the gracious and wise purpose of God, in giving to all the successive dispensations of his truth—not excepting, perhaps, the very earliest of all—the WRITTEN revelation of his will to man. The first origin of letters—as distinct from the hieroglyphic or pictured method of writing, fit emblem of those works of darkness which it probably records—is wholly lost in obscurity. Scarcely less in value than the Creator's direct gift of speech to man, the wonderful invention of literal writing may have been of his own immediate appointment for the very

purpose of revelation, to which, as far as we know, it was first applied. From the Sinaitic covenant, written and graven in stones by the finger of God himself, to the latest command given to his servant John in the book of Revelation; "Write, for these things are true and faithful:" "Write, blessed are the dead which die in the Lord; even so saith the Spirit;" or to that prohibition concerning certain symbolic thunders in the Apocalypse, "Write them not" (which of late has been sagaciously interpreted as conveying an intimation that they were no truthful utterances, but only semblances of truth)—we have such an appeal to the written testimony of revelation, as may be considered in strict agreement with the declaration of St. John respecting his own gospel: "These are written, that ye may believe on the name of the Son of God: and that, believing, ye might have life through his name."

The written word of God is on every account, surely, the most deserving of our esteem; whether as tracing its origin from the earliest times, and so having invariably followed down and accompanied the church to the latest period of divine communications to man; or whether as affording the only guarantee of a fixed and infallible veracity, and therefore as alone demanding the entire assent of our understanding, and the full submission of our souls in the one express obedience of faith.

I. In point of authority then, we believe that in these writings we read the sayings of men of God immediately moved by the Holy Ghost. Sanctioned by miracles, and tested by the delivery of no dubious prophecies, each adapted to his own times, they could not have spoken to all succeeding generations, unless also they had been commissioned to "write," in order that we might "be able after their decease to have these things always in remembrance." Thus both St. Peter and St. Paul express themselves in their addresses to their respective disciples, or churches. And, surely, if the Jews in after times numbered and registered the very letters and points of their scriptures, to remain as an imperishable record of truth, even though it were against themselves; with much more reason did the earliest fathers of the Christian church regard their own enlarged scriptures with an agreement the most singular and unprecedented as to their authority and value; always pressing the duty upon their flocks, in charges without number on the subject, to read and mark and follow them.

Claiming no inspiration themselves, they saw in those records, written as in a sunbeam, "the true sayings of God." They felt in them the power of words spoken "so as man never yet spake;" and, compared with which, the puny attempts of all apocryphal writers—however, possibly, some might have been well meant—could only shew themselves in the way of foil and contrast. These living testimonies of and from God were to them, according to their own happy figures, "the ever-flowing fountain," "the ever-healing medicine," "the green pastures," "the safe port," "the open door;" in short, "the treasury" of inexhaustible truth. Difficulties never deterred them from their study; obscurities never embarrassed them, nor seeming contrarieties staggered them. They made the all-conclusive appeal which he, who was himself the truth, had made before them, whether to

doubting Pharisees, "Search the scriptures," or to questioning Sadducees, "Ye do err, not knowing the scriptures." They perceived the wide and impassable barrier between the infallible word and its fallible interpreter. Perfection, in its absolute and consummate sense, was with them the constant attribute of scripture. With a depth of wisdom and piety says one, "We deem it rash even to speak of any thing that is not plainly and openly set forth there." They could not use stronger, and they could never have wished to use weaker language than that of the apostle: "All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Such, then, are the divine writings which lie before us, in these remote ages of the world; preserved to us with a purity of text, and a certainty of evidence, as to all material and saving points, which has, through the good providence of God, bid defiance to the ravages of all time. We have those writings in our hands which, as it has been well remarked, carry that thread of miracles and prophecies through the very tissue of their fabric, which to weaken at all, or to sever from their course of history would be to nullify or falsify the whole. We have those originals in our hands which, it is agreeable to the soundest reason to believe, were providentially delivered with the strictest verbal accuracy; which have proved, in fact, beyond all other native and original documents extant, to be capable of transference, without any real loss of effect, into every known tongue and dialect of the globe; and which present to us, in our own very diverse and composite language, their own most convincing strains of argument unimpaired; their own elevating flights of devotion and consistent soundness of doctrine unlowered; their moral precepts and examples remaining still the most just, and according to truth; their appeals and exhortations, the most persuasive and commanding; their eloquence, in a word, divine.

Thus then, to close the question of authority, we secure, by means of the inspired histories of scripture, our full and authentic tracery of the ways and works of a divine Providence ruling over the works and wills of men; through its prophecies, the sure purposes of him who seeth the end from the beginning, whose "counsel shall stand, and who will do all his pleasure;" in its laws, the eternal principles of right and wrong, combining at once all morals, whether *το καλον, το χρησιμον, or το πρεπον*, in the one simple and sublime motive, obedience to the written commands of our almighty Creator and Judge; finally, in its doctrines, that mystery of the gospel which is not of the wisdom of this world, nor of the princes of this world, "which none of the princes of this world knew—for, had they known it, they would not have crucified the Lord of glory"—even that wisdom which "maketh wise unto salvation, through faith which is in Christ Jesus."

II. But if we pass, now, from the authority, to the proper application and use of God's word, a very wide field—too wide in its extent for our present inquiry—opens before us.

It may be remarked, that the assertion of the apostle is, according to the opinion of the best critics, to be thus expressed: "All scripture, given

by inspiration of God, is profitable also (as the scriptures of the Old Testament were) for doctrine, for reproof, for correction, for instruction in righteousness." And this wide embrace will thus include all the books we now possess both of the Old and New Testament, and which have been received, with an all but entire catholic consent, as containing "the true sayings of God." In reference to these, we may understand the language of St. Chrysostom to mean as follows, in commenting upon this very passage: "'Profitable for doctrine:' that if any thing we ought to know, or if any thing to be ignorant of, we are here best apprised of it. 'For reproof:' that, if any false doctrine or any error in opinion ought to be checked, here the appeal is to be made. 'For correction:' that is, for restoration to what is right, by way of encouragement and exhortation, if any thing is wanting, and needs to be supplied. 'That so the man of God may be perfect:' perfect he cannot be without it. Nay," he continues "as if the apostle were to say, 'Thou mayest be perfect without me, if thou hast the scriptures.' And, if even of Timothy this were said, filled with the Spirit as the man of God, how much more true of us, in order to be fitted to every good work; not only sharing in it, but with all distinctness and accuracy fitted to its performance."

This very brief outline of the use and application of the holy scripture might be filled up, did time at present permit, to any extent. One further observation however only, arising from this comment of the ancient father, can now be added, namely, that the last clause, "instruction in righteousness," omitted in his description of the "profitableness" of scripture, might be interpreted from other fathers as meaning "instruction in every kind of virtue:" but may it not, however, be construed rather in agreement with the just import of the word (*παιδεια*), and taken to mean that power of instruction which is given by the scripture to the "man of God," to train and educate his flock in the belief and practice of the entire course of evangelical righteousness set forth in the gospel of our Lord Jesus Christ? So had the apostle just before declared to Timothy of the scriptures: "They are able to make thee wise unto salvation, through faith which is in Christ Jesus."

And, doubtless, they taught to Timothy what the gospel in all its fulness most richly reveals to us, namely, that righteousness through Christ, both for justification and sanctification, which, having begun in faith, must be ever after a call to improvement, and a subject of growth, and increasing fruitfulness in the advancing Christian. It is that righteousness by faith which scribes and Pharisees never knew in all their boasted legal, ritual, and ceremonial observances; nor heathen ever knew in all his vain, self-constituted idolatries, or in the best constructed lessons of pagan virtue. It is that divine provision for a sinner's return to God, the mystery of reconciliation to his Maker, and of gradual restoration to his image, which faith itself could alone reveal. Faith unlocks the treasury of the divine word; and faith alone finds it written there, that "of God are we in Christ Jesus; who of him is made unto us wisdom, and righteousness, and sanctification, and redemption."

The various and inexhaustible uses of God's



word are, doubtless, here intended to have been pointed out by the apostle Paul to his son Timothy. To the same divine word he no less certainly intends to direct the man of God in every age, there to find the furniture of his office, the secret of his strength, the armoury of his warfare, his shield and his sword, "the sword of the Spirit, which is the word of God." From thence too did our highest and first example, Jesus Christ, whose wisdom was infinite, whose word was power, and whose authority was intrinsic and divine, still even arm himself—not with the elements of nature, which only waited his bidding; not with the dogmas of any human intelligence, or even with the awful majesty of his own personal and irresistible presence—but with the single appeal to the recorded oracles of God: "It is written:" "It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

If such then was even the strength of our divine Master, shall not the messengers and ministers of his word use the same appeal, and seek in it the same support? If even the lips of the priest of God, as distinct from the "man of God," were still to retain knowledge, must not those who now, for certain respects, combine in one the two offices, aim at the same knowledge? Let the man of God now find his choicest qualifications, like Timothy, in an early, habitual, and full acquaintance with the scripture, the whole scripture, nay, nothing, as if aught were of equal value with it, but the scripture. Then, with a paramount respect for the fountain of all truth, will he be in a fit state of preparation to profit by all those streams of knowledge which have ever flowed around the precincts of the Christian church, as of a well-watered garden. The ancient fathers will thus be taken in aid, as having themselves drawn from the well-spring of eternal truth; while their example will sometimes even act better than their writings; both exhibiting indeed, amongst some human frailties, an unfaltering veneration for God's word, an unwearied search into its contents; while they not seldom prostrated the highest intellect to the word of the cross, and yoked the strains of a more than classic eloquence to the plainest dictates of the divine text.

Let, truly, the various sects and heresies which divide and distract the face of Christendom betray their weakness, some by exclusively dwelling upon one series of texts, some on another; others, again, by perverting the sacred text itself, or superseding its authority by a pretended inward illumination. Let the popish sect—alas, how large a section of Christendom!—canonize other doctrine than what is plainly contained as truth in the scripture itself—for else why maintain their schism in the British empire, where all scriptural truth, admitted freely and taught fully in our own articles and homilies, liturgy and calendar, may for ever flourish and abound? But let ours be a foundation, neither more nor less wide or firm than the entire written record of divine truth. With prayer for that divine Spirit who gave us the word, 'that God would grant us, by the same Spirit, to have a right judgment' in all its blessed contents, let us strive to maintain our position unshaken; above all, let us hope to convince others by first being convinced ourselves.

In these times, especially, let improvement in

Christian education be first of all improvement in scriptural knowledge; and let us prepare to meet the pupils of every new scheme of theological education—and assuredly we shall have to meet them—with the well-understood volume of the Old and New Testament in our hands, in the hands of every teacher and in the hands of every learner. Read its contents by day, and meditate by night.

That volume, rightly understood and fully carried out in faith and practice, will form the best cement of union between the pastor and his flock; the firmest seal of an equal, unobtrusive, and constitutional union between the church and the state. It will be the golden chain binding the church to its divine Head; or, in a still closer affinity, it will bless even that bridal affinity which links us to him who gave himself for his spouse, the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

#### THE CHRISTIAN BRIDE\*.

THE innumerable rites and duties of polytheism were so clearly interwoven with the every-day occurrences of public and private life, that the young Christian bride must have found her way beset with endless difficulties. Even the choice of the day and the season of the year were generally determined among the heathens by their allusion to some idolatrous custom. It was not lawful for an Athenian virgin to marry till she had been presented to Diana and Minerva, to propitiate their anger for entering upon a state which they abhorred. Prayers and sacrifices were likewise offered to other deities, to whom it was usual to consecrate some of the hair. Before the marriage could be solemnized, the auspices were consulted; and, if any unlucky omen appeared, the contract was dissolved, as displeasing to the higher powers.

The marriages of the ancient Romans generally consisted of a double ceremony, viz., the marriage properly so called, and the espousals or betrothing, which was an antecedent mutual contract, attested by witnesses, and confirmed by gifts or donations, called "*arrhue*"—the earnest of marriage and a dowry. Although espousals thus solemnized were considered binding both by the church and the Roman law, it was nevertheless a form which might be omitted, without any disparagement to the validity of the marriage. The actual marriages could not be legally deferred beyond the term of two years.

When the nuptials were solemnized by the church, the Christians did not throw aside the custom of veiling the bride, usual among the heathens, and from which was derived the name of *nuptia*, from *obnubere*, to cover: they also retained the giving of the ring, the solemn kiss, and the joining of hands. After the united prayers of the congregation, and the parting blessing of the bishop or presbyters, the newly married couple were crowned with garlands,

\* From "The early Disciples; or, the Christian Female in the first three Centuries." By Mr. Henry Smith. Longman. 1845.

generally composed of myrtle. Though Tertullian severely condemns the wearing of garlands of flowers, the church generally does not appear to have had any scruple in adopting them in the rite of marriage, as an innocent and significant emblem of rejoicing and virgin purity. Even this rigid father says, "Marriage also crowneth the betrothed." Allusions to the same rite occur in Gregory of Nyssa. A prayer on the imposition of the crown by the priest enters into the Greek ritual. It is still continued in the Greek church (Bingham, xlii. 4, 6). In the Latin church a trace of it occurs about A.D. 430, and the blessing of the crown is introduced in the Latin liturgies. There is a mention of this custom so late as A.D. 860. It was kept up by the Swiss in the sixteenth century, and commended as "a laudable ceremony" by Peter Martyr. It survives even to our own day; for the veil and wreath of orange blossom still form a part of the bridal attire.

In the same manner they retained the wedding ring (*annulus pronubus*), the use of which among the ancient Romans was, we are assured by Tertullian, wholly unconnected with superstition.

Pliny says that, in his time, the Romans used an iron ring without any precious stone; but Tertullian hints that it was of gold in former ages, "when no woman knew ought of gold, save on the one finger on which her husband had placed the pledge of the nuptial ring" (Apol. l. 6). This being the nobler and purer metal, was considered a fit emblem of the sincere and enduring affection which ought to subsist between the married parties. Its circular form, the most perfect of all figures, was the ancient hieroglyphic of eternity, and therefore an appropriate symbol of conjugal affection. It was necessary, however, that the nuptial ring of the Christian bride should be free from all allusion to heathen mythology. The devices most commonly used were a dove, as an emblem of the Holy Spirit; a fish, the two first letters of the name of which in Greek formed the initials of the words, Jesus Christ, the Son of God, the Saviour; an anchor, the monogram of Christ; a lyre, as expressive of Christian joy; or a ship in full sail, an emblem of the life of a Christian, tossed upon the billows of the world, and hastening onward to the haven where it would be.

The ring, according to Clement of Alexandria, was not given by way of ornament, but as a significant pledge of the investiture of authority, and of the honourable liberty conveyed to her on whom it was bestowed; for the ring, which generally bore the master's signet, was always esteemed a mark of authority; and the person so invested was regarded as a full representative of the owner.

The office of groomsmen, or attendant of the bridegroom, was also retained. He had various duties to perform relating to the marriage contract and dowry; to escort the parties to church at their marriage, witness to their vows, accompany them to the bridegroom's house, preside at the nuptial banquet, &c.

After the conclusion of the ceremony, the bride and bridegroom presented offerings, and received the holy communion. The bride was then conducted to the house of her husband: nor was it deemed un-

suitable to welcome her with a modest epithalamium and a feast of joy.

It is while contemplating a Christian marriage, thus solemnly ratified by the church, that Tertullian exclaims, "How can I sufficiently set forth the happiness of that marriage which the church makes or conciliates, and the offering confirms, and the blessing seals, and the angels report, and the Father ratifies?"

The origin and mythic allusion of many of these rites had, no doubt, altogether passed away, while the custom still survived, and formed part of the every-day language and habits of the people. To these rites, so intimately blended with the ancient mythology, the Christian bride of a heathen could conform only so far as they were not directly and essentially idolatrous. She would probably refuse to grease the door-posts, to touch the fire and water, and stipulate for the omission of the song to Hymenæus. The bridal dress, common at that period, was probably retained; though the zone and Herculean knot were, from their names, doubtless rejected; while the veil (*flammeum*) and the flowery wreath still continued to adorn the head of the Christian bride.

It is remarkable that none of the ecclesiastical writings handed down to us contain any prescribed form of solemnizing marriage among the first Christians. We are, therefore, ignorant of the particular ceremonies which the Christians may have borrowed from the heathens; but we may infer from Chrysostom, who wrote towards the end of the fourth century, that the Christians of his day had retained, or resumed, numerous pagan usages (Hom. xlii.)

#### SELF-DEDICATION TO THE LORD, AND ITS CONSEQUENT FRUITS, WITH ESPECIAL REFERENCE TO CONFIRMATION.

No. I:

BY THE REV. WILLIAM BUSWELL, M.A.,

*Rector of Widford, Essex.*

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."—3 Cor. viii. 5.

IN writing to the Corinthian converts, and asking of them an alms for "the poor saints at Jerusalem," the great apostle of the Gentiles, in order to provoke them unto love and to good works, mentioned the great and self-denying liberality of the churches of Macedonia, under circumstances of peculiar difficulty and distress. The abundance of their liberality towards that highly interesting and truly benevolent object was the fruit, as he assured the Corinthians, of "the grace of God bestowed" upon them. And, as that grace was bestowed upon them in abundant measure, so, as a tangible evidence thereof, the fruit that it produced was abundant also. Thus the apostle remarks: "Moreover, brethren, we do you to wit" (i. e., we make known or inform you) "of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they

were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

There are several points in this account of the Macedonians which are highly deserving of notice, as showing the constraining power of divine grace in the soul. In the first place, we perceive that they were themselves in straitened circumstances: they were not rich, but poor, and gave not of their abundance, but of their want; reminding us forcibly of the self-denying liberality of that poor widow who threw into the treasury two mites which make a farthing; whose praise is in the gospel, and whom, not men, but the Lord commended. Though in a great trial of affliction, enduring privations and sufferings, these Christians of Macedonia were not backward in rendering all the assistance in their power to the "poor saints at Jerusalem." "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." And, to shew how much they must have impoverished and inconvenienced themselves in making this collection for their suffering and indigent brethren, the apostle adds, "For to their power, I bear record, yea, and beyond their power they were willing of themselves."

The next point which commends itself to our notice is their great readiness to the work: they did it not grudgingly or of necessity, but freely and of their own accord: they were cheerful givers: they were solicited by no man: it was their own voluntary act, their own free-will offering: "They were willing of themselves," saith the apostle. Theirs was indeed pure, unadulterated charity, unmixed with any worldly considerations; the genuine offspring of Christian philanthropy, which required no persuasions, no urgent appeals, to wring the reluctant mammon from the tenacious grasp. They knew whose disciples they were, and who it was that said in the gospel, "Freely ye have received; freely give."

How few, at the present day, are found to be imitators of these Macedonian Christians! The generality of mankind require much persuading to the performance of any good work, any benevolent action: their sympathies must be excited by urgent, affecting, and touching appeals, and their contributions drawn from them by the perseverance and importunity of those who plead the cause of the destitute and ignorant, rather than by the strength and merits of the cause itself. These things ought not so to be. The case may be a highly deserving and important one, though the bodily presence of the pleader "be weak," and "his speech contemptible:" on the other hand, the case may be altogether unworthy of the notice of the charitable and humane, though commended to their consideration by the most powerful eloquence and most heart-moving appeals. Hence it frequently comes to pass that the evil is chosen, to the exclusion of the good, when the advocate of the former surpasses in talent and ability the advocate of the latter. To avoid falling into so lamentable a mistake as this, we should take pains to ascertain for ourselves the real merits of every case, taking scripture for our guide, praying for wisdom from above, and not suffering our minds to be led away by the representations of those who

labour with a smooth tongue and plausible speeches to "make the worse appear the better reason," in order to beguile and deceive. The gospel supplies us with admirable rules whereby to shape our course as Christians; and, were we closely to follow those rules, under the teaching and direction of the Holy Spirit, we should not be so liable to be imposed upon by the misrepresentations of designing men. On the contrary, we should be led into truth, and be preserved from error; we should be taught our duty by an infallible teacher; and then, clearly perceiving what our duty really was, we should not require, if we were faithful disciples of Jesus, the persuasions of our fellow men to induce us to the performance of it; but, like the warm-hearted Macedonians, we should be willing of ourselves. And the same would be the case, whatever were the duty to be performed; whether to minister to the necessity of the saints, or to send the gospel of salvation to the perishing heathen, or to take up our cross, and follow the blessed steps of our crucified Master. Our dependence would be placed on the word of God, and not on the word of men: we should be influenced by the Spirit of truth, and not by the eloquence of the creature.

Whatever the Christian, from a prayerful study of the sacred scriptures, recognizes as a duty, he will be willing and anxious to discharge; and this constitutes one of the many broad marks of distinction between the real and the nominal Christian. Of this the conduct of the faithful-hearted Macedonians affords a striking and beautiful exemplification: "They were willing of themselves" to the good work, "praying us with much intreaty," saith the apostle, "that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did," he continues, in the words of our text, "not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." In considering the truly Christian conduct of the Macedonians, we shall have to notice—

I. The dedication of themselves in heart and soul to the service of God; and,

II. The fruits of genuine faith, as exhibited by them in their cheerful obedience to his will.

I. First, as to the dedication of themselves in heart and soul to the service of God.

Before entering on the consideration of this part of the subject, it will be necessary to advert to the words which immediately precede it: "This they did," saith the apostle, "not as we hoped." It is quite clear that these words must not be taken in their ordinary acceptation; for we cannot suppose that St. Paul's meaning could be, that the Macedonians acted contrary to his wishes in ministering to the wants of "the poor saints at Jerusalem." His language is that of praise and commendation. Instead of being displeased with them, he is evidently holding up their example to the Corinthians as worthy of their imitation. His words, addressed to the Corinthians on the subject, are these: "Moreover, brethren, we do you to wit" (i. e., we inform you) "of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they

were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." Then follow the words in question: "And this they did, not as we hoped."

On examining these words with the context, nothing can be plainer than that the meaning of the apostle is, that their self-denying conduct, in so liberally contributing to the relief of the poor, persecuted, suffering saints at Jerusalem, was beyond his most sanguine expectations; that they did more for their assistance than he had any reason to anticipate, on taking into consideration their own poverty and affliction. Adopting this interpretation of the passage, the meaning of the apostle is clear and appropriate; whereas the passage, as it stands in our English version, renders the meaning obscure and somewhat contradictory.

No one can imagine that the highly-gifted and devoted St. Paul could be so inconsistent as to disparage in one verse what he commended in another. His character for truth and consistency is too firmly established for us to entertain such an idea for a moment. The first part of our subject, which refers to the liberality of the Macedonians, may therefore be paraphrased thus: "And this they did, not as we could have anticipated from what we knew of their deep poverty and their great trial of affliction, nor as our most sanguine expectations could have led us to believe; but first gave their own selves unto the Lord, and unto us by the will of God."

Having endeavoured to explain that part of the subject which appeared liable to misconstruction, as being somewhat ambiguous, I now come to the consideration of the scriptural conduct of the Macedonians, in dedicating themselves, soul and body, to the service of God. The apostle assures us that they "first gave their own selves to the Lord." This was the grand secret of their enlarged and self-denying benevolence on behalf of the suffering saints at Jerusalem: the love of Christ constrained them to minister to their power, yea, and beyond their power to the necessities of those afflicted disciples of their heavenly Master who were suffering for conscience' sake. Having given their own selves unreservedly to the Lord, they were "zealously affected" in his cause, and earnestly desired to expend all their talents to his honour and glory, to the advancement of his kingdom, and to the comfort and edification of his people in every nation and country under heaven. Animated with Christian hope, and glowing with Christian love, they considered nothing that they possessed as their own, but his to whom they had dedicated themselves, and for whose sake they were willing to suffer the loss of all things, and to count them but dung, that they might win Christ, and be found in him; not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

In taking upon them the Christian name and profession, they did what all must do who would not make a mockery of things sacred, nor insult the majesty of heaven with the form of godliness without the power: they gave their hearts and affections to God. This is a most essential point: it is not merely expedient, it is indispensable: without this self-dedication to the Lord, religion

is nothing but a name, and its possessors nothing but self-deceivers and hypocrites. It is the first and most important step in the divine life. Those who are not willing to withdraw from the world, and set apart themselves for the service of their heavenly Master, can never expect to become meet for the kingdom of glory; nor will their very best works be pleasing or acceptable unto God, inasmuch as they spring not from the principles of faith and love which alone can make them so. God says unto each of you, "My son, give me thine heart:" give me it entirely, and without reserve: I will have all, or none. No created being must be preferred before me, no earthly object have equal honour and service. "I am a jealous God," who will not accept of a divided heart, nor hold him guiltless that presumes to offer me such a one.

To be entitled to the name of Christian in its only true and proper sense, the individual must utterly renounce the world on the one hand, and faithfully choose God for his portion on the other. Like the pious and exemplary Macedonians, he must first give his own self to the Lord, and then, having done that, all will be well: he will go on his way rejoicing: he will tread the heavenward path with a firm and elastic step: the light of God's countenance will shine upon his ways: he will bring forth the precious fruit of the Spirit, imitate the self-denying example of his adorable Master, make manifest the savour of his knowledge in every place, and experience the truth of these most gracious words of his heavenly Father: "Them that honour me, I will honour."

It is well for the professing Christian to ask this most important question—"Have I given myself to the Lord? Have I presented my body a living sacrifice, holy, acceptable unto God, which is my reasonable service? Have I indeed and in truth dedicated myself to the Most High? Can I truly declare with the spouse in the Song of songs: 'My beloved is mine; and I am his?'" If this be not so, he can have no personal interest in Christ's death and passion: he is not Christ's, but the world's: he is not the servant of righteousness, but of sin: his profession is vain, and the hope that is in him a delusion. Let this matter be pondered seriously in the heart.

#### THE PEACEFUL END OF THE PERFECT AND UPRIGHT MAN:

##### A Sermon\*,

BY THE REV. JOHN BALL, B.D.,

*Vicar of St. Lawrence, Reading, and late Fellow and Tutor of St. John's College, Oxford.*

PSALM xxxvii. 37.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

IF we form our estimate of human character independently of the guidance of God's word, that estimate is likely to prove altogether er-

\* Preached at Trinity church, Reading, on the 23rd of February, 1845, the Sunday immediately following the funeral of the late rev. G. Hulme, M.A., of Balliol college, Oxford, incumbent of Trinity church, Reading.

roneous. We cannot, indeed, fail of discovering in some men commendable qualities, which in others appear altogether wanting. Nor are we likely to withhold our admiration when a character of more than usual excellence is presented to our notice. But, observing often something amiable and praiseworthy even in the bad, and still oftener remarking much imperfection and inconsistency in those whom we hope to be upright, we shall not, unless taught by the inspired volume, realize the momentous fact that our race is divided into two classes, separated each from the other by a definitely marked line of distinction. Unless enlightened by divine wisdom, we shall fail of understanding the momentous truth that men differ as to their moral and spiritual state, not only in degree, but in kind; that the most specious and least offending among those whom the bible denominates "the wicked," is as totally unlike the least perfect believer as an exquisitely formed statue differs from the real breathing man. In the one case, as in the other, it is the presence or absence of life which constitutes the essential distinction. That such a difference does exist between man and man, is certain from every page of God's holy word.

The bible invariably recognizes this truth, and often expressly assigns individual persons to their proper class. And, indeed, a little reflection will serve to convince us that such a distinction as that on which we are insisting must exist; if, at least, it be undeniable that the present life is to be succeeded by two states of being, the one of happiness, the other of woe, and that death is in the case of every man an introduction to one or the other of these opposite conditions. For, as the time and manner of each one's departure is uncertain, it follows that every man is at any given moment of his life either in a state meet for the enjoyment of heaven or for a consignment to never-ending misery. If an earthquake, or the fall of the building in which we are assembled, or any conceivable event, were to summon this whole congregation at once to the tribunal of God, each would have his place assigned instantaneously, according as he is or is not now at peace with his Maker. The distinction of character which would then be made evident must be at this moment equally real. The all-seeing eye marks each of us now as standing at the gate of paradise or at the gate of outer darkness. If we study holy writ with these thoughts inwrought into our minds, we shall better understand, more deeply feel, and, what is of still greater importance, reap higher benefit from the statements of the Holy Ghost respecting the righteous, the upright, those who fear and

love God on the one hand, and those who set not God before their eyes, those who love not our Lord Jesus Christ, the wicked, the ungodly, on the other.

Among the countless myriads of our race, there has been in every age a chosen generation, a royal priesthood, a little flock, whom the Highest has called by his grace, awakened from the death in sin unto the life of righteousness, and taught by his Spirit lessons which nature never knew. These "are justified freely, made the sons of God by adoption: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity." One who belongs to this "blessed company of God's faithful people" is styled in the text a "perfect" and an "upright" man; and the psalmist admonishes us to contemplate the image of God reflected in his servant, to observe him well, and, having carefully considered his heavenward course, to notice the closing scene of such a man's pilgrimage. Mortal eye cannot indeed follow him beyond the swellings of Jordan, nor mortal ear hear the welcome with which angels and the spirits of the just receive him when safely landed on the heavenly Canaan; but faith realizes all this, when she sees the good man surrender himself with holy serenity into the arms of death, when she hears him demand of the king of terrors where is his sting, and of the grave where is his victory. There is a lesson of higher wisdom than philosophy can teach, when we "mark the perfect man, and behold the upright," at the close of his earthly career; "for the end of that man is peace."

We need hardly, perhaps, stop to observe that the perfection here attributed to God's servant does not imply unsinning obedience, but a consistency and completeness of character. It scarcely, in fact, differs from that uprightness which is attributed to him in the same clause of the text. It is the same epithet which the Holy Ghost has himself given to Job in the first verse of his history, although the patriarch afterwards proved himself to be far from being literally "perfect." This evangelical perfection, so to speak, is opposed to the hollow and insincere profession of godliness, to the partial and reluctant obedience which are sometimes found in those whose hearts are not right with God, in whom is not the root of the matter, who know nothing by experience of divine teaching. Such a man as is designated "perfect" in the text is one who, coming before the Highest as his reconciled Father, submits his whole heart to his blessed guidance; and, while he rejoices in his deliverance from the law as a covenant, joyfully takes its sacred precepts

as his rule of life, asking no other liberty than to be enabled to run in the way of God's commandments, seeking no higher blessedness than to be undefiled in that way, and to have a heart sound in God's statutes.

Of such a one it is the distinguished privilege to contemplate death without dismay, and, holding fast the blessed covenant of grace, to walk through the gloomy valley without fear of evil. It is confessed that, in the case of many, who bear nevertheless undoubted marks of being children of God, the peace actually enjoyed by them is lamentably imperfect in degree. Many reasons might be assigned for this; but the discussion would lead us too far from our main subject. Even in such cases, however, the end of the good man is peace, though he enjoy but little of it before his actual entrance unto rest. He is really, though not sensibly, blessed. But sometimes, as an appropriate termination of a long and consistent walk with God, he is pleased of his infinite mercy to bestow a foretaste of heavenly blessedness: he disarms death of his sting, and enables the Christian to find repose, even in prospect of the conflict with his last enemy, in a good hope through grace. Such, you are well aware, was the happy lot of him whose removal has thrown a gloom over many a countenance, and filled with sadness many a heart. It was my own privilege to hear from his lips a distinct acknowledgment of this high favour granted unto him of God. The interview, though short—it was necessarily short, on account of his extreme bodily weakness—is one never to be forgotten. Three expressions in particular are deeply imprinted on my recollection: the first, one of profound humility and of thankfulness for the many prayers which he was assured were continually offered at the throne of grace on his behalf; the second, a reference to the promise: "Cast thy burden upon the Lord; and he shall sustain thee," with an intimation that he experienced its fulfilment; and the third, a devout thanksgiving to God for the enjoyment of perfect peace within. Others, who saw and conversed with him still more recently, brought the same good report of what they had heard and witnessed. None could leave that chamber without giving utterance to the feeling, "Let my last end be like his"—perfect peace. It was, indeed, the literal and complete exemplification of the position of the text. It was a memorable example of the faithfulness of God to his word of promise, and one which seemed to carry with it an injunction to mark it carefully, and to behold it with deep and solemn attention. And then the thought that this perfect peace was never to be disturbed!

A scriptural hope of God's mercy on a dying bed, peace vouchsafed to the heart then, through him who died for us, and now ever liveth to intercede for his redeemed people—this is an eternal peace. There may be accessions to the glorified believer's blessedness: there will be such accession, doubtless, in the day when Christ shall appear the second time, when the body and the soul shall be reunited, and enter together into the fulness of joy; but, when the dark valley has once been passed, the believer has bidden an eternal farewell to doubt, temptation, and fear: the peace then vouchsafed to the soul is for ever! Nor let us wonder that such peace should be enjoyed, although the dying Christian is deeply conscious of his many and aggravated transgressions. It arises, not from self-ignorance, not from a presumptuous reliance on a supposed blameless life, but from the sweet sense of pardon through a Saviour's blood, from a firm grasp of the covenant of grace, from resting on the promise of him who cannot lie, from the inward witness of the Spirit, from a believing regard to the Lord Jesus Christ, who is emphatically said to be "our peace."

It has now been endeavoured to speak, although imperfectly, on the two clauses of the text. Something has been offered in illustration of the character designated by the psalmist "perfect" and "upright," and of the promise appended relative to the blessedness awaiting such a man on his departure from the body; but I trust to meet your indulgence while I lead your thoughts back again to the description of the believer. Instead of speaking of it in general terms, as has been already done, it will be endeavoured now to delineate the features of that portrait which the character of our departed friend and father in Christ presents to our consideration. His thorough consistency must have struck all who had the privilege of knowing him. He was the same man in public and in private, in the place of concourse and in social or domestic life. The duties which he preached he himself practised: the gospel truths which he inculcated regarded the foundation on which he was himself building his own hope of heaven; and he proved in his life that the evangelical system is indeed a doctrine according to godliness: while he strenuously inculcated on all who profess Christ's sacred name the solemn obligation of adorning the gospel, he himself adorned a Christian profession. Nor did he ever lessen the force of an exhortation from his lips to set the affections on things above, by proving to attentive observers that his own affections were engrossed by earthly

objects: so far from this, his disinterestedness shone forth conspicuous, even amidst his many and varied excellencies. The pulpit is not a place for anecdote; I feel myself, therefore, withholden from giving instances, in proof of what I have asserted: nor is it necessary; for some such instances have, doubtless, come to the knowledge of many who hear me this day; but the mention of one it is impossible altogether to omit. Can we look round on this church, reared to the glory of God, in which many have been taught, for nearly twenty years, to worship the Lord in the beauty of holiness, and in which the gospel of our Lord Jesus Christ has been faithfully preached for the same lengthened period, without recollecting whose heart was enlarged by the Spirit of God to erect it at his own expense, to the glory of the ever blessed Trinity, and to the promotion of his Saviour's cause in this important and populous neighbourhood? Can we fail to remember with thanksgiving to the God of all grace *who* has patiently, diligently, and faithfully laboured here, until his divine Master saw fit, in his inscrutable providence, to remove him from his earthly courts to the eternal temple?

Intimately connected with the last-named feature in the character of the departed, was his spirit of unwearied benevolence; a grace this which showed its genuineness by its endeavour to promote both the spiritual and temporal good of his fellow-men. When I call to mind how largely institutions having these distinct objects in view were for a long series of years indebted to his personal exertions, as well as to his bounty, I feel that there is enough to establish what I have advanced, without entering into details unbecoming this place and this occasion, though embalmed, doubtless, in the grateful recollection of some who hear me. But I should fail in doing justice to this part of the character which I have attempted, however imperfectly, to delineate, were I to omit the notice of that wise discretion by which his large and liberal benefactions were guided and directed.

Our departed friend was generous; but he was no lavisher. He sought to do the utmost possible good with the means which Providence had given him, and in this, as in other respects, showed that soundness of judgment for which he was distinguished no less than for his kindly feelings and active benevolence. If I may be permitted to mention, under this head, another trait of character by which he was distinguished, and which naturally connects itself with soundness of judgment, I may refer to the good

sense which ever accompanied, and, if I may venture so to speak, adorned the actings of his piety. While, for example, he stood at the greatest distance from the spirit of ungodliness which relies on an arm of flesh, and fails to recognize the supreme Disposer in all the events of life, he never omitted the use of such means as an enlightened prudence would dictate; and, having done so, his humble reliance on God, his simple trust on his heavenly Father's promise was as complete as though no human agency had been employed. There was, indeed, so to speak, a thoroughly healthy character in his religion: he was strong in feeling, ardent in temperament, in action energetic; but no observer could fail to remark that he was not carried away by excitement. His words and actions emanated from a sound principle of godliness: this preserved his ardour unabated, as well as imparted to it a right and wholesome direction.

On what he was as a minister I scarcely dare venture to speak in the presence of many among whom he has exercised his ministry for nearly twenty years. His burning zeal for God; his faithful exhibition of gospel truth; his unwearied labours; his anxiety to promote the spiritual good of those who heard him, rather than to please their imagination or to attract admiration to himself; his enlightened attachment to the doctrines and discipline of that church of which he was so bright an ornament, unmixed, however, with ought of bitterness towards those who separate themselves from her communion; his truly catholic spirit, loving all who love our Lord Jesus Christ in sincerity; his refusal to follow the meteor lights which have at different times arisen in the church, and to which we would but slightly allude, not desiring that any note of controversy should be mixed with our tribute to his memory; the steadiness with which he adhered to "the old paths"—using that word in its best sense—insisting, with unabated emphasis, on the great truths of man lost and ruined by sin, and man saved by Christ's atoning blood, of the willingness of Jesus Christ to receive all who come unto him in humble faith, of the indispensable necessity for the new creation of the heart unto holiness by the direct agency of the Holy Ghost on the hearts of God's adopted children; the solemn inculcation of these momentous gospel verities, with an energy which proved that the preacher felt all that he uttered, will be long remembered, and the recollection be fondly cherished by many who are now assembled within these sacred walls. I could dwell on this theme, with a mournful satisfaction, at a far greater length; but I must not press too heavily on your powers of at-

tention here, as I have still somewhat to say in the way of direct application of our subject. Be it remarked, however, and solemnly remembered, that he became what he was by the grace of God, and through the communication to his heart of the great principles of the gospel by divine teaching. His efficiency as a religious instructor arose from his having been so long and so diligent a learner in the school of Christ. I should wholly misrepresent the case if I neglected to point to the grace of the Holy Spirit, and to the evangelical truths which he teaches as the sources of that excellence which I have attempted, however feebly, to pourtray.

That solemn, providential event, which has diffused sadness, not over his own congregation only, but throughout this peopled neighbourhood, speaks with so loud a voice and so distinctly too to our consciences, that it would seem to require little effort in the preacher to direct and apply it; and yet, when I consider it in reference to one portion at least of those who hear me, I am well nigh overwhelmed with the difficult task which I nevertheless must undertake. I fear, then, it is certain that in this, as in every professedly Christian congregation, there are some, perhaps not a few, whose hearts the voice of God, speaking by his minister, has never effectually reached. Not that they have been altogether unmoved by his persuasive appeals, still less that his removal to his eternal rest has been without some effect on their feelings. Perhaps the anxious wish, "Let me also die the death of the righteous," has found a place in every bosom; but I address, for a few minutes, those who have never yet truly mourned over their own sinfulness in God's sight, never come in earnest to the fountain opened for sin and for uncleanness, never experienced the power of Christ's unutterable love, nor known, in their own case, the converting grace of God the Holy Ghost. And yet what argument can I use, what admonitory or alarming topic select, which has not been, to such, practically urged in vain by a greater master in Israel than the preacher who now addresses them? And yet, whosoever thou art who hast not yet found refuge, from the deluge of God's wrath, in the ark provided in the gospel, may this speaking providence be the instrument, in the hands of the God of grace, to bring thee to repentance! Let the thought sink deep into thy mind how vain, how utterly worse than vain, is human life, unless its end be an entrance into peace! Let the startling consideration, that one of heaven's choicest ministers has, so far as thou art concerned, laboured in vain, bring thee to a stand. Let a voice, as it were, from the

tomb of him who has so often pleaded with thee in Christ's name, echo in the inmost recesses of thy heart the admonition, "Prepare to meet thy God!" Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest." Awake to a sense of thy momentous need, viz., reconciliation with God through Jesus Christ. Retire from this church to reflect on the value of thy soul, on the love of him who died to redeem it, and on the more than momentous result of the present short and uncertain life. Thou art yet on praying ground. Thy summons has not yet arrived. God is to thee seated on a throne of grace. Draw near to him, in thy closet, and plead with him more earnestly than thou hast ever yet done, for the gift of repentance, a new heart, and reconciliation with him through Jesus Christ his Son.

But our subject has a voice to another and a widely different class of hearers. Blessed be God, there are some, I trust many, within these hallowed walls to-day, whose hearts the Lord has opened to receive the truth which his servant faithfully delivered to them. You know, you feel the loss which you have sustained. Your spiritual guide and counsellor has been taken from you; but Jesus Christ "is the same yesterday, to-day, and for ever." The great Comforter of the Christian church can more than compensate you for the loss which, in God's inscrutable providence, you have been called to sustain. Treasure up in your minds the spiritual instructions which you have already received. Live in the diligent use of all the means of grace. Continue instant in prayer. "Run with patience the race that is set before you, looking unto Jesus the author and finisher of your faith." Be frequent and earnest in communion with him, both in the exercises of the closet and in that holy ordinance which himself appointed as the memorial of his love and as a means of communicating new life and vigour to the souls of believers. Be ye "followers of them who through faith and patience inherit the promises." Persevere, through grace, in your pilgrimage to the heavenly Zion; and you shall assuredly go from strength to strength until you also shall appear with unutterable joy before your God. When a few short years, at the most, shall have passed away, the kind message of your reconciled Father shall be delivered to you, one by one, signifying his pleasure that you should stand before his throne, and enter the "temple not made with hands," to go out no more for ever. Dare we even attempt to conceive the unutterable joy with which you

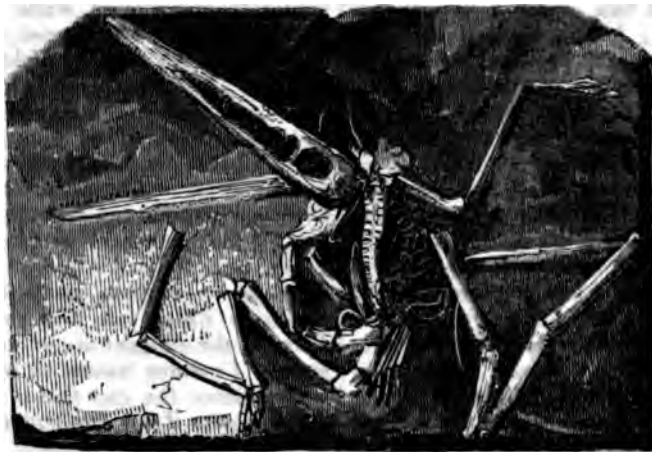


will be welcomed to the general assembly and church of the first-born by the saints of God who have gone before you, by "the spirits of just men made perfect," by him especially to whom it had been once permitted to help you forward on your heavenward way? To those of you who truly love God, and are the called according to his purpose, it is enough to say that there will be a reunion with that beloved minister whose loss you deplore. On its character, on its blessedness, we attempt not to dwell; for these human language was not made to describe, nor finite minds formed to conceive.

Finally, Christian brethren, pray for us, the ministers of God's word whom you have known as associated with your late pastor in the sacred office, especially for those most intimately connected with the departed, for one who has shared in the ministerial work in this church and district, for him who now addresses you, for the minister, whoever it

may be, whom the providence of God shall call to labour in future in this portion of the vineyard, that an increased measure of the Spirit may be bestowed on us, that we may never forget the example of him with whom we shall no more be permitted to take sweet counsel on earth, but whom we desire to follow as he followed Christ.

Brethren, I commend you to God and to the guidance of his grace. May you know, by happy experience, the blessedness of a life of faith, and enjoy in the near approach of death a hope full of immortality. There is a joy, of which the world knoweth nothing, which may be attained by the humble believer before he enters on his heavenly rest, while yet a member of that portion of Christ's church which is militant here on earth. "There is even now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." "To be spiritually-minded is life and peace."



FOSSIL REMAINS.

No. IX.

THE PTERODACTYLE.

"THE pterodactyles," says Dr. Buckland, "are ranked by Cuvier among the most extraordinary of all the extinct animals that have come under his consideration. \* \* We are already acquainted with eight species of this genus, varying from the size of a snipe to that of a cormorant. In external form they somewhat resemble bats and vampires; most of them having the nose elongated, and armed with conical teeth. Their eyes are very large, and adapted for enabling them to fly by night. Fingers projected from their wings, like the claw on the thumb of the bat; and they were thus enabled to creep along, or suspend themselves from trees. They probably were able to swim, like the pteropus pelaphon, or vampire bat of the island of Bonin."

Pterodactyles have been found chiefly in the

quarries of lithographic limestone of the Jura formation at Aichstadt and Solenfen; a stone abounding in marine remains, and also containing libellulæ, and other insects. They have also been discovered in the lias at Lyme Regis, and in the oolitic slate of Stonesfield, in Oxfordshire.

All attempts to identify them with birds are stopped, by their having teeth like those of reptiles. Cuvier pronounced them to be lizards; but Dr. Buckland says that lizards possessing wings are to be found only among the dragons of romance and herakdry, while a moment's comparison of the head and teeth with those of bats shews that they cannot be ranked among the flying mammalia. With regard to their food, Cuvier supposes that they fed on insects, and, from the size of their eyes, may have preyed by night. The enormous size and strength of the head and teeth of the *P. crassirostris* would have enabled it to catch fish.

"The entire range of ancient anatomy affords few more striking examples of the uniformity of

the laws which connect the extinct animals of the fossil creation with existing organized beings than those we have been examining in the case of the pterodactyle. We find the details of parts, which from their minuteness should seem insignificant, acquiring great importance. In such an investigation as we are now conducting, they shew, not less distinctly than the colossal limbs of the most gigantic quadrupeds, a numerical coincidence and a concurrence of proportions which it seems impossible to refer to the effect of accident, and which point out unity of purpose and deliberate design in some intelligent First Cause from which they were all derived."

"The pterodactyle of Cuvier," says sir Charles Bell, in his "Bridgewater Treatise on the Hand," "is an animal which seems to confound all our notions of system. Its mouth was like the long bill of a bird, and its flexible neck corresponded; but it had teeth and jaws like those of a crocodile. It had the bones of the anterior extremity prolonged, and fashioned somewhat like those in the wing of a bird; but it could not have had feathers, as it had not a proper bill. We see no creature having feathers, without a bill to dress and trim them. Nor did this extremity resemble in its structure that of a bat; instead of the phalanges or rows of bones of all the fingers being equally prolonged, as in the bat, the second finger only was extended to an extraordinary length, whilst the third, fourth, and fifth had the length and articulation of those of a quadruped; and they were terminated with sharp nails, corresponding with the pointed teeth. The extended metacarpal bones and phalanges reached to double the whole length of the animal; and the conjecture is, that there was extended upon them a membrane resembling that of the draco fimbriatus. In the imperfect specimens which we have to found our reasoning upon, we cannot discover, either in the height of the pelvis, the strength of the vertebrae, or the expansion of the sternum, a provision for the attachment of muscles commensurate with the extent of the supposed wing. The humerus and the bones, which we presume to be the scapula and coracoid, bear some correspondence to the extent of the wing; but the extraordinary circumstance of all is the size and strength of the bones of the jaw and vertebrae of the neck, compared with the smallness of the body and the extreme delicacy of the ribs, which make it altogether the thing the most incomprehensible in nature."

#### SABBATH MEDITATIONS.

No. LII.

JUNE 22.—FIFTH SUNDAY AFTER] TRINITY.

Morning Lessons: 1 Sam. xv.; Luke vi.  
Evening Lessons: 1 Sam. xvii.; Gal. vi.

#### FORGIVENESS OF ENEMIES:

"Love your enemies: do good to them which hate you: bless them that curse you; and pray for them which despitefully use you.—Luke vi. 27, 28.

*Meditation.*—"He that saith, 'I will not forgive,' saith in fact, 'I will not go to heaven.' How much more, a thousand times told, have we not need of forgiveness from our Father, which is in heaven, than our secret enemy from ourselves?" (8.)

"We are the 'wicked servants,' if, when our heavenly Father forgives us thousands of talents, we stand with our brethren for a hundred pence. For there is no proportion between the offences wherewith we offend God, and the offences wherewith our brother offends us. And, therefore, we have no excuse, hath our brother wronged us never so often, never so much, never so heinously, if we do not pardon him; for, whatsoever it be, or how unworthy and undeserved soever, our sin and our ingratitude to Almighty God is and hath been infinitely greater, even as ten thousand talents to one hundred pence" (J. Mede).

*Prayer.*—"Thou, O Lord, hast commanded us to love not only our friends, but also our very enemies; to forgive them that offend us, to bless them that curse us, to do good to them that hate us, to pray for them that do us wrong and persecute us; yea, if our enemy hunger, to feed him—if he thirst, to give him drink. But our corrupt nature, which ever striveth against thy blessed will, seeketh all means possible to be revenged, to require tooth for tooth and eye for eye, to render evil for evil, when "vengeance is thine, and thou wilt reward." By this means we grievously offend thee, and break the bond of charity and the bond of peace, which seeketh not to be revenged, but to forgive one another, even as God for Christ's sake hath forgiven us.

"May it please thee, therefore, O Lord most merciful, of thy bountiful goodness, to forgive our enemies, and not to lay to their charge those things that they have unjustly committed against us. O, may it please thee so to mortify in us our old, corrupt, and cankered nature, by taking away our stony heart, and by giving us a heart of flesh, that we, through the grace of thy Holy Spirit, may be content, according to thy blessed will and commandment, and after the example of thy Son Jesus Christ our Lord, and of that blessed martyr, St. Stephen, freely and even from the very grounds of the heart to forgive our enemies. Set a watch over our lips, O Lord, that we may speak well of them, and fulfil us with thy love, that we may love them and pray for them and return good for their evil by whatsoever lieth in our power.

"Bringing forth such fruits of peace and charity, may we thereby show ourselves to be thy adopted children, who causest the sun to arise on the evil and on the good, and sendest down the rain on the just and the unjust. By this, thy divine example, teach us, O thou, the well-spring and source of all love, to go and do likewise, showing ourselves ready to do good in our generation, not only to those who are dear to thee, but also to the wicked and the ungodly, who are far from thee and thy love; that so we may allure even the enemies of thy truth to speak well of them that confess thee and thy gospel before men, and to glorify thee, our heavenly Father, which fashionedst us according to thy divine working, through the mighty regeneration of thy Holy Spirit, to whom with thee, O Father, and thy only-begotten Son, be all honour and glory world without end. Amen." (Becon, a.)

### The Cabinet.

**MINISTERIAL STUDY AND PRAYER.**—I would offer to my younger brethren one watchword in conclusion—study and prayer; for “study without prayer is atheism, and prayer without study is presumption.” Full and foremost in pastoral duties, blameless and harmless in private walk; then, with prayer, draw freely from the reformers of the Anglican and the fathers of the church universal, but more freely still from those ever “fresh springs,” the fountains of eternal truth itself; for never can you draw too much from thence. In consulting every human composition, learn to separate “the precious from the vile;” and, in “submitting to every ordinance of man for the Lord’s sake,” rather than for its own inherent excellence, above all things fly from those fictions, shall I call them? or rather mockeries of Christian devotion and divine judgments, which are indeed too easy to nature, and too congenial to the low, rank soil, and wide-spread flats of Romanism; to be even, as we trust and pray, in God’s good time, eradicated there, but not to be transplanted into our own pure protestant enclosures. Superstitions imported from Judaism, or from paganism, even into apostolical churches—for in them there were “many anti-christs”—have long since budded and fruited in their native bitterness, in all the heresies and malversations, the tyranny and the bloodshed of more than a thousand years. Other harvests have, for our instruction, intermediately, it is true, and collaterally, sprung up from the stock of independency of unwarrantable innovation and causeless separation. Now, then, that the roots are fast withering, we trust, in the ground, let us gather up no scattered seeds with any view to fresh revival. Let us not “glean the blunted shafts that have recoiled, and aim them at the shield of truth again.”—*Archdeacon Hoare’s Charge*, 1841.

**CHRISTIAN LOVELINESS.**—Every virtue enjoined by Christianity as a virtue, is recommended by politeness as an accomplishment. Gentleness, humility, deference, affability, and a readiness to assist and serve on all occasions, are as necessary in the composition of a true Christian, as in that of a well-bred man. Passion, moroseness, peevishness, and supercilious self-sufficiency, are equally repugnant to the characters of both who differ in this only, that the true Christian really is what the well-bred man pretends to be, and would still be better bred if he was.—*Soame Jenyns*.

### Poetry.

(For the Church of England Magazine).

“Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me?”—Ps. xlii. 11.

WHENCE come the deepening shadows now?

Whence rise the clouds that sway

With icy power the fervent glow

Of hope’s enchanting ray?

Whence rise they? Can the spirit feel

No bliss below, unblent

With the dark colourings that steal  
Over its calm content?

’Tis ever thus: earth would be all

Too beautiful, if gladness

Alone were found with spell-like thrall

To hush the bosom’s sadness.

The sunlight of the heart can be

But felt where love divine,

Deep, earnest, soul-fraught piety,

Illuminates the shrine.

M. C. L.

Llangynnyd Vicarage.

### FIFTH SUNDAY AFTER TRINITY.

By THOMAS EYRE POOLE, M.A.,

Garrison Chaplain, Nassau, New Providence, Bahamas.

(For the Church of England Magazine.)

“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.”—1 SAM. xvii. 45.

WHY tremble ye warriors of Israel with fear,  
When the God of your fathers in promise is near?  
Though terror and strength edge Philistia’s sword,  
She comes not to fight “in the name of the Lord.”

Let Elah’s green valley resound with the cry  
Of the Galut\*, and fury flash forth from his eye:  
Though mighty in stature, and bitter in word,  
He’s as chaff who comes not “in the name of the Lord.”

’Ere the tops of Azekah and Shócoh be dressed  
In the robes of the evening—the rays of the west—  
The vauntings of Gath shall no longer be heard  
In defiance blaspheming “the name of the Lord.”  
Hark! that sound is of triumph and death, in the vale:

The weapons of faith and of meekness prevail.  
No shield guards the offspring of Jesse, nor sword  
Fills his hand; but he fights “in the name of the Lord.”

From the height of her boasting Philistia is hurl’d;  
And the Lion of Judah once more is unfurl’d;  
And thy glory, O Israel, again is restor’d;  
And thy tribes may rejoice “in the name of the Lord.”

Let the harps of thy maidens, O Sion, be strung,  
Which so long on thy ramparts in sadness have hung;

And the voice of thy gladness in praises be heard  
At thine altars, “Our strength is the name of the Lord.”

Feb. 18, 1846.

\* Goliath is called Galut, or Jalut, by the Arabs (see the Koran); and the tradition of this remarkable combat is still preserved by them.

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# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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No. 530.—JUNE 28, 1845.

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## COMO.

Como—the ancient "Comum"—is situated about 80 miles to the north-east of Turin, in a fine valley, enclosed by very fertile hills. It is surrounded by a wall, guarded by very lofty towers. Miss Taylor thus describes her approach to it:—"The road from Monza\* to Como passes through a beautiful and varied country. We first drove along narrow lanes, bordered with acacias, which, meeting overhead, formed a pleasant shelter from the heat of the noon-day sun, while the grassy banks on either side were gay with flowers. Quitting these lanes, we entered upon an open tract of country; here fields of Indian

corn were spread around us, or barley already ripe for harvest, and sometimes flax, with its delicate and wavy flower. On approaching Como, the hills, covered with noble Spanish chestnuts, seemed to close around us: we watched in vain to catch a glimpse of the lake, until we stopped at the door of the inn."

Como is the seat of a bishopric. Cesare Cantù says, "That it presents a true epitome of the elements which were the strength of the middle ages, the church, the feudal power, and the municipal power of cities; for here we see, in juxtaposition, the cathedral, the lordly tower, and the palaces from the portico of which the magistrates conferred with the people."

The Duomo, or cathedral, is a very fine building

\* At Monza, according to Mr. Loudon, is the finest garden scenery in Italy.

"It was begun in 1396, by the architect Lorenzo degli Spazii. The architecture is by some called gothic; but it differs materially from the rich and elegant style to which we apply the name." Ten or fifteen other churches add very greatly to the aspect of the city. The Duomo is reckoned the third of the gothic buildings of Italy. It was the production of various architects until the last century, and accordingly partakes much of the peculiarities of that of Milan. It is composed of white marble, and of mixed architecture. The front is light and elegant: the nave is supported by gothic arches: the choir and transepts are adorned with composite pillars; and a dome rises over the centre. This dome or cupola was completed about 1732, by Juvara.

"The pilasters and other portions of the façade are covered with most curious emblems; some few masonic, the greater part religious, interspersed with texts and inscriptions, in a most beautiful gothic letter, reminding you of Melrose, and the

'Scrolls that teach you to live and die.'

Many of these bas-reliefs are types; e.g., a fountain, a vine, a lily, a church upon a hill; all exceedingly curious, from the train of thought which they exhibit. Amongst the larger basso-relievos, the adoration of the magi, in the arch of the door, should be noticed; but the most remarkable ornaments of this front are the statues of the two Plinys, erected by the Comaschi of the sixteenth century to their 'fellow-citizens.' They are, as it were, enthroned under canopies worked in the most ornamental style by Rodario.

"The other sides of the exterior are in a mixed style, approaching to that which in France is styled the 'renaissance,' but with more good sense and beauty, and enough of ornament to give great richness without overloading the general outline. The lateral doorways, particularly that on the northern side, with fanciful columns, and angels bearing the instruments of the passion, are particularly elegant. Both these doorways are executed by Rodario. The arabesques, flowing, elegant, and light, interspersed with birds, animals, serpents, and children, are completely Raphaelesque. They appear rather moulded in wax than carved; so delicate, so tender, so morbid are they."

The church of St. Giovanni is adorned by pillars, supposed to have belonged to a portico mentioned by Pliny, as erected by Fabatus, his wife's grandfather. The church of San Fidele is very ancient. Strange sculpture of dragons, serpents, and lions has been employed to decorate it. On the exterior it remains nearly unaltered, but within has been considerably modernized. Three colleges, and public libraries, supply the means of education. Near the Duomo stands the town-hall, of red and white marble in alternate layers.

Pliny the younger was a native of Como, and had villas on the shores of the lake: of which he frequently speaks in his epistles. "How stands Comum," says he, "that favourite scene of yours and mine? What becomes of the pleasant villa, the vernal portico, the

shady plane-tree walk, the crystal canal, so agreeably winding along its flowery banks, together with the charming lake below, which serves at once the purposes of use and beauty? What have you to tell me of the firm yet soft gestatio, the sunny bath, the public saloon, the private dining-room, and all the elegant apartments for repose, both at noon and night? Do these possess my friend, and divide his time with pleasing vicissitude? or do the affairs of the world, as usual, call him frequently from this agreeable retreat?" Here he founded several institutions for the encouragement of literature, and proved himself a munificent benefactor to the place.

One of the great attractions is a villa\* called Pliniana, now belonging to the marquis Carnarisi; so called from an intermittent fountain there, which was described by Pliny, and also because it is supposed that the villa itself occupies the site of one of his villas. He possessed many in the beautiful neighbourhood; but he describes only two, neither of which exactly corresponds with the aspect of the present Pliniana. "In many of the villas, on the lake of Como," says Wilson, "it is most delightful to behold lofty crags frowning over the highly cultivated gardens; with hot-houses of exotic plants, neat terraces, and ornamental summer-houses, subduing the natural wildness of the situation." It is situated on the margin of the lake, at the foot of a precipice, from which rushes a cascade amid thick groves. Through these a serpentine walk leads towards the villa. At the back of the house the fountain bursts forth, and, passing through the under story, falls into the lake. There is a room so constructed as to command a view of the fountain. Pliny's description is inscribed in large characters in the hall, and is still supposed to give an accurate account of it. The elder Pliny described the fountain as rising and decreasing every hour, while the younger spoke of this as occurring thrice a day only. Mr. Eustace had the testimony of the inhabitants of the house, that now, as in Pliny's time, it takes place usually thrice a day: "usually, because, in very stormy and tempestuous weather, the fountain is said to feel the influence of the disordered atmosphere, and to vary considerably in its motions."

This latter circumstance has given rise to a conjectural explanation of this phenomenon, which is hazarded by the Abate Carlo Amoretti, and is as follows:—"The west wind, which regularly blows upon the lake at twelve o'clock, or mid-day, begins at nine in the upper regions, or on the summits of the mountains. Upon these summits, and particularly that which rises behind the Pliniana, there are several cavities, that penetrate into the bowels of the mountains, and communicate with certain internal reservoirs of water, the existence of which has been ascertained by various observations. Now, when the wind rushes down the cavities above mentioned, and reaches the water, it ruffles its surface, and carries its waves against the sides of the cavern, where, just above its

\* The Italians, when they speak of a villa, do not mean the house, which is "palazzo," "palazino," or "casino," but the whole inclosure, containing, besides the small place appropriated merely to pleasure and show, a large garden cultivated for profit, and frequently vineyards, olive-grounds, and corn-fields.—*London's Encyc. of Gardening.*

† Murray's "Handbook for Northern Italy."

ordinary level, there are little fissures or holes. The water, raised by the impulse which it receives from the wind, rises to these fissures, and, passing through them, trickles down through the crevices that communicate with the fountain below, and gradually fills it. In stormy weather the water is impelled with greater violence, and flows in greater quantities, till it is nearly exhausted, or, at least, reduced too low to be raised again to the fissures. Hence, on such occasions, the fountain fills with rapidity first, and then dries up, or rather remains low, till the reservoir regains its usual level, and, impelled by the wind, begins to ebb again\*."

The lake of Como is an object of peculiar interest. It is the largest lake in Italy, about eighty-eight miles in circumference, but in no part in breadth exceeding six.

"Having quickly despatched our dinner," says Miss Taylor, "we were glad to embark on the lake :

\* See "Saturday Magazine," August 24, 1841.

our little boat cut its way bravely through the clear blue waters; and, as we turned a corner and lost sight of the town, the beauty of the lake of Como first opened on our view. The hills which encompass it rise perpendicularly from the water's edge. Here and there, on a terrace cut in their sides, a pretty villa is seated, sometimes seeming built into the water; and the gardens hanging in terraces above are rich in beautiful flowers. Higher upon the steep rocks are groves of chestnut; and a line, traced midway, marks the footpath beyond, leading to one of those clusters of white cottages which indicate the mountain villages. No carriage-road passes along the shores of this lake; and the villas are accessible only by water or on foot. The scenery at the further end of the lake is much more grand and wild in its features; but we had not time to penetrate into the recesses of the mountains; and, after enjoying our little excursion, we returned to the town."



(See p. 413, col. 1.)

### Biography.

#### VISCOUNT EXMOUTH\*.

No sight can be more pleasing, no occupation of the mind more generally agreeable, than to behold the gradual growth of excellence, to watch over the progress of some great and good man from his infancy to his grave—from the humblest beginnings, it may be, to the very highest point of human glory. We love to trace the growth even of the most common and ordinary minds. The various steps of advancement, by which the helpless babe reaches the condition of a perfect man, are objects of interest to all; nay, even in things without life or reason, it is sweet to observe their gradual improvement, as every one who has watched with care the tree of his own planting or the house of his own building can bear witness from experience. This natural feeling may be gratified, many noble lessons learned, and much good example brought before our minds, if we are willing to attend to the events of the life of Edward Pellew, whom we may follow through many years of danger, trial, and of glory, tracing him from the helpless condition of an orphan child to

the proud and well-earned rank of admiral viscount Exmouth.

The brave sailor, of whose life we propose to place before you, gentle reader, the principal occurrences, was born at Dover (where his father commanded a post-office packet) in 1757. Being a very weakly infant, and not expected to live, he was baptized on the same day. But he recovered; and, before he was yet eight years old, he had the misfortune to lose his father. His mother then removed, with her six children, to Penzance, in Cornwall (for they were a Cornish family); and, three years afterwards, by an imprudent marriage, she deprived her children almost of their remaining parent, and threw them upon the world with very scanty means and very few friends. At his first school, Edward gave proof of his daring spirit; for a house, in which was a quantity of gunpowder, having taken fire, when others were afraid to approach it, he went alone into the burning house, and brought out all the powder. Afterwards he was sent to the grammar-school at Truro; where having had a dispute with another boy, whom he had severely punished, to escape a flogging he ran away, and resolved to go to sea. His grandfather wished him to be placed in a merchant's counting-house; but it was well that so bold and daring a spirit should be broken in by the hardships and discipline to be met with

\* The reader who may feel curious to know more respecting the life of this English hero, is referred to Oler's "Life of Exmouth" (published by Smith, Elder, and Co., Cornhill, London), from which the present short biography has, by permission, been extracted.

on board a ship. If the boy had remained ashore, he would very likely have turned out badly. When he dined with his grandfather the last time before he sailed, the old gentleman told him that he might be answerable for every enemy he killed, adding, "If I can read your character, you will kill a great many."

"Well, grandpapa," was the boy's answer, who was not yet fourteen, "and if I do not kill them, they will kill me!"

It was in the year 1770 that young Pellew entered as a midshipman on board of the "Juno." During the next five years he changed his ship several times, and had the happiness to sail with captain Pownall; whose kind and wise guidance was useful to the quick and determined, nay, we may almost say rash, character of the young midshipman. One of his frolics was to stand upon his head on the yard-arm†; and once he actually sprang from the fore-yard, while the ship was going fast through the water, and saved a man who had fallen overboard. This bold spirit was soon called forth in the service to which young Pellew belonged; and during the American war he gained promotion in the navy by as noble an action as ever a sailor was engaged in.

The English had built some small vessels in a rough way, to cope with the Americans on Lake Champlain; and in one of these, the "Carleton," Mr. Pellew was serving. Having fallen in with an American squadron, containing fifteen vessels, carrying ninety-six guns, the "Carleton," being nearest to the enemy, attacked at once, though she carried only twelve small guns. But, unluckily, the state of the wind hindered the other English vessels from coming up to her assistance, and she was obliged to engage single-handed the whole force of the enemy: nothing but artillery-boats could be sent to support her. The first midshipman soon lost an arm; and the lieutenant was soon afterwards so badly wounded, that he would have been thrown overboard as dead, but for the interference of the second midshipman, Pellew, who now succeeded to the command of the vessel, and endeavoured to keep up the unequal struggle. A signal of recall was made; but the "Carleton," with two feet of water in her hold, and half her crew killed and wounded, was not able to obey it. At last she was towed out of action under a very heavy fire from the enemy; and a shot cut the towing-rope, when some one was ordered to go and make it secure again. Pellew, seeing all hesitate—for, indeed, it appeared a death-service—ran forward and did it himself. So bravely had the "Carleton" and her little crew fought in this action, that, with the help of the artillery-boats, one boat of the enemy was sunk, and another, the largest schooner they had, was destroyed, while the "Carleton" contrived, after all, to make good her escape. The young midshipman, under whose command this gallant action had chiefly been fought, was honoured with a letter from the first lord of the admiralty, and was made a lieutenant upon his return to England in 1777. He saw a great deal of service, and underwent all the hardships of a very unsuccessful campaign, under

general Burgoyne, by whom he was at last sent home with dispatches.

At this time a circumstance happened, which might have been the cause of perpetual grief to him. His younger brother, only seventeen years of age, had come out to join the army; and, in the thoughtless sportfulness of youth, knowing that he was not expected, he resolved to surprise his brother Edward. Accordingly, he fell in with him in the night, and when hailed, answered, "A friend!" "What friend?" exclaimed his brother; "tell who you are, or I'll shoot you!" "What! do you not know me?" "No!" said the other, presenting a pistol. "Your brother John!" This occurred in the spring; and, so uncertain is mortal life, especially in time of war, that, in the October following, the frolicsome youth of seventeen was cut short in his career of life—the youngest brother of Edward Pellew was amongst the dead that lay stretched upon the field of battle!

Nothing could have served better to correct the natural rashness of youth—to blend prudence and forethought with activity and courage—than the severe trials, hardships, and misfortunes, which were undergone by our bold midshipman, in the American war. He was not employed in any active service for a year or two, which caused him great grief; and, in one of the first engagements in which he was concerned, he had the misfortune of losing his friend captain Pownall, under whom he was serving as first lieutenant. In an hour after the action began, the captain was shot through the body; and, saying to his young friend, "Pellew, I know you won't give his majesty's ship away," he immediately expired in his arms. The English ship was not given away; but the French vessel, with which she had been engaging, succeeded in escaping, beaten and dismasted, into the port of Ostend: a circumstance which added to the sorrow felt by Pellew for the loss of his friend and commander, captain Pownall.

In 1780, the young lieutenant was again promoted to the command of a small vessel; but, having nothing but his profession to depend upon, he was much pressed for money to meet the needful expenses of his appointment. Mr. Vigurs, a tradesman in London, not only supplied him with uniforms—though he candidly told him that it was uncertain when he would be able to pay for them—but offered him a loan of money; and captain Pellew accepted a sum, which made the debt 70*l*. In a few weeks he received 160*l*. prize-money; and immediately, with the thoughtless yet noble-hearted generosity of an English sailor, sent 100*l*. to his creditor, desiring that the difference might be given to the children, or, as he expressed it, to "buy ribands for the girls." In 1782 he was raised to the rank of post-captain; and, soon after this, peace followed; which left him without any active employment for the next four years, during which time he married, and lived first at Truro, and afterwards near Falmouth, in Cornwall. But he was not happy without active occupation, and found a life on shore very irksome to him.

In 1786 he was appointed to the command of the "Winchelsea," which was stationed in North America, off the coast of Newfoundland; and here he was remarkable for his activity and the order he kept among his men. It was a frequent

† Yards (of a ship) are those long pieces of timber that are made a little tapering at each end, and are fitted each athwart its proper mast, with the sails made fast to them, so as to be hoisted up, or lowered down, as occasion serves.—*Bailey's Dictionary*.

remark with them, respecting their captain, "Well, he never orders us to do what he won't do himself;" and they would often observe, "Blow high, blow low, he knows to an inch what the ship can do; and he can almost make her speak." It once happened, when his ship was in St. John's Harbour, Newfoundland, that captain Pellew had been invited to dine with the governor, on the 4th of June, the king's birth-day; and he was on deck, dressed in full uniform, watching the men who were bathing. A lad, servant to one of the officers, was standing on the ship's side near to him, and said, "I'll have a good swim by and bye, too." "The sooner the better!" said the captain, and tipped him into the water. Instantly, he perceived that the lad could not swim, and quick as thought he dashed overboard in his full-dress uniform, with a rope in one hand, by means of which he soon got the boy on board again. If ever Pellew was frightened, it was when he saw the lad struggling in the water; but he never lost his presence of mind, though alarmed at the consequences of his having mistaken for truth what was merely a vain boast. Nor was this the only instance of his saving the life of a fellow-creature in the midst of the waves—many other cases might be named; and, in fact, whenever there was any danger, he was ready to risk his own for the preservation of another's life.

Captain Pellew remained on the Newfoundland station until 1791; and here it was that he was one day called upon to decide on a case in which the captain of a merchant-vessel had not acted strictly according to law in punishing one of his men, though the man deserved a far greater punishment. "You have done quite right in coming here," said Pellew, to the man: "your captain had no business to punish you as he has done; and, that he may learn to be more cautious in future, we order him to be fined—a shilling!" The man, quite disappointed at this, was about to leave the cabin; but, to his surprise, he was addressed thus: "Stop, sir; we must now try you for the theft;" and, the fact being proved, the culprit was brought to punishment. This story was told to the lord chancellor Thurlow, who laughed heartily at it, saying, "Well; if that is not law, it is at least justice. Captain Pellew ought to have been a judge."

About this time, the captain, whose means were but scanty and his family increasing, made an unsuccessful attempt at farming; an employment for which he was by no means fitted. He was afterwards offered a command in the Russian navy, which, however, he honourably, and fortunately too, considered it to be his duty to refuse. The reasons for declining to enter into the service of a foreign nation, which his brother gave him, when consulted on the subject, are so good and sensible, that they may deserve to be repeated. Every man, it was urged, owes his services, blood, and life, so exclusively to his own country, that he has no right to give them to another; and he should reflect how he would answer for it to his God, if he lost his life in a cause which had no claim upon him. These high considerations of patriotism and religion are the true ground upon which the question should rest. War is too dreadful an evil to be lightly entered upon. Only

patriotism, with all its elevating and endearing associations of country, homes, and altars, can throw a veil over its horrors and a glory around its actions. Patriotism, which gives to victory all its splendour, sheds lustre even on defeat. But he who goes forth to fight the battles of another state, what honour can victory itself bestow upon him? or how shall he be excused, if he attack the allies of his own country, whom, as a subject, he is bound to respect? These were the feelings which led captain Pellew to refuse the offer of the Russian government; and it was not long before his courage and abilities were called forth in defence of his own land, during one of the severest but noblest struggles that this country, or any other, ever carried on.

On the 21st of January, 1793, the French republicans murdered their king, after he had endured almost every kind of misery which the cruelty of a mob could invent or its lawless power of brute-force could inflict. And twelve days afterwards, the wretched nation, which had cast off its God and put its king to death, declared war against England—a nation still continuing to "fear God, and honour the king." This act of the French was quite unexpected, and took England and the English government by surprise; but instantly preparations for war were begun, and a signal made to call forth from retirement and domestic life many a brave and noble hero, besides him of whose actions I am writing.

Captain Pellew was immediately appointed to a ship, which, from the scarcity of seamen, he was obliged to man with Cornish miners chiefly. The order and discipline kept up in the mines of Cornwall, the habit of climbing, and of being exposed to dangers, the skill in wrestling which most Cornish men could then boast, all combined to render these miners more apt to become tolerably good sailors than could have been expected. The first action in which the powers of this crew of landmen were tried, was in an engagement between the "Nymph," captain Pellew's ship, which had formerly been a French frigate, and the "Cleopatra," a frigate still belonging to that nation. Pellew's plan was to bring the vessels at once to close action, and then to leave the result to the courage of his men; to whose honour and spirit, as Cornishmen, he trusted to make up their deficiency as sailors. Just before the engagement began, the English crew shouted, "Long live king George!" and gave three good cheers; whilst, on the other side, the cap of liberty was hoisted, and the new-fangled cry of "Vive la république!" ("the republic for ever!") made itself heard. These republicans were superior in numbers, but not in courage, to the sturdy English sailors; and, after a fierce battle, the flag of the "Cleopatra" was lowered, and it became the prize of the brave captain and crew of the "Nymph." The French captain (Mullon) was killed in the action; and displayed in his death a heroism worthy of a far better cause than that of the French revolution. He had in his pocket the signals; and, in order to prevent their falling into the hands of the English, whose knowledge of them would render them quite useless, he endeavoured to swallow them, even in his dying agony; but, by mistake, he devoured a paper containing his captain's commission, instead of that on which the signals were



described; and, owing to this mistake, the important paper was found by captain Pellew, and sent by him to the admiralty. This, we must remember, was the first frigate taken in the war; and of the manner in which it was done, lord Howe's words bear sufficient witness: "I never doubted," said he, "that you would take a French frigate; but the manner in which you have done it will establish an example for the war."

The engagement took place on the 19th of June, 1793; and, on the 29th of the same month, captain Pellew was presented to George the Third, who made him a knight, and his brother Israel, who had very much assisted him in the action, a post-captain. His majesty presented sir Edward to the queen, observing, at the same time, "This is our friend;" bearing in mind, probably, the opposite principles (that of honouring the king, and, that of upsetting every thing) on which the two vessels had met and fought. But our noblesailor, boldly as he fought against the principles, waged no war with the persons of his enemies; and, though his own means were confined, and he had new honours to support, besides being in constant danger of leaving a wife and family unprovided for, he was generous enough to send over to captain Mullan's widow, who was in narrow circumstances, not only her husband's property, but what assistance he was able to afford. Of such men a nation may well be proud—for such men it cannot be too thankful: long may England have such men to be proud of, to be thankful for.

Another noble instance of generosity occurred in one of the cruising squadrons; and, since sir Edward was at that time commander of the little fleet, it may not be out of place to mention it, though it does not concern him personally. The Artois, under captain Nangle, had been closely engaged with a French ship for forty minutes, when sir Sydney Smith came up with his vessel. He would not, however, allow a shot to be fired at first, saying that Nangle had fought his ship well, and must not lose the credit of the victory; but, finding that the enemy held on, he said that they must not be allowed to do mischief, and ordered the guns to be got ready. Then taking out his watch, he said, "We'll allow her five minutes: if she do not then strike, we'll fire into her." He stood with the watch in his hand; and, just before the five minutes had passed, down came the French colours, and the ship was taken.

It would be quite impossible, without going beyond the limits of this sketch, to follow sir E. Pellew through all the changes and actions of a life spent in the sea-service, and so the most remarkable only can be noticed; while, for the other not less amusing and improving passages of his life, the reader must be referred to Osler's account of lord Exmouth—a book which will well repay him for his trouble in reading it. After many adventures undergone, and much service done to his country, sir Edward, in 1796, was commanding the "Indefatigable"—no bad name for a ship belonging to such a captain; and here he had very nearly lost his life in an attempt to save that of others. It was Sunday, the weather was bad, and the captain was at dinner with his officers, when a bustle was heard on deck; and on running towards the spot, two men were seen in

the water, who had jumped into a boat, which they had found unhooked, intending to secure it, but another sea dashed it to pieces. The captain, seeing this, got into a light boat, which he ordered to be let down into the sea, though his officers persuaded him not to run the risk. Just then, the ship made a deep plunge, the boat was broken, and the captain left in the midst of the waves, very much hurt, and bleeding profusely, having been dashed against the rudder, and his nostril torn by a hook in the tackle. However, he calmly called for a rope; and, slinging himself to one of those thrown out to him, he cheerfully ordered the men on board to haul away. As soon as possible a boat, with an officer and crew, were hoisted out; and the two men were saved, as well as their commander. This was the third time in that single year that sir Edward had placed his own life in peril, that he might preserve that of other men. But there is one noble act of this kind performed by him, which deserves more especial notice and peculiar praise.

It was in the beginning of the year 1796, when sir Edward was on shore at Plymouth, and was going out to dinner with lady Pellew, that he observed a crowd, and found, upon inquiry, that the "Dutton," a large vessel with soldiers on board, bound for the West Indies, had got upon a shoal, and, having lost her rudder, was beating about at the mercy of the winds and waves. All her masts were gone; and she was lying in a deplorable state, at no great distance from the shore. Having heard this, sir Edward sprang out of the carriage in which he was sitting, and went off with the rest of the people to the beach, where crowds were assembling. He could scarcely see how the loss of nearly all on board, between five and six hundred, could be prevented. They had no commander; for the captain had landed, from illness, only the day before—so all was confusion; and, although the officers had succeeded in getting a rope to the shore, by which several of the people had landed, yet this was a slow and difficult operation at a time when each moment was precious; for night was drawing on, and the wreck was fast breaking to pieces. Sir Edward wanted to send a message to the officers, and offered rewards to pilots and others to carry it; but no one liked to venture to board the wreck; so he soon exclaimed, "Then I will go myself!" By means of the rope he was hauled on board through the surf—a very dangerous adventure; for the masts were in the way, having fallen towards the shore, and he was hurt on the back by being dragged under the main-mast; but although the wound was bad enough to confine him to his bed for a week afterwards, he disregarded it at the time, and, as soon as he got on board, declared who he was, and took upon himself the command. He assured the people that all would be saved, if they would quietly attend to his orders, promising to be the last to quit the wreck, and at the same time threatening to run any one through the body who might disobey him. His well-known name, with his calmness and firmness, united in giving hope and confidence to the despairing crowd, who received him with three cheers, which were heartily returned by the thousands that stood upon the shore. Meanwhile, assistance was brought from Pellew's own ship

and from a merchant-vessel; so that the ends of two additional ropes were got on shore, and then cradles were contrived to be slung upon them, with travelling-ropes to pass forward and backward between the ships and the beach. Each rope was held on shore by men, who watched the rolling of the wreck in the waves, and kept the ropes tight and steady. With much difficulty, one or two small boats were worked near enough to the remains of the "Dutton" to receive the more helpless of the passengers. Sir Edward, with his sword drawn, directed the proceedings, and kept order—no easy task, since some of the soldiers had got at the spirits before he came on board, and many were drunk, even at that awful time, when every fresh wave was threatening them all with instant death. The children, the sick, and the women, were landed first; and nothing more impressed sir Edward than the struggle of feeling which took place in the case of one woman, the mother of a child only three weeks old, before she would trust her infant to his care; nor did any thing give him more pleasure than the success of his attempt to save it. The soldiers were next got on shore, then the ship's company, and lastly the hero himself, to whom, under Providence, they all owed their safety; and presently, after this daring and noble action had been completed, the wreck went to pieces.

On this occasion the freedom of the town of Plymouth was voted to him by the corporation; the merchants of Liverpool presented him with a valuable service of plate; and in the following March he was created a baronet\*, and received an honourable addition to his family arms; namely, a civic wreath†, a stranded ship for a crest, and a motto‡ signifying a wish that, God assisting him, fortune might follow him in his undertakings; which modest motto he chose rather than one that was proposed in terms more flattering to himself. It was in the same year (1796), that a beautiful French frigate, the "Virginie," was taken by the "Indefatigable," after a very brave and skilful resistance. Bergeret, the French captain, was much affected at his misfortune, and wept bitterly, when a boat was sent to bring him, as a prisoner, on board of the Indefatigable. He wished to know to whom he had struck his colours; and, upon being told that it was to sir Edward Pellew, "Oh," said he, "that is the most fortunate man that ever lived! He takes every thing, and now he has taken the finest frigate in France." Bergeret was for some time the guest of sir Edward and his family, and was afterwards offered in exchange for sir Sydney Smith, then a prisoner; but this matter was not arranged; and two years later, when sir Sydney Smith escaped, the British government most honourably set Bergeret at liberty also. Such noble and generous actions, whether performed by our own countrymen or our enemies, deserve always to be mentioned with respect, and dwelt upon with delight. War is bad enough at the very best; but what would it be, were there

no lofty feelings of honour, no tender efforts of humanity, no Christian love of our fellow-creatures, mingled with it, to throw a gleam of light across the darkness of its general aspect, and soften the harshness of its cruel character?

The next service in which sir Edward was employed was to protect from invasion the coasts of an important part of the British dominions. In Ireland discontent prevailed among the Roman catholics very extensively; and, in fact, things were ripening towards the great rebellion of 1798, in which hundreds of protestants were basely murdered by their misguided neighbours and fellow-countrymen. France, taking advantage of the state of Ireland, had resolved upon sending a large fleet, to land an army in that country, hoping for the assistance of multitudes of the people, and looking forward to the prospect of gaining a valuable province, as well as of causing terror and confusion among the English nation. It was in checking and opposing these endeavours that Pellew was employed in the latter part of 1796.

Sir Edward was stationed off Brest, to watch the French fleet; but, though closely watched, it contrived to escape all hinderance, and to make its way successfully to the shores of Ireland; where, instead of landing the troops and taking possession of the country, the weather was so bad, that some of the ships were lost, and the rest, unable to cast anchor or to land the soldiers, were forced to return again, having met with every kind of disappointment at the very time when certainty of success appeared to be beginning to smile upon them. This is not the first time that God has preserved our coasts from a foreign enemy, without allowing man's arm to be employed in bringing about the deliverance. In 1588, the great fleet, which was to have destroyed the power and the church of England, was in like manner dispersed and scattered by the winds and the waves; and, now, the Spanish armada, which might have been our ruin, is thought of only with feelings of joy and thankfulness. Upon the return of the French fleet from Ireland, sir Edward's ship had an engagement with a vessel belonging to the enemy; and though no victory was gained, and both ships were much disabled, yet the English succeeded in saving theirs, while the French vessel became a mere wreck, and most of those on board perished miserably.

The next year brought with it a far greater trial for the English nation than the attempted invasion of Ireland; for the danger that threatened them was not only upon their shores, but from their own people—from the very men to whom they looked for defence. In 1797 the mutiny of the fleet at the mouth of the Thames, called "the mutiny at the Nore" took place; and, at such a time of peril, the abilities and power of a man like Pellew were sure to make themselves conspicuous. He could combine firmness and kindness, prudence and courage, in no common way; and, besides this, his quickness was astonishing. Nothing like doubtfulness was ever seen in him. "His first order," said an officer who long served with him, "was always his last;" and he has often said of himself, that he never had a second thought worth sixpence. In the mouths of most men this would be an absurd boast; but it is an important declaration from one whose whole life

\* It is almost needless to state that a knight and baronet are both alike entitled to the "sir" prefixed to their names; but differ in this, that the knight bears the title for his life only, while it goes to the baronet's eldest son.

† A civic wreath was a crown formed of oak-leaves, and bestowed by the general upon any Roman soldier that had saved the life of a citizen.

‡ The motto was, as usual, in Latin: "Deo adjuvante fortuna sequatur."

was a course of success without failure. While the mutiny was raging at the Nore, the French were getting ready still larger forces for the attack upon Ireland; but this scheme gave their enemies little trouble, for, those that had planned it being displaced from power, their successors thought that nothing was better than to overturn what they found prepared; so the sailors were discharged, the fleet dismantled, nay, some of the ships were sold, and the mighty affair ended in nothing. During this one year, sir Edward's squadron took no fewer than fifteen cruising-vessels; on board of one of which they found twenty-five priests, who had been condemned for their principles, by the French revolutionary government, to perish in the unhealthy colony of Cayenne. Sir Edward restored these poor men to liberty and comfort, setting them on shore in England, and giving them a supply for their present wants. Among the other prisoners were the wife and family of a banished gentleman (Monsieur Rovère), who had been allowed to join him, and were going out with all they had, amounting to 3,000*l.*; the whole of which sir Edward restored to the lady, paying from his own purse that part of it which was the prize of his crew.

About this time captain Pellew exchanged the "Indefatigable," which he had so long commanded, for another vessel; and, going on board of his new ship for the first time, he was met by the boatswain, who said, "I am very glad, sir, that you are come to us; for you are just the captain we want. You have the finest ship in the navy, and a crew of smart sailors; but a set of the greatest scoundrels that ever went to sea." He checked him on the spot; and afterwards sent for him to the cabin, wishing to know what he meant by thus addressing him. The boatswain had served under him before, and pleaded old recollections in excuse; but, after receiving the reproof which sir Edward thought it needful publicly to give him, he informed his captain that the crew were all but in a state of mutiny, and that for months past he had slept with pistols under his head. A spirit of mutiny was at this time extremely common; and government seemed more inclined to dally with it than to put it boldly down, and then make a fair and searching inquiry into any grievances stated to exist. This would have been the wisest mode of proceeding, and it was this that sir Edward advised. His plan was, that a ship should be manned with officers and with sailors that could be fully trusted, which should be ready to attack the next vessel that mutinied, and, if necessary, sink her in the face of the fleet. The mere display of such a resolution would most likely have spared the necessity of firing a single shot; for lives are commonly sacrificed only when a mistaken humanity shrinks from duty till the proper time for action has gone by. Twice did sir Edward, by his prompt and firm conduct, stop the spirit of mutiny on board of his own ships. He was informed of the intention of his men in the "Indefatigable" to rebel; and, when he saw them inclined to act upon this intention, he instantly drew his sword, ordering his officers to follow his example. "You can never die so well," he said, "as on your own deck, quelling a mutiny; and now, if a man hesitate to obey you, cut him down without a word." The crew soon returned to their duty. But, after-

wards, the words of the honest boatswain turned out to be too true; and that vessel was chosen to take the lead in a proposed mutiny. Sir Edward was in his cabin dressing, before he went out to dinner, when the bad spirit broke forth; and, coming on deck in his dressing-gown, he found between two and three hundred unruly fellows there. They wanted a boat to send a letter to the admiral, complaining of tyranny and hard usage. In vain was it that the captain offered to send it, or take it himself: they all cried out, "No, no; a boat of our own!" Finding that he could not pacify them, and hearing some of them declare with oaths that they would have a boat, and would take one, he quietly replied, "You will, will you?" ordered the marines out, and sprang to his cabin for his sword. Returning instantly, he resolved to put to death one or more of the ringleaders on the spot; but their evident wavering spared him the painful duty; and the mutiny was soon quelled, its chief leaders being secured, and their whole scheme brought to nothing. The same stern regard for duty, the same strict enforcement of obedience, were shown in several other acts of sir Edward at this trying time; and the success of his conduct shows that his principle was a correct one—that timely firmness will quell almost any disturbance. All these outbreaks of mischief resemble the evil power from which they proceed: give way to them, and they will soon conquer you; whereas, if you "resist them," they will "flee from you."

Nothing of any very great importance took place in the life of sir Edward Pellew until the short peace in 1802; during which interval of rest he resided near Falmouth, and became member of parliament for Barnstaple. It was merit, and not friends, that had raised him to the rank he now held; and many years afterwards, when he had reached a yet higher rank, he made the following remarks, on returning thanks for his health having been drunk—remarks which may encourage merit and perseverance, however humble may be their beginnings, when they recollect that he who made them began life a poor, friendless orphan, and finished it as lord viscount Exmouth. Referring to his own history, on the occasion just mentioned, he brought it forward in proof of the fact, that no officer, however unsupported by influence, need despair of receiving his due reward from the justice and gratitude of his country: "I have never known," added he, "what fortune meant. I never chose my station, and never had a friend but the king's pennant; but I have always gone where I was sent, and done what I was ordered; and he who will act upon the same principles may do as I have done."

The duties of a member of the house of commons were far from being very agreeable or suitable to an active officer in the prime of life; and sir Edward was not sorry to make his escape from them, by being appointed to a ship (the "Tonnant"), at the renewal of war in 1803. On being entrusted with this vessel, he gave a strong proof of his care for the improvement of the younger officers, by advertising for a superior schoolmaster for the "Tonnant," and offering him 50*l.* per annum in addition to his pay; so that better instruction might be obtained for them than the regulations of the service would afford. No particular actions oc-

curred during his command of the "Tonnant;" and early in 1804 sir Edward was made rear-admiral of the white, and appointed to be commander-in-chief in India.

During the four years in which he remained at this station—where at first an unpleasant dispute arose between him and sir Thomas Troubridge, in which both officers were equally warm, but sir Edward had the right on his side—he did a great deal for the protection of the British commerce in those parts; but, though he performed many useful actions, no very brilliant ones were achieved. It was stated, many years afterwards, in the house of commons, by an East India director, who had been in India during sir Edward's command, that "such was the vigilance with which that officer had chased the enemy from our extensive shores, and so powerful the protection which he gave to our commerce in those seas, that property to the amount of millions had been saved, which otherwise would have fallen into the hands of the enemy." And a formal declaration to this effect was presented to sir Edward Pellew by the merchants of Bombay, before he left India for England, in 1808. During the voyage, his fleet met with dreadful weather; and the admiral's ship, the "Culloden," was in the greatest danger. For three days no provisions could be cooked; and the crew lived chiefly upon dried rice, with a dram every four hours. The admiral was almost always on deck; and, being advised to ease the ship by throwing some of the guns overboard, he replied: "I do not think it necessary: she will do very well. And what would become of the convoy\* if we meet an enemy?" He was right: four of the convoy were indeed lost, and the rest was scattered; but they got together again, and at length reached England in safety.

The next station of sir Edward was in the North sea, where he continued only for a year, being removed in 1811 to the Mediterranean, in which sea he remained until the peace of 1814 put an end to one of the longest, most expensive, and most dreadful wars in which England was ever engaged—a war, at the same time, as glorious and as necessary as was ever undertaken and completed by this or any other nation. During the three years of sir Edward's being stationed in the Mediterranean sea, his wish to command in a general action was never gratified; and, although the service that he did was important, it was not of that nature which could add to his well-earned honours and reputation. The honest independence of an English sailor is well set forth in some of his letters written about this period; in one of which he says, speaking of the ministry, and his hopes of attention or promotion from them: "I care not who comes in or who goes out; and if they send me on shore, well; and if not, it is the same." Again, in the commencement of 1812, he writes thus: "I never expect to live the war through, and am not at all anxious about it, if I can only have the happiness of doing service to my country. I would give a great deal to be ten years younger; but, as that cannot be, I must content myself with the reflection that my children are good, and provided for; and that I leave them

attached to their mother and to each other. We have all reason to be thankful, and to praise God for his great and manifold mercies. We are ready to start at a moment's notice, and have a strict lookout. The enemy are also ready—sixteen sail. God bless you and yours; and may he enable me to do honour to my country and my family: for myself I care not." His greatest action was yet unfought; but he had no notion of the enemies he was to conquer, or the victory he was to win, at a time when a general peace appeared to put away every hope of adding to the naval glory which he had already acquired.

At the close of the war, in 1814, when several leading generals were raised to the peerage, it was thought proper to confer a like honour upon some naval officer; and the person selected for this purpose was sir Edward Pellew, who was made baron Exmouth of Canonteign (an estate in Devonshire, which he had purchased), and on whom was settled the pension usual to those to whom a peerage is granted for great public services. It was a newspaper that brought him the first account of his advancement in rank, which caused him to be greatly surprised; but he writes, soon after he had received the flattering news, "For the sake of our family, I hope it will be useful and respectable; for myself I am indifferent, and know it will only tend to multiply my enemies and increase my difficulties." During the same year, 1814, the officers of the Mediterranean fleet presented their commander, "as a mark of their respect and esteem," with a beautiful vase, which cost 580 guineas; and, having left the fleet, he returned to England. But, however, he was soon recalled again, in consequence of the escape of Buonaparte from the isle of Elba, and the renewal of war. By the English fleet, under lord Exmouth's command, the city of Naples was saved from plunder, and that of Marseilles from destruction; and for these actions our noble hero received high honours from Ferdinand king of Naples, and a large and beautiful piece of plate from the people of Marseilles. The fate of Napoleon was soon decided by Providence; and the battle of Waterloo, in which Great Britain and Wellington were the leading powers, hurled for ever to the ground the name and empire of that man, to gratify whose personal ambition many hundreds of thousands of human beings had perished in the prime of life on the field of battle.

The great and crowning exploit of lord Exmouth's life was performed in the following year, 1816; and no service could have been chosen in which his courage and abilities could have been more honourably or more usefully displayed.

But, before I proceed to give an account of the conquest of Algiers, it may be well to state briefly the character of the inhabitants of that place, and the causes that led to its attack. The situation of Algiers on the coast of Africa, at no very great distance from the entrance to the Mediterranean sea by the straits of Gibraltar, is extremely favourable for the mode of life which its natives have followed for some hundreds of years, during the whole of which time they have made themselves notorious and dreaded by their acts of piracy. Of these robbers on the high seas it might have been most truly said that "their hand was against every man's, and

\* Convoy—a ship or ships of war, which go along with merchants' ships to defend them from enemies.—*Bailey's Dictionary*. Here—the ships which were protected.

every man's hand against them;" and (being Mahometans) the cruelties which they inflicted upon Christians, the hinderance which they offered to commerce, and the number of Christian slaves which they had, combined to render the state of Algiers a nuisance and a disgrace to all the neighbouring nations, or at least to those in Europe. To show the state of barbarity and cruelty which prevailed in this wretched place, it may be observed that, in one case, out of 300 prisoners or slaves, 50 had died of ill-treatment on the first day of their arrival, and 70 during the first fortnight; while the rest were kept in the most miserable condition, being allowed only a pound of bread a day, and subject to the lash from morning to night. Neither age nor sex were spared by these brutes in human form. Shortly after the year 1830, when Algiers, having recovered from the blow given it by Exmouth, had returned to its old cruelties, so as to provoke France to invade and conquer the whole country, the writer of this well remembers to have met with a poor man, an Englishman, who had been in slavery there, and had been set at liberty by the French. He stated that he had seen almost all his companions in distress wantonly maimed and afterwards killed by their inhuman masters at Algiers, who, when at a loss for amusement, would send for one of the slaves, and occupy their time by inventing some misery for him. The poor man who told this piteous tale had not escaped. One day he was sent for, and each of his great toes was cut off in the most clumsy and cruel manner, for the sport of his masters; so that, although he had been some time in a hospital in France, he was quite unable to walk with any degree of comfort.

It was to chastise the insolence of this brutish nation, and to demand that Christian slavery should be put an end to, that lord Exmouth left Portsmouth on the 25th July, 1816.

#### THE WHOLE CONCERN OF MAN :

##### A Sermon,

BY THE REV. JAMES SCHOLEFIELD, M.A.,  
*Regius Professor of Greek in the University of  
Cambridge.*

ECCLES. xii. 13.

"Let us hear the conclusion of the whole matter:  
Fear God, and keep his commandments; for this  
is the whole *duty* of man."

THIS sentence is very much in the mouth of those who fancy that they discover in it a way to heaven differing more or less from that which our Saviour has clearly revealed in his gospel. The doctrine of salvation by faith lays the axe to the root of self-righteousness; and, as self-righteousness is the besetting sin of human nature, the dearly-cherished distemper of the heart of man universally, men give a readier attention to an insulated passage, which seems to promise much to their own good works, than to those which invite them to come to Christ as a Saviour;

and, when they hear that keeping God's commandments is the whole duty of man, they hastily and willingly infer that too much has been attributed to faith in the preaching of their ministers, and that works have more to do in their salvation than they had been led to imagine.

On this question I have, in the outset, only two remarks to make. The word "*duty*," as you may see from the manner in which it is printed, is not in the original, the literal reading of which is, "this is the whole of man;" and the spirit of the passage rather is, "this is the whole business, or interest, or concern of man." And again, the declaration of the text, whatever its meaning be, is distinctly stated to be a "*conclusion*" from the discussion which has gone before, and therefore cannot be properly understood unless it be considered in connexion with the previous argument.

Now, therefore, beloved brethren, "let us hear the conclusion of the whole matter;" and may God mercifully prepare our minds to hear it in such a candid and teachable spirit, that we may be led by it in God's way of salvation, whatever that way shall appear to be. I will proceed from the words—

I. To inquire what is the spirit of the text:

II. To examine its literal import.

I. With regard to the spirit of the text, we must observe that it is certainly not the object of the wise man to lay down in these words a system of religion, but to give a general exhortation to religion. He does not enter into any nice questions respecting the way of salvation; but, proposing religion to us in its broad and general features, as consisting in the fear and obedience of God, he solemnly recommends it to our notice as the one thing needful, in comparison of which the whole world is nothing. The whole subject of his book from the beginning has been the vanity of the world. "Vanity of vanities," was the exclamation with which he opened it; and the closing chapter reiterates the exclamation. The intermediate chapters abound with numberless examples and illustrations of his main position. There is not one doctrine, properly speaking, of revealed religion from the beginning to the end; but the whole is a full and instructive view of man, and the world he lives in, and the things he is conversant with on earth, as existing independently of religion, and he finds that vanity is stamped on all: and we should naturally be disposed from it to complain, in the psalmist's language, "Wherefore hast thou made all men in vain?" if we were not brought, in the words of the text, to a more cheering and sublime "*conclusion* of

the whole matter;" that, after all the experience of the vanity of this world in itself, after all the troubles and disquietude by which man is tossed about on the stormy ocean of life, religion opens to him a better and a brighter prospect; and the whole of man, his highest wisdom is, and his whole concern ought to be, to enter into that glorious haven where he will find rest for his soul at last.

Religion, then, is recommended to us under this general view, of "fearing God" and "keeping his commandments." A variety of other passages of scripture speak the same language: "Come, ye children, hearken unto me; and I will teach you the fear of the Lord:" "The fear of the Lord is the beginning of wisdom:" "The fear of the Lord is" the believer's "treasure:" "In the fear of the Lord is strong confidence." In all which expressions, faith and love, and other graces, are not excluded; but a principal part of religion is set forth as including the whole.

Again, obedience, or "keeping God's commandments," is spoken of in the same way: just as the apostle Paul, the great advocate of justification by faith, who so strongly denies that salvation can be of works, says: "Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God"—i. e., the mere form of religion is nothing without its practical power and fruits. So the wise man in the text: he does not even specify what the commandments of God are; but, as keeping those commandments is the great duty of religion, and therefore an essential part of its reality, he sums up all that concerns man as an immortal being, seeking happiness, in an exhortation to keep them. On the contrary, St. Paul, when he was called to state in one word the whole concern of man, in answer to the question, "What must I do to be saved?" replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Is our inquiry, then, "What must we do to be saved?" the answer is still the same: "Believe, and thou shalt be saved." But if we put a more general inquiry, What must I do to find happiness? the answer is, Do not seek it in the world, which is all vanity; but seek it in religion, in fearing, loving, pleasing, serving, and obeying God. And "this is the whole of man."

Here, then, we are to consider what it is which the wise man excludes; for the language is clearly exclusive: "this is the whole," and there is nothing else. And, to ascertain this, we must consider also what is the subject-matter of his inquiry. Now, he certainly does not mean, "this is the whole" by which man can be saved; for salvation is not the topic he has been discussing. But, regarding man

as an immortal creature, living for a short time in a world full of trouble, and disappointment, and vexation, he decides that this is the point to which he should direct his attention, and where he should seek his happiness, viz., in the fear of God; and what he excludes from any share in the power of conferring happiness is that world which he has branded with the stamp of vanity. And the solemn admonition is followed up by a cogent argument in the concluding verse: "For God shall bring every work into judgment, with every secret thing; whether it be good, or whether it be evil."

It never will be questioned that the great practical error and heresy, which is slaying its thousands of souls every day, is that which deludes the multitudes of the children of men to seek their happiness in the world. "There be many that say, Who will shew us any good?" And they run to and fro in pursuit of the desired object, still expecting that the world, which has disappointed them again and again, will yet at last fulfil every promise and realise every hope. And their conduct proceeds upon a two-fold mistake; with respect to the power of the world to give happiness, and with respect to its relative importance as compared with eternity. The former of these mistakes the preacher combats in the whole preceding part of his book. He shews that, as a mighty king, he had had the most favourable opportunities of making trial of the world; and he had tried it, and found it "vanity." He had "given his heart to know wisdom, and to know madness and folly:" he had tried the world in its two most opposite characters—in its wisdom and its pleasures—and had found them both to be "vexation of spirit." It seems to have been overruled by the providence of God, that he, who was pronounced the wisest of the sons of men, and who was also one of the most voluptuous, should bear his decided testimony, as the result of his actual experience in both departments, and should be a preacher of it to all generations, that all alike was "vanity." Not that the pursuits of science and human wisdom were equally sinful or equally degrading with those of the voluptuary; but that both were equally incapable of imparting solid happiness, and of preparing the immortal being for the immortality for which he was created. Let no poor child of this world, after the sad experience of the king of Israel, encourage the hope that he can ever find in the world what Solomon found not, or that he can be happy without the fear of God.

Another practical mistake, which runs through the whole conduct of men, is, that they attach an undue importance to their present

life, and forget and consider not the paramount importance of eternity. And this mistake the wise man corrects in the verse following the text: "The fear of God is the whole of man; for God shall bring every work into judgment." If there were no future judgment, no world to come, no state of retribution, then this present world, vain and empty as it is, might not unreasonably be pursued and coveted as "the whole of man;" but, if it is most certain that every man must give an account of this present life, then the great concern he has to attend to is, doing the will of God, and pleasing him; and, in comparison of this, the world is "less than nothing, and vanity." Weighed in this balance, regarded in the awful light which this great truth throws over the whole subject of man and his hopes and duties, the present stage of our existence is so short and insignificant, and the future so all-important, that our Creator should be "remembered in the days of our youth," and our whole lives be devoted to his service. And, though nature and custom and inclination combine in saying, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes;" yet a voice of higher authority and profounder wisdom whispers to us the ever-present admonition, "Know thou that for all these things God shall bring thee into judgment."

The great truth, then, inculcated upon us by the whole design and spirit of the text is, that the happiness of man is to be found in religion. And this view will be confirmed, rather than weakened, if we proceed to examine,

II. Its literal import. When we read, "Fear God, and keep his commandments; for this is the whole duty of man," it seems to speak to us something very different from the account I have given of it. But let us again be reminded that the word "duty" is to be omitted in the investigation of the question, and the whole to be considered as if that word were not there.

Let us now suppose that it really was the design of God to teach us in the text, that the whole business of religion—of that religion with which we are concerned as fallen creatures—consists in "keeping the commandments of God." Let us suppose that a man, receiving this doctrine, sets about doing what is here required; that he studies the word of God to learn his will, in order that he may do it; and that, with "an honest heart," he "gives all diligence" to obey God to the uttermost, and to avoid offending him in thought, word, or deed. What result does

such a man come to? Will he stand upon the ground of this righteousness, and rejoice in the comfort of this religion? Alas! he finds at every step that he comes short, and that, if God "enter into judgment with him, he cannot be justified in his sight." And is this, then, "the whole of man?" And has he no better hope, and no brighter revelation, than this?

But, perhaps, it will be replied, "Yes, when he has done all, and still comes short, if he has done his best, God will graciously accept him for Christ's sake. Nay, but this is to overturn that interpretation of the text which the disputer is contending for; for, if keeping God's commandments is "the whole of man," as pertaining to his hope before God, there is no room left to admit a Saviour's righteousness as a ground of dependence; since, as the apostle argues, "if it be of grace, then it is no more of works."

To one, then, thus defeated and disappointed in the hope which seems to stand upon the literal acceptance of the text—though it is in fact a perversion of the meaning, because it represents that as duty which the whole bearing of the subject shews to be rather concern or interest; but to one thus disappointed of a legal hope, and beat out of his own way of coming to God, and finding salvation—the following question is presented: "Is there not another commandment of God which has been strangely overlooked in this laborious attempt to purchase God's favour by works of obedience, and which is directly opposed to the whole spirit in which hitherto you have been seeking to do your duty to God?" Our Saviour says expressly, "This is the work of God, that ye believe on him whom he hath sent." And this is the commandment which eminently and exclusively "giveth life." Every other commandment is found in actual experience "to be unto death," because the best obedience rendered to it comes short of the perfection required; but this, though the obedience be still imperfect (for our faith is as defective as any other grace or work), yet gains acceptance both for itself and for every other work, and for the believer who exercises it, because it goes out of its own merit, and places its whole dependence on a righteousness which is perfect—even the righteousness of Christ, which God himself has provided for us, and given to us, and which he will graciously accept on our behalf.

Every other commandment of God says, "Do this, and live;" but this great commandment, "to believe on the Son of God," teaches us to come with the confession that we cannot do what is required of us, and then, under a sense of weakness and transgression



to place our dependence on him who is revealed to be "the Lord our Righteousness." It is a strange propensity of man's corrupt heart, to cling with a desperate hope to those commandments which he cannot fulfil, and which, therefore, can only shut him up to condemnation and death; and to neglect that one commandment which he can do, and which gives him strength to do all the rest, and which conveys to him "the gift of righteousness" and eternal life. "Fear God," my brethren, "and keep his commandments;" but, when your conscience whispers in reply, that you neither have kept them nor can keep them, know, for your unspeakable consolation, that God has not left you without hope, nor offered you a salvation which you cannot attain, but has "given exceeding great and precious promises" in the "Son of his love," which the feeblest and most unworthy may lay hold of and rejoice in. To "fear God and keep his commandments," as the ground of a legal hope, is neither "the whole of man" nor the whole of God, of man's "duty" or of God's revelation, of man's hope or of God's grace: nay, it shuts out the exercise of grace altogether, and leaves us destitute of that heavenly knowledge which the gospel imparts to us of "the tender mercy of our God."

Thus I think it appears, brethren, that as, on the one hand, the doctrine of salvation by obedience to the commandments is a cheerless and discouraging one, so, on the other, it is not the doctrine inculcated by Solomon in the text. Nay, and this whole book of Ecclesiastes neither reveals nor professes to reveal "the whole duty of man," nor the foundation of his hope as a sinner; and it will be well for us if we effectually learn from it the great lesson which it does really and strikingly teach us, that religion is both the highest wisdom and the highest happiness of man.

And now, in the brief application of the subject in conclusion, let me caution you to beware of the two great stumbling-blocks which hold men back from a due attention to religion.

1. Let not the love of the world be your hinderance. All the wisdom of Solomon is employed to set before you the emptiness and vanity of the world. "Vanity of vanities," is his emphatic language; and he further adds, "All is vanity and vexation of spirit." And he had tried the world in its fairest forms and under its most advantageous circumstances; and he pronounced it to be "vanity" still. And yet, the world has not lost its influence as one of the great enemies of the souls of men: and each secretly persuades himself

that either he can find in it some hidden charm which Solomon found not, by which "he shall have peace;" or else that he has discovered that chastened and temperate way of using the world that will not be a snare to his soul. Brethren, the only way of "so using the world as not to abuse it," is to "come out, and be separate" from it, separate from its spirit and vanities and compliances, that we may be "a peculiar people to God." "The love of the world" eats out all the life and power of religion, and leaves nothing but the dead form and name. If you sell your souls for the world, you sell them for a "thing of nought." O flee from the dangerous snare, and cultivate habits of retirement and secret communion with God, and meditation upon his word, as infinitely more delightful than the most fascinating pleasures which the world ever invented for ensnaring the soul. "If any man love the world, the love of the Father is not in him."

2. Lastly: let not a leaning to self-righteousness hold you back from coming to Christ in a simple and cordial faith. On this point the text may seem to stand in our way; and it is the wicked device of Satan, and the wretched perverseness of the human heart, to distort from their true meaning many passages even of the pure word of God, so as to hinder the triumphs of his grace. But see from the text, brethren, how necessary it is to warp scripture in order to bring it into conformity with the views of a self-righteous heart; while, on the other hand, the glory of Christ as the all in all of our salvation stands out in every part of the inspired volume so bright and prominent, that no comments of man can darken it, and no subtlety of Satan can prevent the humble mind from seeing and receiving it.

Renounce, therefore, beloved brethren, every hope which rests in any measure on your own righteousness. Adopt in your creed and in your practice the noble resolution of the apostle: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."



## SABBATH MEDITATIONS.

No. LIII.

JUNE 29.—SIXTH SUNDAY AFTER TRINITY. ST. PETER'S DAY.

Morning Lessons: 2 Sam. xii.; Acts iii.  
Evening Lessons: 2 Sam. xix.; Acts iv.

"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—  
MATT. xvi. 1. (Gospel for this day).

*Meditation.*—"Bar-jona is put for Bar-Johanna. Now, Johanna signifies the grace of God; implying that Peter, in understanding this hidden mystery, was the son of grace; as Christ says in the words immediately following, 'Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.' Faith is the work of God, and 'no man knows the Son but the Father;' and 'no man cometh unto me, except my Father draw him' (John vi. 44). 'Blessed art thou, therefore, Simon Bar-jona; because my Father, which is in heaven,' hath inspired this confession unto thee: blessed art thou here, yet more blessed hereafter, as having hereby the promises of the life present and of that which is to come. So truth itself telleth us expressly, 'This is eternal life, to know God, and Jesus Christ whom he hath sent.' He that is a true believer is 'blessed in the city, blessed in the field, blessed in his going forth, and blessed in his coming home, blessed in his wealth, and blessed in his woe, blessed in his health, and blessed in his sickness also;' 'for the Lord will comfort him when he lieth upon his bed, and make his bed in his sickness' (Ps. xli. 3). Blessed shall he be in all his life, blessed in his hour of death, and most blessed in the day of judgment, when he shall have perfect consummation of bliss, both in body and soul (Rev. xiv. 13)" (Dean Boys).

*Prayer.*—Eternal Jesus, who art pleased this day to recall unto us, by the voice of thy church, the fall and the recovery, the fruitful teaching and godly example, the good confession and holy zeal of thy loved disciple, St. Peter, be with us, we beseech thee, both in body and spirit, that we may hereby be admonished to our souls' profit; and prevent us, with thy grace, that we may repent, and be converted, and live. Awake us, good Lord, from the sleep and death of sin, and uphold us; that we may walk in thy glorious light in safety and with assurance, and, with care and watchfulness, with humility and patience, with faith and heavenly-mindedness, persevere unto the end.

Especially we pray thee to set over thy church true and faithful pastors: endue them with a saving knowledge of thee: teach them, whose ministers they are, and whom they ought to serve; and fulfil them with thy heavenly benediction, that they may be diligent, stewards and watchmen over thy flock, and rightly dispense thy word and holy sacraments, in the spirit of power, and of love, and of a sound mind. Grant them daily to increase and go forward in the knowledge and faith of thee, taking heed unto themselves and the doctrine, and thus, of thy great mercy, saving themselves and them that hear and follow them. O may thy gospel be set forth, and thy blessed kingdom be enlarged, as well by them, thy ministers, as by us, over whom they are appointed ministers. To this end, O God of our fathers, vouchsafe to glorify thy Son in us, and to replenish us with the truth of

thy doctrine, and with innocency of living: stablish us, by a true repentance, unto the blotting out of our sins and entire newness of life; and so sanctify us, by the in-dwelling power of thy good Spirit, that we may be fashioned in all things after the blessed rule and ensample of the Holy One and the Just, even Christ the righteous.

Bless us, O our God; for we confess and believe there is none other name given under heaven by which we can be saved, but only the name of thy Son, Jesus Christ. Bless us, O Spirit of our God: condescend to our weakness and infirmity, and finish the work thou hast graciously begun in our souls: bless us, that, by the faith which is by the Prince of light, we may have perfect soundness, and be found holy and irreprehensible in the day when he maketh up his jewels. Amen, and amen. S. K. C.

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THE LOVE OF DISTINCTION, AND THE OPPOSITE QUALITIES OF MEERNESS AND THE SPIRIT OF UNION.

BY A BARRISTER.

THE love of distinction constitutes one species of that evil which the scriptures term vanity. It is involved in pride, but yet may exist apart from that hateful characteristic; for there are some who love distinction, and yet are not proud of the distinction they possess, in such a way as to be impressed with any deep feeling of their superiority, on that account, over their fellows. But, in whatever way the love of distinction exists—whether it be accompanied with such a feeling of pride or not, and whether it regards great things or small—it is opposed to the precepts and the spirit of the bible.

The spirit of Christianity is essentially a spirit of merging, a disposition to merge self in the common mass, to be united to our fellows, instead of being distinguished from them in the way of superiority, to raise our neighbour—whom we are supposed to love as ourselves—to a level with ourselves, instead of seeking to rise above our neighbours in the scale of moral or intellectual being, or of being guilty of the opposite extreme, that of lowering our own principles or practice to the standard of the multitude around us. True it is, that we should ever be endeavouring to press onward to a higher degree of moral and intellectual eminence, remembering that we have a talent committed to our trust, not to be buried, but to be improved, and that, in a spiritual point of view, we are to press "towards the mark for the prize of our high calling, which is of God in Christ Jesus." But, in so doing, we must be careful that the love of superiority form no part of the motive which stimulates us to exertion; and, though the result will be, that we shall necessarily

attain superiority over some of our fellow-creatures, yet we must beware lest we pique ourselves on that superiority when attained.

Those who make no particular profession of religion, fall into one extreme of error; and those who do make such a profession, fall into the opposite extreme. The former are as studious of avoiding all singularity in morals and religion as they are of avoiding singularity in manners or in dress; for they wish to be fashionable in every respect. But does this arise from a want of the love of distinction, and from a spirit of meekness? By no means. The true reason is, that, in consequence of the depravity of human nature, any distinction, any nearer advance to the standard of the bible, in a moral and religious point of view, would not be distinction in the sense in which it is here used, in the estimation of the men of the world; on the contrary, it would be degradation in their opinion, and therefore to be shunned by him who is desirous to shine in the estimate of the world. For, though a man of real piety might shine, even in the opinion of the irreligious, yet, *cæteris paribus*, in proportion to the amount of spiritual religion and genuine piety which any one possesses, as distinguished from mere natural religion and external morality, in that proportion does he sink in the opinion of the world; his religion is a weakness, a want of judgment, a disagreeable singularity, which detracts from the merit of his character, and diminishes the meed of praise that would otherwise be awarded him. I merely point out this awful error, without attempting to make any comments on the wickedness of such a notion, otherwise than by remarking that those, who think and act in that manner, substitute the opinions and practice, whatever it may happen to be, of their superiors for the word of God, and idolatrously exalt the creature above the Creator; or, if they occupy so high a station that they have no superiors, they make the inclinations of their own corrupt nature the standard of morals and of religion, not merely as regards themselves, but, what is more awful still, as regards all the other orders of society who are beneath them, and who are, consequently, more or less guided or influenced by their example.

But many who are classed among the religious world are guilty of an opposite extreme of error, no less dreadful in its own nature, though confined to a far less number of persons. To go beyond others in morals and religion is the very object at which they aim. They strive to surpass, or to be thought to surpass all others. It is not that they feel an individual responsibility to attain the greatest possible excellence, whatever may be the con-

duct of their neighbours. Their object is not virtue or religion for itself, but superiority over their fellows in virtue or religion, distinction gained through the medium of morality or religion. Such were the Pharisees of old; of whom our Lord says: "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matt. xxiii. 5, 7). What can be more hateful, nay, what can be so hateful, in the sight of God? To make religion the subject or the occasion of pride or vanity—to convert the gift of God into the characteristic attribute of the devil! Awful error! And yet such is the deceitfulness and desperate depravity of the human heart, so easily fallen into, that no one is safe from it; and every one should be continually on the watch lest he himself become the victim of it—the victim of a sin which is readily detected in others, but may lurk within our own breasts uncondemned and unnoticed.

If there is one thing more than another which illustrates the natural blindness of unconverted man, it may, perhaps, be freely said to be the fact that there are many who affect real religion, and, on account of religion, deprecate all love of distinction, or, in other words, all vanity, in the trifles of dress and external show, and yet are the victims of the love of distinction in a moral and religious point of view.

Whilst the cause of truth requires that these strictures upon religious professors should be made, I feel that the ungodly will gladly apply them to persons to whom they do not belong—to those who seek to be "perfect, as their Father which is in heaven is perfect," and not merely to be or appear more perfect than their fellow-creatures. But let it be observed, that these remarks are not made for the purpose of enabling any one to censure or judge his neighbour, but to suggest to each one matter for self-examination and self-condemnation. Our motive, our object in religion, can be known with certainty to ourselves alone. Let us judge ourselves alone, and leave the judgment of others to him "unto whom all hearts be open, all desires known, and from whom no secrets are hid."

J. W. S.

## Poetry.

## SCRIPTURAL LYRICS.

BY MISS M. A. STODART.

## No. II.

*(For the Church of England Magazine.)*

"At morning, at evening, and at noonday, I will cry aloud."

'Tis morn ! the fresh, the fragrant morn—  
Sweet hour of prime, a day new born,  
Emerging from the depth of night,  
In the strong bound of fresh delight :  
Sunbeams are bright on eastern sky :  
Increasing glories strike the eye.  
Then, while untried the opening day,  
Lord, at thy feet, we kneel to pray.

And thus, while youth's wild pulses beat—  
The morn of life so swift, so sweet,  
'Mid hope and joy's ecstatic glow  
Unshadowed by a thought of woe—  
May every knee before thee bend,  
And heartfelt prayers on high ascend,  
To thee, the God of changeless truth,  
To guide and guard the steps of youth.

But, lo ! the orient colours flee,  
The sun ascends o'er forest tree ;  
And thus more swiftly than we'd thought,  
Life's toils and cares to us are brought :  
The burden and the heat we feel,  
Yet at our Saviour's feet we kneel,  
And calmly ask for quickening grace,  
Patient to run the allotted race.

And, Lord, in life's laborious hour,  
Reveal thy love, declare thy power.  
What though our hearts may sometimes faint,  
And breathe to thee the deep complaint,  
To youth's brief joys we look not back ;  
Onward we'd tread our patient track,  
Work while 'tis day at duty's call,  
Ere night's deep shadows o'er us fall.

And if thou wilt that we abide  
Here till the shades of eventide,  
When the frail form to earth is bent,  
And life's best springs are dried and spent,  
In life's decline, in labour's close,  
Still may our hearts on thee repose,  
And our worn spirits sink to rest  
In peace upon thy faithful breast.

Even thus, at morn, at noon, at eve,  
Thy love we'd watch, thy word believe.  
O guide us on from youth to age,  
Through all our toilsome pilgrimage ;  
Let thy dear love our journey cheer,  
Hush every doubt, calm every fear ;  
And, while we suffer, trust, and love\*,  
Prepare us for thy realms above.

\* "To believe, to suffer, and to love....was the primitive taste" (Milner); a sentence which Henry Martyn said made a stronger impression on his mind than any sentence from any uninspired author.

## HYMN.

BY THE REV. J. A. FENTON.

*(For the Church of England Magazine.)*

"In the evening, and morning, and at noon-day will I pray."  
—Ps. iv. 18.

W<sup>e</sup> thank thee, Lord ! Each rising sun,  
Thy mercies rise anew :  
For morning favours, morning praise  
From willing lips is due.

When the sun mounts his mid-day throne,  
Thy care our food supplies :  
For noontide love, let noontide songs  
Of gratitude arise.

And, when the curtain of the night  
O'er earth and sky is laid,  
Again thy gifts descend ; again  
Be our glad service paid.

*Norton, near Sheffield.*

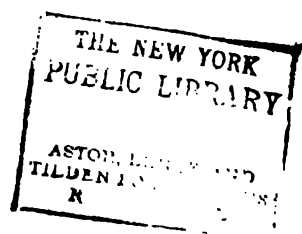
## Miscellaneous.

## ORIGIN OF THE CENSORSHIP OF THE PRESS.—

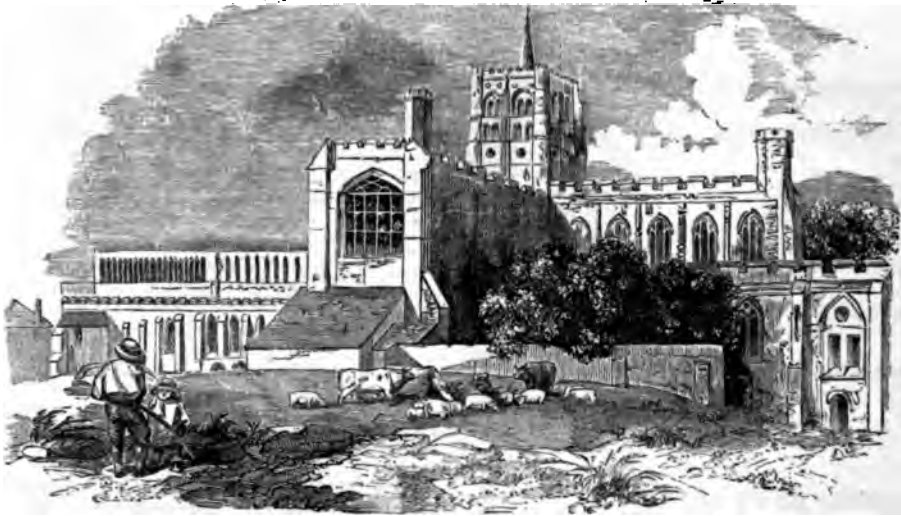
Mayence was the cradle as well of the art of printing, as of the efforts made by its enemies to fetter the spread of knowledge. Towards the close of the fifteenth century—that memorable epoch in the annals of religious and civil liberty—Berthold, archbishop and elector of Mayence, was the first to take alarm at the dangers which impended over the dominion of darkness. He enjoys the unenviable distinction of having been the author of the first edict which established a censorship of books. It is dated on the 4th of January, 1486, and is extant in Galenus's "Cod. Diplom.," lib. iv. 460. It prohibits any individual within the archbishop's domains, whether ecclesiastic or layman, from translating into the vernacular German any book whatever, be it in Greek, Latin, or any living foreign tongue; or from buying, selling, and bartering it, or re-bartering, or in any way circulating it, unless he shall have previously sought and obtained licence to print or circulate it, from a board appointed for that purpose. This board was composed of the professors of the four faculties of the then existing university of Mayence, Drs. Bertram, Dietrich, von Meschede, and Eler. It was their duty to examine all manuscripts, &c., and pronounce whether they should be allowed to be printed or not. And they showed much zeal, as well as tact, in preventing any outcry from being raised in the execution of this duty. The penalties inflicted on offenders against the edict were very severe for that time of day: the publication was confiscated, the author was excommunicated, and he was mulcted in the sum of one hundred golden gilders for behoof of the archiepiscopal chest. A regular code of instructions was also drawn up, for the guidance of the censors.—*From a Correspondent.*

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**ST. ALBAN'S ABBEY.**



**HEXHAM ABBEY CHURCH.**

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 531.—JUNE 30, 1845.

## ABBEY OF ST. ALBANS\*.

St. Albans, in the county of Hertford, separated from the site of the Roman *Verulamium*—of the walls of which a few remains are in existence—by the river Ver, is so called from the monastery there founded by Offa, king of Mercia, in honour of Albanus, the first British martyr. Offa is commended by Alcuin, after his death, as a prince of engaging manners, and studious to promote good Christian morals among his people. At the same time, he does not disguise that these better qualities were tarnished by deeds of avarice and cruelty. Among the oppressive acts of Offa towards the church, he seems to have usurped the property of bishops and abbots in the monasteries, not suppressing the religious houses, but giving them as preferments to his friends; particularly one at March, in Cambridgeshire, and the abbey of Bath, which he made bishop Heathorod, of Worcester, surrender to him. To establish his power the more, he enriched the abbeys of Bredon and Evesham, founded by his grandfather, with lands taken from the same bishopric or dependent monasteries.

Offa, who deem'd that abbey which he built  
Might well atone the Mercian monarch's guilt,  
To saintly odour deadly sins convert,  
And lay the accusing ghost of Ethelbert."

Verulam is believed to have been founded before London. At the time of Cæsar's invasion, it was a place of great strength. In the reign of Boadicea, queen of the Icenæ, it was surprised, and most of the inhabitants slaughtered. It was restored, however, and remained a chief station of the Romans until their departure. It fell into the hands of the Saxons; but Uther the Briton, surnamed "Pendragon," recovered it with much difficulty, after a tedious siege (Gibson's Camden, p. 298).

"I was that city which the garland wore  
Of Britain's pride, delivered unto me  
By Roman victors, which it won of yore;  
Though nought of all but ruins now I be,  
And lie in mine own ashes as ye see:  
Verlame I was; what boots it what I was?  
Sith now I am but weeds and wasteful grass."

"And where the crystal Tham's\* went to slide  
In silver channel down along the lee,  
About whose flowery banks on either side,  
A thousand nymphs, with mirthful jollity,  
Were wont to play, from all annoyance free;  
There now no river's course is to be seen,  
But moorish fens and marbles ever green!"  
SWENSEN'S RUINS OF TIME.

Albanus, steadfastly refusing to abjure the Christian faith, was beheaded at Holmhurst-hill; on which spot the monastery was erected, A.D. 793, for one hundred Benedictine monks. This rich monastery continued to flourish under a succession of forty abbots, who possessed both spiritual and temporal authority. They had a pre-

\* There is a tradition that the river Thames flowed near the site of Verulam.

\* We have been favoured by the following account of the chief works on St. Albans:—

"History of St. Albans up to end of last century, to be found in Newcombe's History of St. Alban's, &c."

Modern books on St. Albans:—

"St. Albans (Verulam); historical and topographical description of, with history and biography, including information and early eccl. history of the kingdom from the records." By Williams. St. Albans. 1822.

"History of Verulam and St. Albans; containing an historical account of the decline of Verulam and origin of St. Albans, and of the present state of the town, the abbey, and other churches, public buildings, dissenters' places of worship, incorporation of the borough, its government, ruins in the vicinity, seats, &c., &c." St. Albans. 1815.

"The ancient history of St. Albans contained in Bede, Hist. Eccl. lib. i, cap. vii. Father Butler's Lives of the Saints. June 29. Acta Sanctorum Junii., tom. iv."

Monastic Historians:—

Matthæus Parisiensis; Roger de Wendover (some works of Roger de Wendover have been lately published by the English Historical Society); William Rushanger, lately published by the Camden Society; Watt's (?) edition of Matth. Par. (about 1690) contains a collation of the other two.

cedence over other abbots, granted to them by pope Adrian IV. "Although originally subject to the diocesan, the lord abbot gradually advanced in external splendour, till the abbey church became a rival to the cathedral; and it thus went on till, at the dissolution, the mitred abbots, who had laboured for pre-eminence, outnumbered the bishops in the house of lords" (Newcombe). At the dissolution, Henry VIII. granted the abbey, estimated at 2,102*l.* 7*s.* 1*d.*, to sir Richard Lee; but returned the church to the mayor and burgesses. It has since been made parochial, having been granted to the parish by Edward VI., for a pecuniary consideration.

Matthew Paris, who was himself a monk of St. Alban's, states that the earlier abbots ransacked Verulam for materials wherewith to construct the church, which in the first instance was a slight building, and had now become extremely ruinous. Large heaps of Roman brick were collected for this purpose, and used by Paul, abbot A.D. 1077; a portion of whose work, consisting of the lofty arches and piers, entirely of Roman brick, which supports the central tower, adds confirmation to this statement.

"St. Alban's abbey is unquestionably the most remarkable specimen of brickwork in the country. Its lofty and ponderous walls, with their deep-rooted foundations which grapple with the earth, and uphold their vast weight with undiminished strength, are alone sufficient to have exhausted the ruins of Verulam; and, unless they were actually so employed, it may be inquired by what means the Roman city has been so completely exterminated, that there remains scarcely a vestige to mark the situation it once occupied? It is, therefore, very probable that the material of which this grand example of Norman architecture is composed was chosen from the ruins of the neighbouring town, which must have presented a vast accumulation of broken walls, that the architect of the abbey church found no less suitable to his purpose than abundant in quantity." Such is the statement of a correspondent of the "Gentleman's Magazine," Sept. 1888, who adds—"I have no more difficulty in giving my assent to the tradition (though unsupported by written testimony of ancient date) that it once constituted part of the Roman city of Verulam, than I have to the recorded fact that the mansion at Sopwell was built out of the ruins of the dilapidated abbey."

"Viewed externally," says Dr. Beattie, "this abbey is a grand and imposing feature in the landscape, and never fails to inspire the stranger with feelings of awe and admiration. Its lofty square tower meets the eye of the traveller at every approach to the ancient Verulam, and conjures up a host of names and events that have made a figure in history during the long lapse of centuries.

"Since first along the Ver's embattled banks  
The Roman leader stretched his martial ranks,  
Till Henry's mandate struck the fated shrine,  
And sadly closed St. Alban's mitred line."

Although familiarly acquainted with the finest specimens of monastic buildings on the continent, yet so much were we struck on our last visit to this noble pile in January, that it seemed to take precedence of all that we could remember; and,

as we passed before its shrines, through its pillared avenues, paused in its choir, and stood in awe in front of its great altar, compelled us to ejaculate, 'We have seen nothing finer than this.'

The abbey is cruciform, 600 feet in length, and consists of a nave, two aisles, choir, presbytery, lady chapel, and two transepts, with a large square tower rising from the intersection.

The abbey is entered by the west door, under a spacious porch. The nave is a splendid specimen of architecture, consisting partly of Saxon and partly of Gothic pillars.—"From the great western entrance," according to Dr. Beattie, "right and left, the massive clustered pillars have been evidently chiselled, at vast labour and expense, out of the original Saxon; thus engrafting the new style upon the primitive stock. The point where the Gothic ceases, and the Saxon remains, marking where the progressive work of transformation had been arrested by some public event, forms an admirable contrast, and shows the gothic to infinite advantage. But the Saxon arches, still untouched by the reformer's chisel, will be viewed by every lover of native art as precious relics of antiquity.

"In Saxon strength that abbey frowned  
With massive arches, broad and round,  
That rose alternate, row and row,  
On ponderous columns short and low."

"Near the centre of the pavement is a remarkable echo, limited to one particular position, and quite inaudible as we diverge from the spot. The voice or clapping of the hands is reverberated with a noise like the discharge of cannon or the roll of distant thunder; at first loud and multiplied, and then dying gradually away in languid modulations." The windows of the nave, with the exception of the western, were long blocked up: they were opened and repaired some short time since.

St. Cuthbert's screen, composed of niches with their canopies, separates the nave from the choir, which comprises the space between the western arch and the great altar. The part of the edifice used for divine service is principally under the tower. It is small, and arranged as other parish churches. On the north side of the chancel is the magnificent monument of abbot Ramseyge, an elaborately wrought Gothic shrine, and opposite that of abbot Wheathampstead.

The altar-screen is one of the most beautiful in the kingdom. Between it and the east end of the abbey is the presbytery, now used as a vestry, long hallowed as the spot where the shrines of St. Alban stood. Deeply engraven on the pavement is the following inscription:—"St. Albanus Verulamensis, Anglorum proto-martyr, xvii. Junii, cccxvii." Six small grooves mark the spot where the noble shrine stood.

On the south side is a magnificent altar-tomb, erected, during the abbacy of Wheathampstead, to the memory of Humphrey, duke of Gloucester, brother of Henry V. The vault in which the remains were deposited was accidentally discovered early the last century. The body was found in a leaden coffin, in complete preservation, in a strong pickle, which soon evaporated when exposed to the air.

The church abounded with fine brasses, but most of these were destroyed by Cromwell's sol-

diars. A few yet remain, and a fine one, commemorative of the abbot Thomas Delamere, was saved from their fury by the inhabitants reversing its sides. The large brass font, which was in the chapel of the abbey of Holyrood House (see *Church of England Magazine*, No. 515), was presented to the church by sir Richard Lee, with the following inscription:—"Cum Læthia, oppidum apud Scotos celebre, et Edinburgus, primaria apud eos civitas, incendio conflagrarent, Ricardus Leus, eques auratus, me flammis ereptum ad Anglos perduxit. Hujus ego tanti beneficii memor, non nisi regum liberos lavare solitus, nunc meam operam etiam in fines Anglorum libenter condixi—Leus victor sic voluit. Vale, anno Domini MDXLIII, et anno Henrici octavi XXXV." This shared the same fate with the brasses, and was melted down for money.

"On the 3rd of February, 1832, a part of the wall of the upper battlement on the south-west side of the abbey fell upon the roof below, in two masses, at an interval of five minutes between the fall of each fragment. The concussion was so great, that the inhabitants of the neighbouring houses described it as resembling the loudest thunder, and the detached masses of the wall came down with such force that a large portion of the roof, consisting of lead and heavy timber, was driven into the aisle below. Besides the damage thus occasioned, the abbey generally has been a good deal out of repair for several years. The nave has been restored; but there is still a great deal to be done, which cannot be attempted by local subscription" (see "*Old England*," where a good account of the abbey is given\*). Should it be fully repaired when Hertfordshire shall become a portion of the see of Rochester, it will indeed be a very splendid building.

Half a mile to the south-east stood the nunnery of Sopwell, founded by abbot Geoffry de Gorham, about A.D. 1140, "on his observing two poor women dwelling there in a wretched hut of their own constructing, and living a most austere life on bread and water, and in regular devotion to God." This induced him to build a house for their comfortable living, and to bestow on them some possessions. He appointed also a chapel and a churchyard; ordaining that none should be buried there except the nuns; none to be admitted into the house but maidens, and the number not to exceed thirteen.

Of these some remarkable remains exist. Of two hospitals founded by the abbots, and dedicated respectively to St. Julian and St. Mary de Pratis, there is no vestige.

#### THE ABBEY OF HEXHAM.

WILFRID, bishop of York, founder of the church of Ripon, having obtained from Ethelreda, wife of Egfrid, king of Northumberland, a grant of the town, and a large district adjoining, called Hexhamshire, there founded a monastery, and erected a church at the Hextoldesham, or Halgustad of the Saxons. In A.D. 678, Wilfrid, being re-

jected from his see, that province was divided; Hexham was erected into a see, over which Ithumbert was consecrated by Theodore, which remained under a succession of bishops for more than a century, when, being united with Lindisfarne, it eventually became a portion of the see of Durham. Tilford, the last bishop, was expelled from his bishopric by the Danes A.D. 821, who, fifty years afterwards, destroyed the monastery, and plundered the town. In 1112, the monastery was restored for Augustine canons, under the second archbishop of York, and Hexham, together with Holme, appropriated to the endowment of a prebendal stall to the cathedral of York, which was rebuilt by the same prelate, termed its fifth founder, in a manner more magnificent than before. The Scots, under David I., pillaged the monastery, A.D. 1138; and, again attacking the town in 1206, burned the monastery and the nave of the conventual church.

The last prior of Hexham, being involved in the "*Pilgrimage of Grace*," was hanged at the gate of the monastery, A.D. 1536.

In 1463, the battle was fought, near the town, between the Yorkists and the Lancasterians, in which the former, under lord Montacute, defeated the latter, under the duke of Somerset, who was taken, and beheaded at Hexham.

"In the spring of 1463," says Miss Strickland, in her "*English Queens*," "Percy was defeated and slain at Hedgeley Moor, by Montague; and, a few days later, 'England was again set on a field' at the fatal battle of Hexham. 'King Henry,' says Hall, 'was the best horseman of his company that day, for he fled so fast, no one could overtake him; yet he was so closely pursued, that three of his horsemen, or body-guard, with their horses trapped in blue velvet, were taken; one of them wearing the unfortunate monarch's cap of state, called a bycocket, embroidered with two crowns of gold, and ornamented with pearls.' When the victorious Yorkists broke into the camp at Levels\*, Margaret, seized with mortal terror for the life of her boy, fled with him on foot into an adjacent forest, where, in momentary dread of being overtaken by the foe, she pursued her doubtful way by the most unfrequented paths. Here she unfortunately fell in with a gang of robbers, who, attracted by the richness of her dress and that of the young prince, surrounded and despoiled them of their jewels and costly robes of estate. While they were quarrelling about the division of the plunder, Margaret, whose intrepidity and presence of mind had been the means of extricating her from a similar peril when captured by lord Stanley's followers, after the battle of Northampton, snatched her son up in her arms, and fled to a distant thicket, unobserved by the pitiless ruffians, who were deciding their dispute at swords' points. When the shades of evening closed round, the fugitive queen and her son crept fearfully from their retreat, and, uncertain whither to turn for refuge, began to thread the tangled mazes of the forest, dreading, above every other peril, the misfortune of falling into the hands of king Edward's partizans. It was possible that one random turn

\* "*Old England*" is one of Mr. Knight's (Ladgate Hill) works, which we trust is well known and widely circulated among our readers. It is exceedingly interesting and instructive.

\* Hexham Levels, near Dawil Water, vulgarly called "Devil's Water."



might lead them into this very danger. While Margaret, bewildered with doubt and alarm, was considering what course to pursue, she perceived, by the light of the moon, another robber of gigantic stature advancing towards her with a drawn sword. Gathering courage from the desperation of her situation, Margaret took her son by the hand, and, presenting him to the freebooter, with the dignity of look and bearing that were natural to her, she said, 'There, my friend; save the son of your king.' Struck with astonishment at the majestic beauty of the mother and the touching loveliness of the boy, the robber dropped his weapon at the feet of the royal suppliants, and offered to conduct them to a place of safety. A few words explained to the queen that this outlaw was a Lancastrian gentleman, who had been ruined in king Henry's service; and she frankly committed herself and her son to his care. Taking the prince in his arms, he led the queen to his own retreat, a cave in Hexham forest, where the royal fugitives were refreshed, and received such attentions as his wife was able to afford. Strong confirmation is given to this incident by the local traditions of Hexham. No one, who has minutely surveyed the antiquities of that town, can doubt of the fact. The cave is in a most secluded spot on the south bank of the little rapid stream which runs at the foot of Blackhill. It is still known by the name of queen Margaret's cave; and, at the time it gave shelter to her and the prince of Wales, it must have been surrounded by forest. It is about two miles from Hexham. The entrance to the cave is still very low, and was formerly artfully concealed from sight. Its dimensions are thirty-four by fourteen feet: the height will barely allow a full-grown person to stand upright. A massive pillar of rude masonry in the centre of the cave seems to mark the boundary of a wall which, it is said, once divided it into two distinct apartments. When warmed and cheered by fire and lamp, it would not appear quite so dismal a den as at present."

The church—part of the conventual church of the monastery, erected on the side of the ancient cathedral—is a noble, uniform structure, in various styles of English architecture, a tower rising from the centre. The nave, burnt by the Scots in 1296, has not been rebuilt. The choir is separated from the transepts by a screen of wood richly carved in the lower part, and ornamented in the upper with an allegorical painting of the "Dance of death." On the south side of the communion table, lighted by an east window of fine tracery, is a gallery of oak, beautifully carved, beneath which are four stalls, enriched with tabernacle work; and on the north side is a shrine, or oratory, in the decorated English style, exquisitely ornamented, supposed to have been erected for prior Richard, of Hexham, to whom also is attributed a recumbent figure on an altar-tomb adjacent.

Among the monuments is one, said by Penant and others, to be that of Elfwald, a Northumbrian king, killed in 788; but its style appears to be that of the thirteenth century. And on an altar-tomb is the figure of an armed knight, cross-legged, with a shield of arms, identifying him as one of the baronial family of Umfraville, though supposed by some to be that of the duke

of Somerset, executed at Hexham. Near a spot, called St. Mary's Chare, are some remains of the ancient church, founded by Wilfrid, A.D. 678, and dedicated to the virgin.

A number of Saxon coins were found in the churchyard of Hexham in 1832, in a part called the "Campy hill." They were chiefly Saxon coins of the Northumberland kings, Eanred, Ethelred, and Redulf, and of the bishops of York, Eanbald and Vigmund. There were about 8,000.

John, prior of Hexham, in the twelfth century wrote the history of the reign of Henry II.; and his successor, Richard of Hexham, was the author of several historical works. Joseph Richardson, the dramatist, who died in 1803, was a native of Hexham; and John Tweddell, who greatly distinguished himself as a classical scholar and antiquary, was born in 1769, at Threepwood, near this place.

The following paragraph is extracted from "Old England":—

"Wilfrid began the edifice by making crypts and subterraneous oratories and winding passages through all parts of its foundations. The pillars that supported the walls were finely polished, square, and of various other shapes, and the three galleries were of immense height and length. These and the capitals of their columns and the bow of the sanctuary he decorated with histories and images, carved in relief on the stone, and with pictures coloured with great taste. The body of the church was surrounded with wings and porticoes, to which winding staircases were contrived with astonishing art. These staircases also led to long walking galleries and various winding passages, so contrived that a very great multitude of people might be within them unperceived by any person on the ground-floor of the church. Oratories, too, as sacred as they were beautiful, were made in all parts of it, and in which were altars of the virgin, of St. Michael, St. John the Baptist, and all the apostles, confessors, and virgins. Certain towers and block-houses remain unto this day specimens of the inimitable excellence of the architecture of this structure. The relics, the religious persons, the ministers, the great library, the vestments and utensils of the church, were too numerous and magnificent for the poverty of our language to describe. The atrium of the cathedral was girt with a stone wall of great thickness and strength, and a stone aqueduct conveyed a stream of water through the town to all the offices. The magnitude of this place is manifest from the extent of its ruins. It excelled in the excellence of its architecture all the buildings in England; and, in truth, there was nothing like it at that time to be found on this side the Alps."—(Richard, prior of Hexham\*).

Meetings have been held to adopt measures for the restoration of some portion at least of this noble edifice. The illustration presents the appearance of the chapel as proposed to be restored, which is now very much dilapidated, and which, until recently, was completely obscured from the town by some unsightly buildings. B.

\* A manuscript copy, entitled "Richardus prior Nagustaldensis Ecclesie de Statu et episcopis Nagustaldensis Ecclesie," probably written about 1140, and taken from the ten ancient writers in English history in the library of Bambergh castle. In this little work there is a very interesting but short account of the original church.—Correspondent of "Church of England Mag."

BRIEF COMMENTS ON CERTAIN PASSAGES  
OF SCRIPTURE.

By RICHARD HUIE, M.D.

No. V.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them; and they made ready the passover."—LUKE xiii. 7-13.

To an attentive observer, little things serve to indicate the character of an individual with as great certainty as those more striking acts which attract the notice of the world around him; just as the flight of the thistle-down points out the direction of the wind as accurately as the waving of the royal standard upon the palace wall.

It is thus that the Christian, who peruses the history of his divine Master's sojourn upon earth, in the full persuasion that he is tracing the footsteps of incarnate Deity, will perceive, in the varied incidents which mark his course, as decided proofs of his being "One with the Father," as in those stupendous miracles which astonished and appalled, even when they did not convert, his prejudiced countrymen.

One of those incidents is recorded in the passage before us. It is told in simple and unpretending language, and we have no doubt is often read as if it contained nothing remarkable; yet it is one of the most singular occurrences in the New Testament, and affords as decided proof of the divinity of Christ as the most sceptical could desiderate or the most pious love to dwell on.

The hour of our Lord's deep agony was at hand; but, before his departure, he wished to eat the passover once more with his disciples, and, in so doing, to institute that feast of love by which his followers, in all ages, were to commemorate his death, and to testify their obedience to his command: "Do this in remembrance of me." All the circumstances of the solemn yet hallowed meal were already well known to him. The time, the room, the position of the table and the guests, he had arranged in his own infinite wisdom; but, willing to give his disciples the fullest evidence of his divine prescience, even of the minutest circumstances which could befall them, he names neither the house where he intends to eat the passover with them, the street in which it is situated, nor the person to whom it belongs. He merely directs Peter and John to go, and make the usual preparations for the national festival.

As he anticipated, they reply to his instructions with the natural and respectful inquiry, "Where wilt thou that we prepare?" In answer to which he gives them such directions as none but One who knew all things could have given, and such an assurance of their finding those directions effectual as none but One who ruled all things could have ventured on. "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say

unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready."

Short and simple as these directions were, many circumstances were necessary to make them correspond with the event. In the first place, it was necessary that, in a particular part of the city, there should be a house with an upper room fitted up as a guest-chamber, and with a table of sufficient size to accommodate thirteen persons. In the second place, it was necessary that that room should not be pre-occupied by any of the numerous companies of strangers, then congregated at Jerusalem. In the third place, it was necessary that, at a particular juncture, it should be discovered that the supply of water in that house had fallen short, and that a messenger should be despatched for more. In the fourth place, it was necessary that that messenger should be a man; whereas the service, which he was sent upon, was usually performed by women. In the fifth place, it was necessary that he should not loiter by the way, nor at the well, nor be detained at the latter beyond a certain moment, in order that he might meet Peter and John as they entered the city. In the sixth place, it was necessary that these apostles themselves should not linger on their path, nor be prevented by any means from reaching the spot, where he was to meet them, at the precise instant when he arrived at it. In the seventh place, it was necessary that, in order to point out this very messenger unequivocally to the notice of the apostles, there should be, at that particular time, no other man engaged in a similar domestic duty at that part of the city. And, in the eighth, and last place, it was necessary that "the good-man of the house" should be at home when the apostles entered it, and that he should have sufficient knowledge of the Redeemer, and of his habits, to understand at once whom they meant, when they merely mentioned him by the designation of "The Master."

Here, then, were eight several circumstances; every one of which was indispensably necessary to enable the apostles to fulfil the instructions, unimportant as these were, which their divine Master had given them. If a single link in the chain had been wanting, our Lord's directions could not have been followed out. Yet, who could have foreseen and foretold these apparently trivial and fortuitous occurrences, but he, who, by his unseen and irresistible power, was directing them the while? And, when we see him thus foreseeing and foretelling and overruling events, which, though in themselves unimportant and even commonplace, were still connected with his purposes of mercy and of grace, can we wonder when we find him saying, upon another occasion, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matt. x. 29-31).

Of Peter and John—that singular pair, who, though strikingly dissimilar in character and disposition, are so often associated in the sacred narrative—we are simply told that, "they went, and found as he had said unto them; and they made

ready the passover." No expression of wonder at the exact fulfilment of all things, in the precise order in which Jesus had foretold them, appears to have escaped either. They had seen their divine Master do so many surprising things—they had seen him exhibit so many evidences of superhuman power, in healing the sick, restoring the maimed, controlling the elements, and even raising the dead—that the circumstance of his being able to predict the movements of a water-carrier does not seem to have struck them as in any degree peculiar. And yet we have no doubt that, after his ascension into heaven, when they came to review the astonishing events which had been crowded (so to speak) into the three short years of his public ministry, and had leisure to compare those mighty triumphs over disease and death, which demonstrated his divine power, with those less striking instances of foreknowledge and prediction, which equally proved his omniscience, they would find their faith strengthened and their spirits comforted by the thought, that he who had shown himself by so many proofs to be "The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6), would also in every circumstance, which either gilded or chequered their lot, reveal himself to them as "Emmanuel, God with us" (Matt. i. 23).

And is not the same reflection eminently calculated to strengthen the faith and comfort the souls of his disciples now? Do we learn, from the New Testament, that he, who offered himself up as "an offering for sin" on Mount Calvary, was the same God who propounded the moral law with such solemnity on Mount Sinai? Do we learn that he, who bade the winds and waves of Genesaret "be still," was the same almighty Being who, in the days of Noah, destroyed a guilty world by the flood? Do we learn that he, who regulates the rise and fall of empires, who commands or forbids the sun and moon to shine, at the same time upholds the sparrow and supplies the wants of the raven? And is there one event, whether prosperous or adverse, which can happen to his people without being foreseen, and appointed, and overruled by him? Or, can they ever allow despondency to take possession of their minds so long as they have a throne of grace to come to, and are assured by the apostle "that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans viii. 28)?

To the writer of these remarks, at least, it is at all times a source of unspeakable consolation to know that the Saviour, who died for him upon the tree, is also the God to whom he prays; and that, not only has he "blotted out the handwriting of ordinances that was against his people, and taken it out of the way, nailing it to his cross" (Col. ii. 14), but that he has likewise the treasures of heaven at his disposal, and will withhold "no good thing" from them "that ask him" (Matt. vii. 11). And, with regard to every temporal concern, the writer also feels that he can rely, with implicit confidence, on the bounty of the same great and glorious Being, who, while he directs "the stars in their courses" and "measures the waters in the hollow of his hand," at the same time clothes the callow nestlings of the timid wren, and gives life and buoyancy to the minutest insect which flutters in the breeze.

#### OMISSION.

[By an accident, the following paragraph was omitted in the article on Scottish Episcopacy, in page 363, col. 1. The reader will please to take notice that it should follow the sentence ending, "but one use."]

The death of the count of Albany, eldest grandson of James VII., in 1788, released the Scottish episcopalians from their inability to comply with the existing laws. In a synod held in April of that year, the episcopal college having met at Aberdeen, it was resolved that they and their clergy should submit to the present government of this kingdom, as invested in his majesty George III.; and it was agreed to pray for the king and royal family in the language of the English liturgy. Such a determination was not, however, at all in accordance with the feelings of a great many of the old adherents of the Stuart dynasty. It was most strenuously opposed by bishop Rose, of Dunblane, and the rev. James Brown, of Montrose. Obvious uneasiness was testified, approaching in some cases almost to irreverence, when that particular portion of the service was read; and persons advancing in life cannot fail to recollect the somewhat severe censures pronounced upon those who introduced the alteration. Soon after bishop Sandford had commenced officiating in Edinburgh, his attention was attracted by the movements of an old lady in his congregation, who was in the habit of starting from her knees during the most solemn parts of divine service. Not suspecting that political scruples were the cause of her conduct, he was on the point of remonstrating, when he was informed that, if he was offended at her indecorum, she was not less so at his conformity, and that, in her estimation, prayer for the house of Hanover, as the royal family of England, was little short of sacrilege.

A bill was brought into parliament, A.D. 1792, and passed into a law, for abrogating the penal statutes. A convocation of the episcopal church was held at Laurencekirk, Oct. 24th, 1804, when it was unanimously resolved to adopt the thirty-nine articles of the church of England, which was to be their confession, and without subscription to which no persons could be admitted to holy orders.

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# REGISTER

## Ecclesiastical Intelligence.

JANUARY, 1845.

### Ordinations.

**ORDAINED**  
By Bp. of WINCHESTER, at Farnham, Dec. 15.

*Of Oxford.*—J. A. Hamilton, M.A., Bal.; E. Kelvert, B.A., St. Alban's H.; C. F. Seymour, B.A., Univ.; F. G. Simpson, B.A., Ed. H.

*Of Cambridge.*—W. C. R. Flint, M.A., Trin.; J. Frost, B.A., Sid.; P. Hoskins, B.A., Trin.; H. Hotham, B.A., Jes.; T. R. O'Flaherty, B.A., St. John's; T. Ridley, B.A., Cath.

*Of Dublin.*—C. B. H. Walsh, B.A.

**DEACONS.**  
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*Of Dublin.*—W. B. Le Maistre; H. N. Rynd, B.A.

*Of Durham.*—H. C. Lipscombe, B.A., Univ.

By Bp. of ELY, Dec. 1, at Ely Cath.

#### PRIESTS.

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By Bp. of LLANDAFF, at St. Faith's, London, Dec. 6.

#### PRIESTS.

*Of Lampeter.*—E. Evans, W. Price.  
**DEACONS.**  
*Of Oxford.*—J. D. Mereweather, B.A., Ed. H.; J. L. Prior, B.A., Exet.

### Preferments.

Medley, J., bishop of New Brunswick.  
Cramer, J. A., D.D., dean of Carlisle.  
Bonney, H. K., D.D., archdeacon of Lincoln.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Adeney, T....	Flowton (R.), Suff...	179	H. S. Thornton	143	Hine, H. T. C.	Quarrington (R.), Linc.	233	Marq. of Bristol	*287
Aitrey, W.....	Bramley (V.), Hants.	428	Queen's coll., Oxford	*310	Hughes, J. Y.	Trinity (P. C.), Greenwich		Vic. of Greenwich	
Bingham, R..	Harwood (P. C.), Bolton, Lanc.	1996	R. Lomax		Hutton, C. H.	Houghton-Magna (R.), Northampton	332	Magd. coll., Oxford	*620
Bird, T. H....	Morton-Jefferys (P. C.), Hereford	53	D. & C. of Hereford	45	Irwin, C. K..	Magherafelt (R. & V.), Armagh	7975	Abp. of Armagh	*450
Bishop, H. G. N. ....	Gt. Clacton (V.), C. Little Holland, Essex	1296	F. Nassau	*940	Jodrell, H....	Gisleham (R.), Suff.	204	The crown	*410
		75			Johnson, W...	Grainsby (R.), Linc.	103	T. Sands	*254
Blake, H. B....	Hesset (R.), Suff....	417	M. E. Rogers and C. Fingling	*344	Jukes, —.....	Cleator (P. C.), Cumb.	703	T. R. G. Brady	77
Bradshaw, J..	St. George (P. C.), Darlaston, Staff.				Kelly, G.....	Pembroke Dock (P. C.)			
Brett, W. ....	Linton (V.), Camb.	1838	Bp. of Ely	*200	Lloyd, T. H..	Hamerton (R.) Huntingdonshire	100	S. Barry	*435
Barrowes, J. A.	St. Matthew, Stockport, Cheshire		Rec. of Stockport		Long, R. H....	Rathdrum (R.), Louth	640	The crown	*310
Butler, J. W..	Appleton-cum-Tubney (R.), Berks.	496	Magd. coll., Oxford	*455	Merry, R.....	Guilden-Morden (R.), Cambridge	808	Jesus coll., Camb.	*170
Bywater, J....	St. Simon and St. Jude, Manchester		Trustees		Meyler, W....	Rodbaxton (R.), Pembroke	631	The crown	*199
Carrighan, G..	Sutton-on-Plym, Charles, Plymouth				Mills, T. S....	Littleborough (P. C.), Lancashire		Vic. of Rochdale	190
Cartier, J.....	Roddings (P. C.), Derby		Vic. of Alfreton	45	Morton, R....	Scisset (P. C.), near Huddersfield, York	1500	J. W. Beaumont	
Chenevix, R...	Abbaton (R.), c. Itchen, Stoke (V.)	325	Ld. Ashburton	*379	Ormerod, T. J.	St. Mark (P. C.), Lakenham-Trowse, Norfolk		D. & C. of Norwich	
Cobb, W. ....	Appledore-cum-Ebony (V.), Kent.	561	The lord pri-mate	185	Ovins, J.....	Inalakeel (R.), Donegal		Bp. of Raphoe	
Cragg, J.....	St. Thomas (P. C.), Coventry	163			Owen, H.....	Llanynys (V.), Denbigh, c. Opylllog (P. C.)	749	Bp. of Bangor	*415
Creyke, S.....	Beeford (R.), York, c. Lisset	977	Abp. of York	779	Packe, A.....	Caythorpe (R.), Linc.	321	Devises of the late Mary Pochin	*976
Dalton, J. N..	Greetham (V.), Rutland	582	G. Finch	163	Peyton, A., jun.	Lackford (R.), Suff.	108	Sir C. Kent, bart.	*271
Darcey, J.....	Marton (P. C.), Cheshire				Prosser, J....	Upton-St.-Leonard, (P. C.), Gloucester	893	Bp. of Gloucester & Bristol	86
Davis, J.....	Shire-Newton (R.), Monmouth	895	The crown	*304	Rawlins, F. G.	Leaden-Roding, or Roothing (R.), Essex	171	Lord chanc.	*227
D'Oyley, C....	Stanley (P. C.), near Wakefield, York.				Richter, H. W.	St. Paul (R.), Linc.	492	Archdeacon of Lincoln	68
Evans, E.....	Mathry (V.), Pemb. c. Granston (V.), & St. Nicholas (V.)	880	Bp. of St. David's	*316	Rogers, G.....	Braceborough (R.), Linc.	184	Lord chanc.	*195
Evans, G. ....	Tremoen (P. C.), Cardig.	241	P. J. Miles		Rayce, H. S...	Shirehampton (P. C.), Westbury, Glouc.	671		
Faber, F. A...	Saunderton (R.), Buckinghamshire	232	Magd. coll., Oxford	*377	Sim, H.....	Wingham (P. C.), Kent	1129	J. Bridge	114
Freke, J. H....	Tyrella (R.), Down	1773	The crown	164	Simpson, S...	Keady (R. & V.), Armagh	9082	Abp. of Armagh	*323
Greenhow, E..	Nun-Monkton (V.), York	365	J. Tuffnell	78	Simpson, W...	Dobcross (P. C.), Rochdale, Lanc.		Vic. of Rochdale	124
Gould, F. ....	New Hall (P. C.), Burton-on-Trent, Staffordshire				Skipper, J. B.	Marden (V.), Wilts.	222	D. & C. of Bristol	*175
Grey, H.....	Trent Vale, Staff.				St. John, E. B.	Ideford (R.), Devon.	331	Trustees of rev. G. Heywood	255
Haughton, H. P.....	Markfield (R.), Leic.	1204	Marquis of Hastings	341					

# Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Stocken, H....	Wilton (P. C.), York				Trollope, J....	Crowmarsh-Gifford (R.)	330	Bp. of Barrington's trustees	*187
Stone, W....	Butterton (P. C.),	386	Sir W. & lady	90	Williams, W....	Llanynhan (R.)	115	Bp. of Bangor	*170
Surridge, J. E.	Trenttham, Staff.	318	Pilkington ..	110	Willis, H. D....	Denby .....	4006	Rec. of Drom-cree	150
Taylor, E. M....	Greyshead (R.),		Greenwich hosp.		Wright, E. W....	Portadown (P. C.),	2011	E. T. Foley...	*181
Taylor, J....	Northumberland ..		Abp. of Armagh		Wyllie, G....	Worc. ....	330	Queen's coll.,	106
Thompson, sir	Castle Sowerby (V.),	1007	D. & C. of	28	Young, W....	Newnham-cum-Ma-	9198	Bp. of Killaloe	119
H., bart....	Cumberland.....		Carliole .....			pledurwell, Hants..			
Tinling, E. D....	Frant (V.), Sussex...	2274	Rec. of Rother-	*406		Inniscaithra (Preb.),			
	West Worlington	218	field.....			Clare .....			
	(R.), Devon.....		Lord Henniker	*680					

Austin, G., chap. H.M.S. Eagle.  
 Burrough, J. A., chap. H.M.S. Amazon.  
 Cartwright, J., preacher Durham cath.  
 Carwithen, W., D.D., chap. earl Fortescue.  
 Dyott, W. H., chap. vic. Combermere.  
 Edwards, J. M., chap. H.M.S. Dædalus.  
 Goddard, C., D.D., sub-dean of Lincoln cath.

Gretton, H., confrater Brown's hosp., Stamford.  
 Harrison, W., afternoon preacher at Foundling hosp., London.  
 Hughes, J. B., second mast. Blundell's sch., Tiverton.  
 Kitson, E., chap. Pembroke dock-yard.  
 Lewis, J., chap. Spalding gaol.

M'Cauley, A., D.D., can. St. Paul's, London.  
 Moore, D. B., chap. Birmingham union.  
 Pochin, W. H., chap. Northwich union.  
 Saville, B. W., chap. earl Fortescue.  
 Vaughan, C. T., head mast. Harrow sch.  
 Walker, S. E., chap. vic. Valentia.  
 Williams, W. even. lect. St. Peter's, Ruthin.

## Clergymen deceased.

Barret, J., rec. Inniskeel, Donagall (pat. bp. of Raphoe).  
 Bennett, T. L., p. c. Nettlebed, Oxford (pat. family).  
 Bower, J., p. c. Waverton, Cheshire (pat. bp. of Chester), 78.  
 Grant, J., p. c. Kentish Town, London (pat. vic. of St. Pancras); vic. St. Gabriel, Binbrooke, Linc. (pat. preb. Milton); rec. St. Mary, Binbrooke (pat. ld. chanc.), 72.  
 Hammond, W. A., at Naples.  
 Hill, R., at Bowness, Westmoreland.  
 Mogg, J., vic. Gedlington, Northampton. (pat. duke of Buccleugh), 71.  
 Holland, J., vic. Aston Rowant, Oxon (pat.

ld. chanc.); rec. Greets, Salop (pat. Mrs. Hope), 87.  
 Hull, J., rec. Upper Standon (pat. J. and T. Smyth); vic. Shillington, Beds (pat. Trin. coll., Camb.), 77.  
 Huntley, W. vic. Aston Blank, Glouc. (pat. ld. chan.), 73.  
 Mules, C., vic. Stapleford (pat. d. and c. Ely); vic. Pampisford (pat. T. Mortlock), Camb., 81.  
 Nash, J., C.C.C., Cambridge.  
 Rennell, G., rec. Greystead, Northumb. (pat. Greenwich hosp.), 70.  
 Roberts, E., vic. Llanynys, Denb. (pat. bp. Bangor), 49.  
 Ross, W. H., min. St. James's, at Calcutta.

Sanders, C., confrater Brown's hosp., Stamford; vic. Ketton and Tixover, Rutland (pat. bp. of Peterborough), 73.  
 Smith, F., rec. Grendon, Warw. (pat. sir G. Chetwynd), 92.  
 Stopford, hon. R. B., can. of Windsor; rec. Barton Seagrave, Northamp. (pat. duke of Buccleugh); vic. Nunaton, Warw. (pat. the crown), 70.  
 Tothill, J., rec. Hittaleigh, Devon (pat. C. Calmady).  
 Yonge, W., chanc. of Norwich; rec. Necton, Norf. (pat. rev. J. P. Reynolds); rec. Holme Hole, Norf. (pat. rev. H. Milne); vic. Swaffham, and rec. Threxton, Norf. (pat. bp. of Norwich), 92.

## University Intelligence.

### OXFORD.

#### CLASS-PAPER—MICHAELMAS TERM, 1844.

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CLASS I.		CLASS I.	
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CLASS II.		CLASS II.	
Arnold, M., Ball.		Hughes, G. E., Oriol.	
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CLASS III.		Hamilton, A. H., St. John's.	
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Calman, J. J., Worc.		Swanwick, P. S., Brasen.	
Clarke, W. G., Oriol.		Walker, H. M., Oriol.	
Cramer, H. E., Ch. Ch.		White, G. F., Linc.	
Gronow, W. L., Ch. Ch.		Wyatt, H. H., Queen's.	
Lawson, R., Ch. Ch.		Examiners.	
Lousada, P. M., Mert.		Haddan, A. W.	
		Liddell, H. G.	
		Wilson, J. M.	
		Woolcombe, E. C.	

#### MATHEMATICAL.

CLASS I.		CLASS II.	
CLASS I.		CLASS II.	
Harper, H. D., Jesus.		Parkin, L., St. John's.	
Balston, T., Brasen.		Proby, J. F., Ball.	
Batterby, T. D. H., Ball.		Raikes, F., Exeter.	
Engleheart, G. C., Ch. Ch.		Smith, F. W., Magd. H.	
Kaye, W. F., Ball.		CLASS IV.	
CLASS IV.		Hullah, T., Brasen.	
Barttelot, D. B., C.C.C.		Joseph, A., Brasen.	
Bell, W., Trin.		Swetenham, E., Brasen.	
Frith, J., Ch. Ch.		Ashworth, J. A., } Examiners.	
		Pocock, N.	
		Reynolds, H.	

#### ELECTIONS, &c.

##### BRASENOSE.

Fellows.—G. F. Bowen, B.A., Trin.; W. H. Lucas, B.A., Mert.; E. H. Plumtre, B.A., Univ.  
 Sanscrit Scholar.—E. M. Heale, Queen's.

#### SELECT PREACHERS—MICHAELMAS TERM 1845.

G. F. W. Mortimer, D.D., Queen's; C. A. Ogilvie, D.D., Ball.; T. J. Ormerod, M.A., Brasen.; A. P. Saunders, D.D., Ch. Ch.; archd. S. Wilberforce, M.A., Brasen.

### CAMBRIDGE.

#### CONGREGATIONS.

Notice has been given that there will be congregations on the following days of the ensuing term:—

Saturday	Jan 18, (B.A., commencement), at ten.
Wednesday	23, at eleven.
Wednesday	Feb. 5, at eleven (Ash-Wednesday).
Wednesday	— 19, at eleven.
Friday	Mar. 7, (M.A. inceptors), at ten.
Friday	— 14, (end of term), at ten.

#### CROSSE SCHOLARSHIPS.

Dec. 12.—Mr. Jones, of Jesus college, was elected to one of the theological scholarships, founded by the rev. John Crosse, late vicar of Bradford, Yorkshire, and tenable for three years.

#### SUMMARY OF THE RESIDENT MEMBERS OF THE UNIVERSITY.—NOVEMBER.

	In Coll.	In Lodg.	Total 1844.	Total 1845.
Trinity .....	227	294	521	490
St. John's .....	242	144	386	362
Christ's .....	80	31	111	96

	In Coll.	In Lodg.	Total 1844.	Total 1845.
Corpus Christi .....	79	31	110	111
Queens' .....	51	59	110	109
Calus .....	56	53	109	107
Emmanuel .....	86	12	98	93
Catharine .....	34	48	78	80
St. Peter's .....	56	9	65	77
Jesus .....	56	9	65	68
Magdalene .....	51	6	57	59
Pembroke .....	46	10	55	49
Clare .....	46	1	47	51
Trinity hall .....	40	3	43	30
Sidney .....	32	2	34	42
King's .....	26	0	26	30
Downing .....	11	3	14	12
	1217	709	1926	1828
Matriculations (Michael Term)....			443	497

*Tributes of respect have recently been presented to the following:—*

Abbott, C., late cur. Syderstone, Norf.  
 Batson, W., late cur. St. John's, Bacup, Lanc.  
 Betts, J., inc. Nailsworth, Glouc.  
 Booth, J. E., late cur. St. George, Hulme, Lanc.—plate.  
 Brown, T. C., from inhabs. of Addisham and Staples, Kent.  
 Dale, T., can. St. Paul's, &c., from parish. St. Sepulchre, London,  
 as lect.—plate.  
 Forbes, C., cur. Brancepath, Durham.—plate.  
 Galindo, late cur. Bolton-le-Moors, Lanc.  
 Griffith, E., Landewednack, Cornwall.—plate.  
 Hastings, J. D., rec. Trowbridge.—books.  
 Hunt, W., Trinity church, Clifton, Bristol.—books, plate, purse.  
 Kennicott, B. C., Woodhorn, Northumberland.—plate.  
 Moran, J. H., Burton-on-Trent, parish. Newhall.—plate.  
 Mould, J., late cur. Langham, Rutlandshire.

Power, J., from members of Clare-hall, Camb.  
 Rowden, G. C., princ. diocesan school, from pupils.

**CHURCHES CONSECRATED.**

Cashel.—Ballysheahan, Oct. 4.  
 Chester.—St. Barnabas, Manchester; Halliwell, Bolton, Lanc.  
 Durham.—Ingleton.  
 Emly.—Kilbehenny, Oct. 17.  
 Gloucester and Bristol.—St. John's, Cinderford, forest of Dean,  
 Oct. 29; Frampton Mansel, Bapperton, Oct. 31, built at sole expense  
 of earl Bathurst, on ground given by P. Playne.  
 Lincoln.—St. John, Lee Side, Nottingham, Nov. 6.  
 Norwich.—St. Mark, Lakenham.  
 Ripon.—Markington.  
 Winchester.—St. John the Evang., Hale, Farnham, Surrey, Nov. 8;  
 Camberwell parish church, Nov. 31; Camden chapel, Camberwell,  
 Nov. 22.  
 Worcester.—Chapel of Queen's coll., Birmingham, Nov. 15.

**Proceedings of Societies.**

**INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.**

This society has commenced its session, at their chambers, St. Martin's-place, Trafalgar-square. The business before the first meeting (the bishop of London in the chair) was important, from the number of applications accumulated during the vacation. Those selected by the sub-committee from the amount of claims made during the recess were taken into consideration, and it was finally determined that grants should be voted towards increasing the church accommodation in seventeen parishes, viz., towards the erection of nine new churches, and the enlargement or other increase of church room in eight existing churches. The most important cases brought under notice were those arising out of the parliamentary measure, of providing for the division of the larger parishes, with a view to more efficient pastoral superintendence; and to five districts to be endowed under the provision of the act, and where great exertions have been made to raise funds for building a church in each of these districts, grants were voted to the utmost amount that the committee felt themselves justified. That the cases deserved the attention given to them, will be apparent from the following particulars. The newly-constituted district of Little Dawley, in the parish of Dawley, contains a poor mining population of 2,400 persons without the means of attending divine worship; whilst the whole parish, containing 8,600 souls, has church accommodation for not more than one-sixth of that number. The new district of Lees, in the parish of Ashton, Lancashire, with a population of 4,000 persons engaged in the cotton manufacture, is similarly destitute of spiritual instruction; but it is well deserving of attention, that poor as these people really are, the persons employed in each of the factories are coming forward voluntarily, and subscribing their pence, to obtain the blessing of a place of worship. The whole parish, with 46,000 inhabitants, possesses church room for only one-seventh of that number. The new district of Swadlincote, in the parish of Gresley, Derbyshire, has a population of 1,200 poor manufacturers and miners, one mile and a half from any parish church. The new district of St. James's, Wednesbury, is wholly unprovided with a church: it is a poor and spiritually-destitute neighbourhood, with 2,700 souls, for whom the new incumbent, the rev. Mr. Hall, has exerted himself to obtain a church. He has also raised a fund for the erection of school-houses. The new district of Booth-hane, in the parish of Sandbach, Cheshire, contains 1,000 persons, engaged in manufactures and canal navigation; and they also have no means of attending divine worship, their abodes being a mile and a half from any church. The other new churches are to be erected at Pont Fadol, in the parish of Llangollen, three miles and a half from the parish church over the Berwen mountain. Others at Stoke-row, near Wallingford, Berks; Birkle, near Manchester; and Walpole, near Wisbeach. The churches in which increased accommodation is to be provided are at Stoughton, near Petersfield; Llan-boddy, near St. Clear's; Cottingham, near Hull; Tudden-

ham, near Ipswich; Swynnerton, near Stone; Witne ham, near Ipswich; at Southampton (Trinity church<sup>6</sup> and St. Mary's, at Marlborough. The whole of the seventeen parishes now aided by this society contain 123,476 souls. The number of churches is thirty-one, containing accommodation for about 21,000 persons; but including only 8,140 free seats! The additional accommodation to be obtained through the assistance now offered is 5,760 sittings, 4,763 to be free, or more than four-fifths of the whole number. Three of the new churches are to be wholly free. The board also directed the payment of grants amounting to 5,424*l.* to twenty-eight places, where the works undertaken in consequence of the aid given by the society have been completed. In these parishes, which contain together a population of 138,900 souls, the church accommodation has been increased by more than one-half. The treasurer reported that he had received from a lady, whose name did not transpire, a munificent donation of 1,000*l.* in aid of the funds of this society; but he stated, at the same time, that the grants voted at this meeting had reduced the balance at the disposal of the committee to 1,650*l.*

The members of this society held their second meeting for the season on Monday Dec. 2, at their chambers, St. Martin's-place, Trafalgar-square. Since the last meeting numerous and pressing applications had been made to the society for grants in aid of church extension in populous places. From these several cases were selected by the sub-committee, and those in which the regulations of the institution had been complied with were considered. The board voted grants in aid of the erection of six new churches, and the enlargement of four existing churches. Four of the new churches are intended for districts to be endowed, under the act of last session (sir R. Peel's), from the funds placed at the disposal of the ecclesiastical commissioners, namely, at King's Cross, in the parish of Halifax; Little Drayton, in the parish of Market Drayton; Rhos-y-Cae, near Holywell; and South Milford, in the parish of Sherburn, Yorkshire. One new church, which is to be endowed from local resources, is for the district of Armitage Bridge, near Huddersfield; and another for North Moor Green, in the parish of North Petherton, Huddersfield. In each of these districts there is a population of from 1,000 to 2,000 persons wholly unprovided with church accommodation; and in one case, that of Rhos-y-Cae, 100 persons employed in the lead-mines have no church nearer to them than the parish church of Halkin, which is separated from the district by a high and black mountain, broken up in all directions by the mining operations, and without direct or regularly formed roads. The district of King's Cross is to be taken from the township of Halifax and Skircoat, the population of the former being 17,881, with three churches, and sittings for 4,000, and that of the latter, 5,201, without any church or chapel. At South Milford, in the parish of Sherburn, a wretchedly poor place, full of vice and ignorance, with a population of about 1,000 persons, great exertions are making to build a church, parsonage house, and schools, in aid of which two benevolent ladies residing in the neighbourhood have contributed the handsome sum of 1,150*l.* The existing buildings, in which the

creased accommodation is to be obtained by an extension of the walls, or an improved arrangement of the interior, are the parish churches of Coniscliffe, near Darlington; Marros, near Langharne; Arey Kings, near Stourport; and Great Wilbraham, Cambridgeshire. Of the parishes aided by the grants made at this meeting the total population is 183,824; the number of existing churches is forty-one, and the accommodation they contain is 30,153 seats, 5,717 of which are unappropriated and free. To this present provision of church room 2,050 sittings are to be added, of which 2,627, nearly the whole number, will be free. Three of the new churches, containing together, 1,343 seats, will be entirely free. Among other business transacted at the meeting, the board issued orders for the treasurer to pay grants to twenty-one places where the works undertaken with the society's aid have been completed; and in these parishes an increase of accommodation, to the extent of 10,274 sittings, has been obtained, 7,800 of which are free. It was reported by the treasurer, that the grants voted at this meeting had reduced the balance at the disposal of the society to the small sum of 820*l.* 17*s.* 6*d.*, while cases of great urgency were still before the sub-committee, and others daily expected from populous districts, now forming into benefices under the recent legislative enactment. The right rev. prelate in the chair made some remarks on the urgency of the cases to be aided, and the necessity of renewed exertions on the part of the friends of the society in its present exhausted condition. The meeting then adjourned till January.

#### LOOCHOO NAVAL MISSION.

*"To the Friends of Christian Missions.—Dear Chris-*

*tian Friends,—We told you, through the instrumentality of the 'Record,' so far back as the 10th August, 1843, that we were desirous of paying a debt of gratitude due by Great Britain to the inhabitants of the Loochoo Islands, in the Japan sea, on which compound interest had accumulated. We now desire to tell you that since that period the Lord has been pleased to appoint a committee of wise-hearted admirals and captains of the royal navy to form a naval missionary society for the Loochoo Islands, and he has blest us with many friends, so that we have gathered nearly 500*l.* towards defraying the expenses and supporting two missionaries of the established church, one to be a clergyman, and the other a medical man; the latter being very desirable, as in every instance such a person has [been made much of by the natives. We have the testimony of captain Barlow, R.N., who visited the islands in her majesty's ship 'Nimrod,' in 1840, that 'he was considered a great man, but the surgeon a greater.' We are most anxious to send out two faithful men, but we are prevented even making application for such until we see a prospect of Christian liberality authorizing us so to do, and we have been denied affiliation with any of the large missionary societies who are engaged in sending the gospel to the heathen, as all complain of want of funds and men. We have twice applied to the Church Missionary Society: we have also tried the Moravians, and two other German missions, in vain; and now we seek funds, that we may support the missionaries on the interest of a sum of six thousand pounds, which we trust the Christian friends of missions to the heathen will ere long supply."—London paper.*

### Diocesan Intelligence.—England and Ireland.

#### CHESTER.

The bishop has consecrated a new church at Bolton, under somewhat peculiar circumstances. The building was erected for the use of the Methodist New Connexion, and was always well attended. About four years ago the minister and congregation held several meetings, the result of which was that they determined on conforming to the established church; since which period the building has been occupied as a chapel of ease to the parish church. A district has been assigned to it under the provisions of the 6th and 7th of Vict., and on its being consecrated it became a parish church, Christ Church. The building is a plain brick structure, accommodating 800 persons, and is situated in the poorest and most spiritually destitute part of the town. To fit it for the service of the church, a chancel has been erected, and to give the exterior something of an ecclesiastical character, the west front has been improved, and the addition made of a noble door-way of elaborate design, consisting of five receding arches, executed chiefly in terra cotta from the Ladystone works, near Bolton. The windows, which had semicircular heads and sash-lights, have been replaced by elegant windows in the same style as the door-way (Norman); and a bell gable, surmounted by an appropriate cross, has been placed on the top. A large number of persons assembled at the ceremony of consecration. The petition was presented to the bishop by the rev. J. Slade, vicar of the parish; and, the service having been performed, the usual prayers of the church, and those specially appointed for the occasion, were read, and a sermon was preached by the rev. H. Raikes, chancellor of Chester. The bishop licensed the rev. T. Berry to the incumbency of the new parish.

#### LINCOLN.

*St. Mary's, Nottingham.*—The parish of St. Mary's, Nottingham, presents a case of painful spiritual destitution. With a population of nearly 30,000 still remaining (after deducting three districts recently separated from it), there is but one church, half of which only, from its present state of dilapidation, is open for the celebration of divine worship; and into this portion of the building the greater number of the inhabitants fear to enter, on

account of the apprehensions of danger from the insecurity of its massive tower, as reported by L. N. Cottingham, esq., architect. The consequent diminution of the pew-rent, and reduction of the income of the living from other causes, compelled the late incumbent to resign. The present incumbent, on entering on the charge, found only one institution in the parish connected with the church, viz., a school for girls, and that in a state of insolvency: no parochial school for boys—not even a boys' Sunday-school—nor any benevolent or charitable society. From the prevalence of dissent, and the hostility to the established church thereby engendered, no church-rate has been granted for ten years; and there appears no present prospect of being able to obtain one. The great mass of the inhabitants consist of manufacturing poor, of which some judgment may be formed from the following facts: First, that, out of 9,858 houses which the parish contains, there are 6,425 rated at between 3*l.* and 6*l.* per annum in the parish books, and 1,425 more under 9*l.* per annum; whilst there are only 178 houses at above 35*l.* per annum. Secondly, that the poor-rates are double what they are in the two other parishes which, together with St. Mary's, constitute the town of Nottingham. The inhabitants, generally not wealthy, have been suffering from the long depression of trade; added to which, the well-disposed have been much disheartened in consequence of a considerable subscription, raised a few years since, having been expended on the church almost in vain, owing to the existing state of the tower and other portions of the edifice. About 3,200*l.* have been now raised toward the restoration of the church; but more than 2,000*l.* are required to place the building in a state of security, and to fit it for the celebration of divine worship. Much will likewise be required to enable the incumbent to erect school-houses in various parts of the parish, and, if possible, additional churches; but the first and most important object is to restore the existing church. Until this be accomplished, the preaching of the gospel of Christ, through the medium of the established church, is restricted; and the spirit of inquiry, which pastoral visiting is awakening among the poor, is checked and impeded, from the circumstance that there is no building sufficiently spacious to which they can be safely invited.



may say the same also of the confirmation I held here ; and I have reason to know that many were much struck and much affected by an explanation of our admirable church catechism, which I introduced into my address to those who had been confirmed. I am satisfied that much good is done by well-timed references to the formularies of our church, and especially to our catechism, associated as it is with some of the fondest recollections of childhood, when we learnt it at our mother's knee. Very many are unconscious, until thus reminded of it, of the debt of gratitude they owe to the church catechism ; a debt which, for my own part, I most readily and gratefully acknowledge. At Mangalore we passed several days with a truly Christian-minded gentleman, who has long taken an active interest in the affairs of our society. Here, besides holding a confirmation, I had the comfort of consecrating a new church. Internally its arrangements are ecclesiastical ; but, like most of our Indian churches—I speak of those of the church of England—I cannot bear the same testimony to its outward appearance. There being no European troops, the congregation here is necessarily small. It is a chaplain's station ; but the incumbent has unfortunately been long absent, in consequence of severe illness. Having found at Honawar a few devout members of our church, I gladly passed a Sunday there ; and, having some time at my disposal, in consequence of a delay in the arrival of my tents, without which it was impossible to proceed on my journey, as there are no 'public bungalows,' or houses of refuge for travellers, on the road which we had to traverse, we made an excursion into the hill country of Canara, where, among scenes of surpassing grandeur and loveliness, nature being there at once sternly magnificent—witness her waterfall at Gaisoppa, 1,000 feet high—and most gently beautiful in valley and wood and mountain rivulet, and in the society of four Christian gentlemen, to whom the value of church ordinances was perhaps enhanced by the solemn solitude of an Indian jungle, we passed a fortnight, which I think will be always thankfully remembered by us all. At Dharwar I entered the diocese of Bombay. Being, however, obliged to traverse the territory of that presidency for two or three hundred miles, I had been requested by its excellent diocesan to act as though still in my own ; preaching in the churches, consulting for our mutual comfort with the clergy, and visiting the hospitals and schools ; although, of course, I abstained from the discharge of any directly episcopal function. I had the happiness of finding here a congregation of from sixty to seventy persons who had every appearance of duly estimating the blessings of our liturgical services, and also many communicants. But I should wear out our society's patience, were I to dwell upon Belgaum, Sattarah, Poonah, Kirkie, and Ahmednugger, five chaplains' stations of the Bombay diocese, at each of which I was received with great kindness, where I found much to interest me, and, amongst other things, a good circulation of the society's publications, and where I thankfully profited by the opportunity afforded me of preaching the gospel, generally to very large, and always to very attentive, congregations. I must not, however, omit my brief visit to the Mahabaleshwar hills, the sanatorium of Western India, because I had there the very great pleasure and comfort of meeting the bishop of Bombay, and of taking with his lordship that sweet counsel so very rare and so very precious to a bishop in India. At Aurungabad I re-entered my own diocese. This is one of the principal stations of the troops of his highness the Nizam, and is visited once in each month by the chaplain from Jaulnah. It has a congregation of about eighty persons, (quite enough to occupy the whole time of a clergyman). I confirmed here several young persons ; and, after visiting the wonderful caves of Ellora, which are in its neighbourhood, we proceeded to Jaulnah. And this was the furthest point I was able to reach, without a risk which I did not feel myself justified in encountering at that advanced season of the year, when my companions were already greatly exhausted by the rapidly-increasing heat, and I myself was attacked by repeated fits of fainting, which completely prostrated my strength. It was, however, with great reluctance that I gave up the hope of getting to Nagpore, the extreme northern station of

my vast diocese, where I was anxiously expected, and where, as also at Jaulnah, a bishop of our church has never been. This latter place was once a very considerable military station, but its present force consists of only two native regiments and a corps of European artillery. A very good church has been lately built there, much more like a church than such edifices usually are in the Madras presidency, which it was my pleasing duty to consecrate. I also held here an ordination, and admitted to the privileges of the priesthood an excellent native clergyman, a missionary of the Society for the Propagation of the Gospel in Foreign Parts, stationed at Secunderabad, where, through God's blessing, his labours have already proved very profitable to his countrymen. I am convinced that if N. Paranjody and J. Devasagayam were known in England, England would readily send us the means of maintaining a hundred such, if indeed they are to be found. I held two confirmations at Jaulnah, several persons who had previously held themselves back being induced, by witnessing the first confirmation, to come forward and offer themselves as candidates ; and I made an arrangement for sending a gratuitous supply of some of our society's publications for the use of its two military schools. I found here, as indeed I find at every place possessing so inestimable an advantage, that the residence of a clergyman among them was duly and thankfully appreciated by the inhabitants. But what are our clergy—our twenty-nine chaplains, and our fifty missionaries—among so many ? I have lately met with two gentlemen, and there must be many similarly situated, one of whom told me that he did not see a clergyman for eleven years ; and the other, that he had never seen one, during the whole course of his service, except at the presidency. I travelled homewards from Jaulnah to Bombay, where I again had the pleasure of meeting my dear friend, its bishop ; and where I preached, on the occasion of the reception by his lordship of a Romanist priest, a native of Ireland, into the communion of our branch of the holy catholic church, a sermon which, having been requested to publish it, I hope hereafter to have the honour of sending to our society. It is not for me to speak of Bombay, of its fine and really venerable-looking cathedral, in the vestry of which is established a large dépôt for the sale and distribution of our society's publications, of its active and devoted clergy, of its churches, and of its want of churches, of its promising missionary establishments, and of its well-managed, faithfully-superintended, and thriving schools : I will only say that my visit to the capital of western India was highly gratifying to me, that I renewed there some old and valued acquaintances, and have left there some new and valued friends. I embarked at Bombay for Calicut, and, by God's mercy, which I have so constantly and so signally experienced in India, I arrived from thence at Octacamund in very tolerable health, and in time to attend the solemn services of passion week, with my wife and children, and to be one of one hundred and twelve communicants at the table of our Lord, out of a congregation of one hundred and forty persons, on Easter Sunday. Here also I held a confirmation, and then brought to a close my visitation-tour, which occupied rather more than six months, extended over upwards of two thousand miles, and was made almost entirely on horseback. I am now endeavouring to recruit my almost spent strength with a little comparative rest, in the hope, God permitting, of going down to Madras early in October. I long to be there, because much very important work awaits me there ; but in the mean time we are greatly increasing the circulation throughout the country of our society's tracts, both against popery, and in defence of the church of England ; and I keep up an active correspondence on all matters connected with its operations in my diocese, with the energetic and able secretary of our diocesan committee, the rev. Vincent Shortland ; and I am most thankful to be able to assure you that the society's labour in this diocese is not in vain in the Lord, as we have reason to know that good has been done and is being done, and to hope that much more will be done, if we continue to work together as we do now, in the unity of the Spirit and in the bond of peace, which I earnestly pray for and confidently look



for. I as earnestly beg, and as confidently anticipate, the society's prayers for me and mine, and I have the honour to subscribe myself, its devoted and affectionate servant,

"G. T. MADRAS."

#### PENNSYLVANIA.

Sentence of suspension has been pronounced by the presiding bishop of the United States, Dr. Chase, upon Dr. H. U. Onderdonk, bishop of Pennsylvania.

#### NEW BRUNSWICK.

*Subscription towards a Cathedral.*—In announcing the appointment of the rev. prebendary Medley to the new bishopric, we took occasion to notice the declared intention of his friends to shew their regard for him, in a way most gratifying to his feel-

ings, by a subscription towards church purposes in his intended diocese. We now observe with much pleasure that this subscription is proceeding most satisfactorily: upwards of £600 have been already subscribed—a large sum, we admit, for the comparatively few persons by whom it has been contributed, but bearing no adequate proportion to the magnitude of the object to be attained, or to its claim upon the sympathy of churchmen in this country, and especially in this diocese. Let it not be forgotten that, while it is intended as a "testimonial to the bishop elect," the contribution will really be to the church. Its amount will test at once the esteem in which we hold as faithful a minister of the church as the church in this diocese ever had, and the interest which English churchmen take in the spiritual welfare of their fellow-subjects in one of the most important colonies of the British empire.—*Western Luminary.*

### Miscellaneous.

TABLE OF NEW DISTRICTS.  
*Constituted under the Church Endowment Act (6 and 7 Vict., cap. 37), made up to October 7, 1844.*

Diocese and Parish.	District.	Population.	Patronage.
<b>CHESTER.</b>			
Ashton-under-Lyne	Andenshaw	4624	{ Crown and bp. alternately.
Astbury	Congleton, St. James..	3200	Ditto.
	Astley Bridge	2325	Ditto.
Bolton-le-Moors	Christ Church	5550	Ditto.
	Lever Bridge	2402	Ditto.
Bury	Ramsbottom	3700	Ditto.
Bury	Musbury	3000	Ditto.
Whalley	Macclesfield, St. Paul..	4500	Bishop.
Prestbury	St. Matthew	5000	{ Crown and bp. alternately.
Stockport	Portwood	5331	
<b>DURHAM.</b>			
Monkwearmouth	All Saints	2309	Ditto.
Newcastle-upon-Tyne	Byker	8065	Ditto.
<b>EXETER.</b>			
Barnstaple	St. Mary Magdalene	2268	Ditto.
Camborne	Tuckermill	2095	Ditto.
Illogan			
Plymouth	Sutton-on-Plym	4500	Ditto.
<b>GLOUCESTER and BRISTOL.</b>			
Bristol	{ St. Jude	4629	Ditto.
	{ St. Simon	2157	Ditto.
<b>LICHFIELD.</b>			
Burdlem	The Sneyd	4000	Ditto.
Darlaston	St. George	2015	Ditto.
Dawley	Little Dawley	2400	Ditto.
Derby	St. Paul	2129	Ditto.
Heanor, &c.	Codnor and Loscoe	2007	Ditto.
	Brockmoor	3500	Ditto.
Kingswinford	Pensnett	4000	Ditto.
	Quarry Bank	5000	Ditto.
Shelton	Etruria	2017	Ditto.
	St. James	2700	Ditto.
Wednesbury	St. John	2150	Ditto.
<b>LINCOLN.</b>			
Nottingham	St. John the Baptist	5500	Bishop.

Diocese and Parish.	District.	Population.	Patronage.
<b>LLANDAFF.</b>			
Aberystwith	Nant y Glo	4500	{ Crown and bp. alternately.
<b>LONDON.</b>			
	St. Bartholomew	5000	Bishop.
	St. James the Great	5000	Ditto.
Bethnal-green	St. Jude	5000	Ditto.
	St. Matthias	5000	Ditto.
	St. Simon Zelotes	3000	Ditto.
	St. Thomas	5000	Ditto.
Halstead	Holy Trinity	2011	Ditto.
Marylebone	St. Andrew	5000	{ Crown and bp. alternately.
<b>OXFORD.</b>			
Oxford	Holy Trinity	2055	Ditto.
<b>RIPON.</b>			
Birstal	Wike	2330	Ditto.
	Eastwood	2170	Ditto.
Keighley	Oakworth	2004	Ditto.
Silkstone	Barnsley, St. John	3078	Ditto.
Wakefield	{ St. Andrew	2000	Ditto.
	{ St. Mary	2000	Ditto.
<b>ST. ASAPH.</b>			
Ruabon	Rhos Llannerchrug	3733	Ditto.
Whitford	Mostyn	2091	{ First nomination, vicar of Whitford; then bishop.
<b>ST. DAVID'S.</b>			
Pembroke	Pembroke Dock	4000	{ Crown and bp. alternately.
<b>WINCHESTER.</b>			
Horsleydown	St. Mark	2708	Ditto.
<b>WORCESTER.</b>			
Birmingham	St. Stephen	6000	{ First nomination, 5 trustees; then cr. and bp. alternately.
Coventry	St. Thomas	3500	{ Crown and bp. alternately.
Rowley Regis	Reddal Hill	5000	Ditto.
Worcester	St. Paul	2025	Bishop.
<b>YORK.</b>			
Ecclesfield	Chapelton	2226	{ Crown and bp. alternately.
Seulcoates	St. Paul	5000	Ditto.
Sutton	Hull, St. Mark	6500	Ditto.

# REGISTER

OF

## Ecclesiastical Intelligence.

FEBRUARY, 1845.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of Peterborough, at Peterborough, Feb. 16.

Bp. of Ripon, at Ripon, Feb. 16.

Bp. of Salisbury, at Salisbury, Feb. 16.

#### ORDAINED

By ARCHBP. of ARMAUGH, at Armagh Cath., Dec. 22.

#### PRIESTS.

Of Dublin.—H. M. Archdall, B.A., R. A. Irwin, M.A., W. H. Pilcher, B.A., A. M. Pollock, B.A., R. B. Rogers, B.A., T. Sanders, B.A., C. Seaver, B.A.

#### DEACONS.

Of Oxford.—J. J. Jackson, B.A., Exet.  
Of Dublin.—T. J. Jones, B.A., G. Robinson, B.A.

By Bp. of CHESTER, at St. Oswald's, Chester, Dec. 22.

#### PRIESTS.

Of Oxford.—T. Green, B.A., Brasen.; J. Thomas, B.C.L., Trin.

Of Cambridge.—F. B. Danby, B.A., T. N. Farthing, B.A., H. Jones, B.A., Cath.; W. H. Kemp, B.A., C.C.C.; W. J. Monk, B.A., St. John's.

Of Dublin.—J. R. Dunne, J. J. W. Jervis, B.A., J. Scott, B.A.

Of St. Bees.—W. Grant, W. Hayes, H. P. Hughes, W. M. Jukes, H. Nembhard, W. H. Pochin, S. G. Poole, M. Reid, J. Watson, W. F. Wicks.  
Lit.—J. Pollitt.

#### DEACONS.

Of Oxford.—W. Appleyard, S.O.L., Magd. H.; R. W. Bush, M.A., Worc.; C. Cutcliffe, B.A., Magd. H.; V. G. Driffield, B.A., Brasen.; W. F. Handcock, S.C.L., T. P. Nunn, B.A., St. Mary H.; J. Royds, B.A., Brasen.

Of Cambridge.—A. Heslop, B.A., J. P. Howson, B.A., Trin.; H. Jarvis, B.A., Christ's; A. P. Luscombe, B.A., St. John's; E. Marshall, B.A., Jes.; G. Preston, Queens'; D. Sutcliffe, B.A., Cath.; R. Wall, B.A., St. John's.

Of Dublin.—R. H. Deane, B.A., J. Eccles, B.A., W. Guscott, B.A., W. C. Magee, B.A., W. Phipps, B.A.

Of Durham.—R. Loxam, B.A.

Of St. Bees.—R. K. Bateson, A. A. Browne, C. Cook, W. Crump, J. Gillies, C. Marshall, G. H. Moore, J. W. Pengelly, G. Pinder, P. Rufford, J. Shooter, W. Wheeler.

By Bp. of CHICHESTER, at Cath., Dec. 22.

#### PRIESTS.

Of Oxford.—E. Bradley, B.A., Magd. H.; P. T. Drayton, B.A., St. Mary H.; J. Lloyd, B.A., H. J. Rush, B.A., Worc.; J. H. Sheppard, B.A., Queens'.  
Lit.—E. H. Hamilton.

#### DEACONS.

Of Oxford.—J. Turner, M.A., C. W. Wilcock, B.A., Ball.

Of Cambridge.—R. N. Blaker, B.A., St. John's; E. Venables, B.A., Pemb.  
Lit.—H. S. Shean.

By Bp. of ST. DAVID'S, at Lampeter, Dec. 22.

#### PRIESTS.

Of Lampeter.—L. Lewis, J. Morgan, D. Price, E. Sewers, W. Williams.  
Lit.—J. Parry.

#### DEACONS.

Of Lampeter.—R. Davies, T. H. Dunn, J. P. Jones, S. Jones, J. Owen, J. Linnett, J. Tasker.

By Bp. of DURHAM, at Auckland Castle, Dec. 22.

#### PRIESTS.

Of Oxford.—D. Akenhead, B.A., H. W. Bechworth, B.A., Univ.; W. Callendar, B.A., Magd. H.

Of Cambridge.—W. S. Mare, M.A., Magd.; T. C. Smyth, B.A., Cath.  
Of Durham.—H. Borton, B.A.

#### DEACONS.

Of Cambridge.—L. W. Denman, M.A., Magd.; J. M. Mason, M.A., St. John's.

Of Dublin.—G. B. de Renzy, B.A.  
Of Durham.—J. L. Low, J. Robertson, B.A.

By Bp. of GLOUCESTER and BRISTOL, at Bristol, Dec. 22.

#### PRIESTS.

Of Oxford.—T. C. Gibbs, B.A., Trin.; R. Gregory, B.A., C.C.C.

Of Cambridge.—W. M. Bruton, B.C.L., Pet.; A. W. Bullen, B.A. (lett. dim. bp. of Exeter); W. S. Lewis, B.A., T. Mills, B.A., Trin.; T. J. Robinson, Queens'.

Of Dublin.—J. Niven, B.A.

#### DEACONS.

Of Oxford.—J. M. Bartlett, B.A., Worc.; L. Robinson, B.A., Wad.

Of Cambridge.—W. H. Bodley, B.A., Queens'; W. Curtis, B.A., St. John's (lett. dim. bp. of Exeter); J. G. Gordon, M.A., Sid.

Of Lampeter.—E. Parry, St. David's.  
Literates.—W. D. Isaac; W. Williams (lett. dim. bp. of Llandaff).

By Bp. of HAREFORD, Dec. 22.

#### PRIESTS.

Of Oxford.—A. Cowburn, M.A., Exet.; H. B. Power, B.A., Oriel; T. C. F. Skeffington, B.A., Worc.

Of Cambridge.—J. C. James, B.A., St. John's; J. M. Lewes, B.A., Trin.

#### DEACONS.

Of Oxford.—J. Buckle, B.A., St. Mary H.; E. Jones, H.A., Jes. (lett. dim. bp. of St. Asaph); W. T. Vernon, B.A., Magd. H.

Of Cambridge.—R. T. Burton, B.A., St. John's.

By Bp. of LINCOLN, at Cath., Dec. 22.

#### PRIESTS.

Of Oxford.—R. C. Dickerson, B.A., Worc.; T. Evetts, M.A., C.C.C.; C. Vansittart, B.A., Oriel.

Of Cambridge.—J. Barry, B.A., Caius; G. J. Boudier, B.A., King's; C. P. Buckworth, M.A., Trin.; C. O. Goodford, M.A., King's; G. D. W. Ommamey, B.A., Trin.; R. R. Poole, B.A., Queens'; O. Smith, B.A., Magd.

Of Dublin.—W. C. P. Baylee, B.A.; T. Bell, B.A.

#### DEACONS.

Of Oxford.—J. E. Aylward, B.A., Ed. H.; H. Fletcher, B.A., Brasen.; S. G. Scobell, B.A., Oriel; R. Vaughton, B.A., New Inn H.; H. Worsley, B.A., Exet.; W. V. Yarmouth, B.A., St. John's (lett. dim. bp. of Ripon).

Of Cambridge.—P. J. Brine, B.A., King's; T. O. Fry, B.A., St. John's; B. Holt, B.A., Cath. H.; F. Hopkinson, S.C.L., Magd.; C. Ibbotson, B.A., Trin.; G. W. Phipps, B.A., Pet.; J. Stewart, B.A., St. John's.

By Bp. of LONDON, at Chapel Royal, St. James's Palace, Dec. 22.

#### PRIESTS.

Of Oxford.—J. Levien, B.A., Wad.; J. Le Mesurier, M.A., Ch. ?Ch.; H. Stretton, B.A., J. Swayne, Magd. H.

Of Cambridge.—T. Bagley, B.A., Queens'; P. M. Brunrom, B.A., Pet.; W. Headley, B.A., C.C.C.; P. A. Leheupwood, Magd.; H. S. Mott, B.A., St. John's; C. F. Newell, B.A., Clare; J. W. Sheringham, B.A., St. John's; R. M. Smith, B.A., Queens'.

Lit.—E. Newman, Ch. Miss. College, Islington, for missions abroad; E. T. Scott, for her majesty's colonial possessions.

#### DEACONS.

Of Oxford.—J. Balnes, B.A., St. John's; J. C. Blomfield, B.A., Exet.; R. J. Butler, M.A., Brasen.; S. Daniel, B.A., H. D. James, B.A., Magd. H.; R. Lowndes, B.A., Ch. Ch.; E. J. Morgan, B.A., Wad.; G. Rust, M.A., Pemb.; M. E. C. Walcott, B.A., Exet.; W. Wilson, B.A., Wad.

Of Cambridge.—J. Ambrose, B.A., St. John's; S. Arnott, B.A., Emm.; J. Baird, B.A., Queens'; H. W. Baker, B.A., Trin.; W. Bishop, B.A., C.C.C.; H. J. Bull, M.A., St. John's; S. B. Byers, B.A., Pet.; G. B. Dodwell, B.A., Clare; C. F. Edge, B.A., St. John's; J. Green, B.A., C.C.C.; J. Harris, M.A., Pemb.; E. Hutton, B.A., Cath.; H. W. Jermyn, B.A., Trin. H.; T. R. Kewley, B.A., Magd.; F. G. Nash, B.A., Pemb.; J. H. Thomas, B.A., Trin.; O. A. Tryon, B.A., T. Wren, B.A., St. John's.  
Lit.—A. Dredge and F. Corfield, of Ch. Miss. College, for missions abroad.

By Bp. of MEATH, at Ardbraccan, Dec. 22.

#### DEACONS.

Of Dublin.—H. Geiston, B.A., G. S. Mac Namara, B.A.

By Bp. of OXFORD, at Christchurch, Dec. 22.

#### PRIESTS.

Of Oxford.—F. M. R. Barker, M.A., Oriel; A. Buckland, B.A., C. H. Collyns, M.A., Ch. Ch.; G. H. Fell, B.A., Magd.; H. Forbes, B.A., Brasen.; H. E. Havergal, B.A., Ch. Ch.; G. Hext, M.A., C.C.C.; W. C. Lake, M.A., Ball; W. Leay, B.A., Ed.; J. Marsh, B.C.L., New; J. Marshall, B.A., Ch. Ch.; G. L. Shannon, M.A., Pemb.

Of Cambridge.—E. A. F. Harenc, B.A., Magd.

#### DEACONS.

Of Oxford.—W. E. C. Austin, B.A., New; —Balfour, B.A., Magd.; W. R. P. Carter, B.A., New; D. P. Chase, M.A., C. P. Chreslen, M.A., Oriel; J. Coker, B.A., New; W. J. Dry, B.A., Wad.; H. Ellison, M.A., Univ.; C. H. Gadsby, B.A., Linc.; W. G. Henderson, M.A., Magd.; E. H. M'Lachlan, M.A., Pemb.; J. F. Mackarness, B.A., Exet.; C. A. St. John Mildmay, B.A., J. G. Mountain, B.A., Mert.; J. H. Nichols, M.A., Queen's; H. Pritchard, M.A., C.C.C.; W. E. Rawsterne, M.A., Ch. Ch.; W. Richards, S.C.L., New Inn H.; G. S. Selwyn, New; R. Trimmer, B.A., Wad.; E. West, B.A., St. John's.

Of Cambridge.—H. C. Hawtreay, B.A., Emm.

Lit.—C. A. Sheppard.

By Bp. of OSSORY and FERNS, at Cath. Church of St. Canice, Kilkenny, Dec. 21.

#### PRIESTS.

Of Dublin.—L. Badham, M.A., for Ferns; F. King, B.A., E. F. Lawler, B.A., for Leighlin.

#### DEACONS.

Of Dublin.—H. G. Carroll, for Dublin; H. Elwood, B.A., for Elphin; J. Fitzgerald, B.A., for Ardagh; J. Frazer, B.A., for

## Ordinations—CONTINUED.

Kilmore; C. S. Harpur, B.A., for Leighlin; J. M'ivor, B.A., for Ossory; H. S. King, B.A., for Leighlin; R. Lee, B.A., G. Longfield, M.A., for Ossory; J. W. Loughlin, B.A., for Derry; J. Lymberry, B.A., for Ferns; T. J. Price, B.A., for Ardagh; I. Reeves, B.A., for Cork; R. H. Rogers, B.A., for Derry; G. Salmon, M.A., for Ossory; N. Stephens, B.A., for Derry.

By Bp. of SALISBURY, at Wells Cath., Dec. 22.

## PRIESTS.

Of Oxford.—L. C. Rathurst, B.A., Trin.; C. Cox, B.A., Exet.; V. C. Day, M.A., New Trin. H.; E. East, B.A., Magd. H.; H. F. Edgell, B.A., Oriel; H. Fuge, M.A., Magd. H. (lett. dim. bp. of Exeter); J. Jenkins, B.A., Linc. (lett. dim. bp. of Exeter); C. P. Lowder, B.A., Exet.; T. H. Ravenhill, B.A., Worc.; E. Rodgers, M.A., Ch. Ch.; R. A. H. Stroud, B.A., Wad.; R. H.

Taylor, B.A., Trin.; H. L. M. Walters, B.A., Ch. Ch.

Of Cambridge.—E. Godfrey, B.A., Clare; G. R. Harding, B.C.L., W. Taynton, B.A., L. F. Thomas, B.A., Queens'; T. Tudball, B.A., Emm.

Of Dublin.—W. Fry, B.A.

## DEACONS.

Of Oxford.—W. Meade, B.A., E. A. Tuckell, B.A., Ball; O. B. Tyler, B.A., Trin.; C. H. White, M.A., Oriel.

Of Cambridge.—F. P. J. Hendy, B.A., St. John's (lett. dim. bp. of Exeter); T. M. Paley, B.A., Cath.; E. A. Sandford, B.A., Trin.

Of Dublin.—W. B. de Moleyns, B.A.

By Bp. of YORK, at Bishopthorpe, Dec. 22.

## PRIESTS.

Of Oxford.—J. Aldred, B.A., Linc.; A. Brackenbury, B.A., Queens'.

Of Cambridge.—P. Bagge, M.A., Trin.; J. Blackburn, B.A.; W. Calvert, B.A., Pemb.; J. Knott, B.A., Christ's; R. M'Neil, M.A., Trin.

Of Durham.—S. Smith, B.A.

Of Dublin.—W. Marshall, B.A.

## DEACONS.

Of Oxford.—A. Loveband, B.A., Worc. Of Cambridge.—J. Atkinson, B.A., St. John's; J. Ball, B.A., Cath. H.; T. Brown, B.A., Christ's; J. Green, B.A., Emm. (lett. dim. bp. of Ripon); S. Hiley, B.A., Cath. H.

By Bp. of CASHEL and WATERFORD, at Waterford Cath., Dec. 15.

## PRIESTS.

Of Dublin.—M. Crofton, B.A., D. Foley, B.A., W. E. Shaw, B.A., for Lismore; J. Galbraith, B.A., for Cashel.

## DEACON.

Of Dublin.—H. F. Macdonald, B.A., for Lismore.

## Preferments.

Gee, W., archdeacon of East Cornwall.  
Higgin, W. LL.D., dean of Limerick.  
Philpotts, W. J., archdeacon of West Cornwall.  
Tettam, H., archdeacon of Bedford.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Allen, —.	Trinity chapel, Hotwells, Bristol.....				Huddleston, G.	Turnworth, or Turnworth .....	184	G. P. Jervoise	*175
Atkinson, G. J.	Eagle (V.), Linc.....	533	Sir W. A. Ingilby, bart..	100	Hunt, W. R.	St. Saviour's (P. C.), Liverpool .....			
Barton, T.....	Trinity (P. C.), Richmond, York.....		Mayor & corp.		Ingram, E. W.	Stanford-on-Teme (R.), Worc.....	164	Sir T. E. Wingham, bart.	*230
Boothby.....	Numbersholme (V.), York.....	263	Abp. of York ..	*202	Jennings, T. F.	Flax Bourton (P. C.) ..	219	Mrs. Mary Brown.....	93
Bowcott, W.....	Llanvillo (R.), Brecon; & e. Ilanvaellog, Trergerig (C.) ..	390	T. Watkins ..	324	Johnston, E...	Hampton, Middlesex ..	3981	Lord chanc.....	*356
Bradney, J. C.	Groat (R.), Salop.....	112	T. H. Hope ..	*160	Kempe, J. C.	Hulsh (H.), Devon ..			
Brown, P.....	Ahascragh (P. C.), Galway .....		The crown....		Lawrell, J....	St. John's, Cove.....		Bp. of Winchester .....	
Browne, D. A.	Trinity, Salterton, Woodbury, Devon.....				Lethbridge, T. P.....	Draycot Folcott (R.), Wilts .....	26	A. Goddard ..	163
Campbell, J. J.	Great Tew (V.), Oxon ..	469	M. P. W. Boulton .....	134	Melville, D....	Shelsley Wash (R.), Worc. c. Shellesley-Beechampt ..	49	Lord Foley ..	90
Cave, W. C. B.	Derwent (P. C.), Derbyshire .....	164	Lord Desman ..	83	Mills, R. T...	Halae (R.), Somerset ..	421	Sir J. Langham, bart..	*327
Clarkson, C...	Ringspell, c. Little Medisham (R.), Suff.	311	Butland fam..	235	Milne, H. ....	Holme Hale, or Holme Bryan (R.), Norf....	498	— Gould ....	*571
Collin, J., jun.	Haydon (R.), c. Little Chishall, Essex ..	324	Sir P. B. H. Soame, bart..	*419	Neale, E.....	Kirtos (R.), Suff ..	637	The crown....	*500
Cowburn, A...	Humber (R.), Hereford .....	247	Lord chanc....	170	Newby, G.....	Whickham (R.), Durham .....	4319	Bp. of Durham ..	*663
Cox, C. H.....	Oulton (R.), Suff....	534		*459	North, J.....	Trinity (P. C.), Greenwich .....		Vic. of Greenwich .....	
Dean, C. K....	South Shore, Lancs.				Palmer, P. H.	Woolthorpe (R.), Linc.....	674	Duke of Rutland .....	*191
Dowell, G.....	Werrington, Devon..	685	Earl of Buckinghamshire ..	*229	Partridge, W. E. ....	Horsenden (R.), Bucks ..	27	J. Grubb .....	148
Drury, H. ....	Brenthill (V.), c. Foxham and Highway, Wilts .....	1560	Bp. of Salisbury .....	408	Paul, R. B....	Kentish Town (P. C.), St. Pancras, Middx ..		Vic. of St. Pancras .....	172
Eden, J. P....	Stockton-on-Tees (V.), Durham ..	16070	Bp. of Durham ..	*247	habayn, T. F.	Charleston Hawthorn (V.), Somerset ..	600	Marq. of Anglessey .....	*234
Egerton, T....	Middle (R.), Salop... ..	1330	Countess of Bridgewater ..	*1100	Price, R.....	Eardisley (V.), Heref.	738	T. Perry .....	*287
Fellowes, T. L.	Beighton (R.), Norf..	287	H. Fellowes... ..	*421	Pugh, J. B....	St. Paul's (P. C.), Walsall, Staff. ....		Gov. Walsall .....	50
Fisk, G.....	John's Wood, London .....		Trustees .....		Ramsay, A....	Tentinhull (P. C.), Somerset .....	600	Hon. H. Arbuthnot ..	90
Fowke, F....	Pennett, New ch. Worc .....				Rawstone, W. E. ....	Galby or Gauby (R.), Leic.....	108	G. A. Leigh .....	*275
Fraser, K.....	Astley Bridge (P. C.), Bolton-le-Moors ..				Reynolds, J. P.	Neeton, or Neighton (R.), Norf.....	991	Young family. ....	*900
Glennie, J. M.	Mark (P. C.), Somerset .....	1808	Earl of Harrowby .....	*154	Roberts, J....	Stocklinch Magdalen (R.), Somerset .....	91	Rev. J. Upton ..	148
Goodchild, W. G.	East Tilbury, Essex..	322	Lord chanc. ....	*242	Rogers, T. ....	Kesgrave (P. C.), Suff.	88	Sir J. K. Shaw, bart.....	58
Goodenough, S.	Ackton, Cumberland.	902	Earl of Lonsdale.....	*540	Shepherd, H.	St. James, Emsworth, W. Hants .....		Rec. of Warblington .....	
Gray, C. E....	Prince's Risborough (P. C.), Bucks ..	2197	J. Grubb .....	*145	Stevens, H. J.	Grimley (V.), Worc.	720	Bp. of Worc... ..	591
Haigh, J.....	St. Paul's (P. C.), Huddersfield .....		Vic. of Huddersfield ..	300	Sweeting, H...	Botus Fleming (R.), Cornwall .....	260	Rev. W. Spry ..	*190
Hall, F. H....	Grey Abbey (P. C.), Down .....	3700	H. Montgomery ..	96	Taylor, T.....	Little Malvern (P. C.), Hereford .....	109	Lord Somers... ..	53
Hanmer, H. ..	Grendon (R.), Warw.	529	Sir G. Chetwynd, bart..	525	Townsend, J. S.	Brushford (P. C.), Devon .....	144	G. Luxton....	
Hart, J.....	Soulbury (P. C.), Bucks .....	615	Lady Lovett..	116	Trench, E. C...	Abbotston (R.), c. Itchen, Stoke (V.) ..	225	Ld. Ashburton ..	379
Havergal, W. H.	St. Nicholas (R.), Worc .....				Trollope, —...	Crowmarsh Gifford (R.), Oxon .....	330	Bp. Barring-ton's trustees ..	*187
Hawkins, C. I.	Sutton-on-the-Forest (P. C.), York ..	1123	Abp. of York ..	*290	Vanittart, C...	Market Street (P. C.), Herts .....		D. G. Adey ..	*227
Hill, M.....	St. John's (P. C.), Kildermister ..				Wake, B.....	Ketton, c. Tixeret (V.), Rutland ..	951	Preb. Ketton, Linc. cath..	107
Hogan, J. ....	Richhill (P. C.), Armagh .....	987			Ward, R.....	St. Mark's, Jersey ..		Dean of Jersey ..	
Hoskins, H. J.	Blaby (R.), Leic....	1896	Lord chanc. ....	*350	Williams, J....	All Saints (V.), c. St. Peter's, Maldon, Essex ..	861	Rev. J. Matthew ..	*319
					Williams, T....	Llanllwch (P. C.), Carmarthen .....	1874	St. David's, Lampeter ..	176
					Woolcombe, L.	Petrockslaw (R.), Devon.....	616	Lord Clinton..	*271

# Preferments—CONTINUED.

Anson, F., canon of Windsor.  
Davies, J., lect. St. Philips, Birmingham.  
Foster, J., chap. earl Sefton.  
Hatchard, T. G., chap. Merq. Conyngnam.  
Hawkins, E., prob. St. Paul's.  
Hodgson, D. S., mast. gram. school, Bolton, Lanc.  
Holt, G., chap. Horley house of correction, Glouc.

Jackson, W., D.D., chap. earl of Lonsdale.  
Jenkins, W. J., chap. earl of Cardigan.  
Jones, D., chap. lord Baye and Sele.  
Jones, F., mast. gram. school, Uffculme.  
Lowder, C. F., chap. Arbridge union.  
Pelham, hon. T. J., hon. canon of Norwich.  
Pugh, J. E., mast. of Walsall gram. school.

Rogers, T., chap. Norfolk Island, Tasmania.  
Smith, J. B., D.D., chap. duke of Newcastle.  
Sworde, T., chap. duke of Grafton.  
Swete, — D.D., chap. of Bristol gaol.  
Taylor, T., mast. of Colwell school, Malvern.  
Tucker, W. G., chap. H.M.S. Ceylon.  
Watson, A., chap. H.M.S. Acton.

# Clergymen Deceased.

Bay, W. C., vic. Boreham, Essex (pat. bp. of London), 77.  
Bayley, W. F., canon of Canterbury, and vic. St. John's, Thanet (pat. abp. of Canterbury), 60.  
Brooks, J., vic. Carbrooke, Isle of Wight, (pat. Queen's college, Oxford), 73.  
Charlton, R. J., vic. Alveston c., Alveston (pat. D. & C. of Bristol), 72.  
Davis, R. F., rec. All Saints, Worc. (pat. id. chanc.); and rec. Pendock, Worc. (pat. — Beale, esq.).  
Frome, G. C., rec. Fuschale (pat. family); and Winterbourn Clenston, Dorset (pat. Pleydell and Damet fam. alt.).  
Gardiner, F., rec. Llanvetherine, Monmouth (pat. earl Abergavenny), 62.  
Halliday, E. J., at Taunton, 52.  
Harrison, T. B., rec. Little Bardfield, Essex (pat. rev. M. Bradford), 67.

Hobson, H.  
Hunt, W., vic. Castle Cary, Som. (pat. bp. of Bath and Wells), 75.  
Hunter, R., 67.  
Jones, T., rec. Creaton, Northamp., 62.  
Mason, J., vic. Hayton c., Tilne, Notts, and p. c. West Barton (pat. abp. York), 70.  
Murray, C., rec. Ashe, Hants (pat. W. H. Beach, esq.), 40.  
Nash, J., at Lower Clarendon, Jamaica.  
Newport, S., vic. Newport, Waterford (pat. duke of Devonshire).  
Parsons, M., prob. of Wells, rec. Gouthurst, Som., 80.  
Peck, W.  
Powell, rec. Hopham, Lanc. (pat. sir W. Ingilby, bart.).  
Ray, C., vic. Boreham, Essex (pat. bp. of

London); and vic. Pakenham, Suffolk (pat. lord Calthorpe), 77.  
Symonds, T., vic. Bisham, Oxon (pat. Mrs. Bricknell); vic. Stanton Harcourt and Southleigh, Oxon (pat. bp. of Oxford); chap. earl of Macclesfield, and id. Clonbock, 72.  
Sheepshanks, J., archd. Corwall, vic. Glavias and Buslock (pat. bp. of Exeter); and p. c. Trinity, Leeds (pat. vic. recorder and three widemen), 60.  
Tiffin, W. R., Beauford, York (pat. abp. of York).  
Vaux, W., canon of Winchester, sin. rec. West Tarring, Sussex (pat. abp. of Canterbury).  
Watkins, H., vic. Silketone, Yorks. (pat. abp. of York); vic. Beckingham, Notts. (pat. canon of Southwell), 60.

# University Intelligence.

## OXFORD.

**ELECTIONS.**  
E. M. Hale, Queen's, Sanscrit scholar.  
*Præses.*—W. H. Lucas, B.M., Merit, E. H. Plummer, B.A., Univ., G. F. Bowen, Trin., elected fellows.

*Queen's.*—Rev. G. Barrow, M.A., Michel fellow, elected a fellow on the old foundation.

## CAMBRIDGE.

**BACHELORS' COMMENCEMENT.—JAN. 1<sup>st</sup>, 1846.**  
**EXAMINATION FOR HONOURS.**  
*Moderators.*—Rev. S. Blackall, M.A., fell. of St. John's coll.; rev. Harvey Goodwin, M.A., fell. of Gonville and Caius coll.  
*Examiners.*—R. L. Ellis, M.A., fell. of Trin. coll.; J. Sykes, M.A., fell. of Pemb. college.

### WRANGLERS.

1. Parkinson ..... Joh.	30. Watson ..... Caius
2. Thomson ..... Pet.	31. Clubbe ..... Joh.
3. Pierson ..... Joh.	32. Gibbins ..... Trin.
4. Fischer ..... Pemb.	33. Yate ..... Joh.
5. Blackburn ..... Trin.	34. Dennis ..... Emm.
6. Cherriman ..... Joh.	35. Dale ..... Sid.
7. Grant ..... Trin.	36. Russell ..... Joh.
8. Hunt ..... Caius	37. Yeoman ..... Trin.
9. Sargent ..... Trin.	38. Smalley ..... Joh.
10. Scratchley ..... Queens'	39. Rendall ..... Trin.
11. Power ..... Emm.	40. Cust ..... Christ's
12. Hays ..... Christ's	41. Cooke ..... Sid.
13. Collett ..... Caius	42. Burnett ..... Joh.
14. Pine ..... Cath.	43. Davies ..... Corpus
15. Rody ..... Joh.	44. Burrows ..... Caius
16. Davys ..... Joh.	45. Constable ..... Clare
17. Buckley ..... Queens'	46. Hobson ..... Joh.
18. Latham ..... Trin.	47. Alderson ..... Trin.
19. Brett ..... Joh.	48. Lightfoot ..... Trin.

### SENIOR OPTIMES.

1. Peart ..... Cath.	14. Knox ..... Trin.
2. Bromby ..... Sidney	15. Bristow ..... Trin. H.
3. Hadfield ..... Joh.	16. Wrench ..... Christ's
4. G. odwin ..... Caius	17. Dawes ..... Emm.
5. Parry ..... Pet.	18. Cursbam ..... Christ's
6. Brereton ..... Queens'	19. Laird ..... Christ's
7. Madden ..... Joh.	20. Macburn ..... Christ's
8. Allen, E. ..... Joh.	21. King ..... Trin.
9. Perry ..... Trin.	22. Elms ..... Trin.
10. Thompson ..... Joh.	23. Taylor ..... Joh.
11. Serjeant ..... Joh.	24. Pierson ..... Emm.
12. Cure ..... Trin.	25. Jenkyn ..... Christ's
13. Pugh ..... Cath.	26. Dickinson ..... Pet.

37. Stockdale ..... Jesus	35. Cox ..... Joh.
38. Wood ..... Trin.	36. Lashley ..... Trin.
39. Travers ..... Caius	37. Pownall ..... Trin.
40. Ferard ..... Trin.	38. Cayley ..... Trin.
41. Dixon ..... Triq.	39. Weston ..... Emm.
42. Darby ..... Emm.	40. Waleton ..... Joh.
43. Allen, E. ..... Joh.	41. Woodman ..... Emm.
44. Blenkin ..... Corpus	

### JUNIOR OPTIMES.

1. Mann ..... Clare	19. Funnell ..... Trin.
2. Jefferson ..... Joh.	20. Ivatt ..... Sid.
3. Aytoun ..... Trin.	21. Woodcock ..... Cath.
4. Mann ..... Caius	22. Gathorne ..... Trin.
5. Phillips ..... Pemb.	23. Holden ..... Trin.
6. Neville ..... Magd.	24. Wilkins ..... Christ's
7. Davenport ..... Christ's	25. Smith ..... Emm.
8. Pickard ..... Trin. H.	26. Patchett ..... Cath.
9. Beetham ..... Emm.	27. Bailey ..... Jesus
10. Peel ..... Trin.	28. Newport ..... Pemb.
11. Baxton ..... Trin.	29. Tindal ..... Trin.
12. Howarth ..... Joh.	30. Crisford ..... Trin.
13. Smith ..... Joh.	31. Lanfear ..... Queens'
14. Layard ..... Christ's	32. Harrison ..... Trin.
15. Mackenna ..... Trin.	33. Bristed ..... Trin.
16. Bryans ..... Trin.	34. Presten ..... Trin.
17. Pike ..... Trin.	35. Thompson ..... Queens'
18. Calder ..... Queens'	

### REGROT.

Gifford, Ld. .... Trin. H.	Price ..... Joh.
Greensmith ..... Joh.	Smith ..... Pet.

### DEGREES ALLOWED.

Boyce ..... Trin.	Peniston ..... Joh.
Carver ..... Caius	Perowae ..... Corpus
Hathaway ..... Trin.	Sharpe ..... Cath.
Haines ..... Joh.	Spurrier ..... Joh.
Hughes ..... Magd.	Seock ..... Pemb.
Jacob ..... Emm.	Williams ..... Trin.
Milner ..... Trin.	Wollaston ..... Jesus
Mould ..... Clare	

*Tributes of respect have recently been presented to the following:—*

Andrews, H. S., North Collingham, Notts.—books.  
Russell, J. G., Newark-on-Trent—plate.  
Fletcher, H. T., cur. Mosely, near Manchester.  
Hextall, J., inc. Mosely, near Manchester.  
Ingram, E., mast. Giggleswick school, York.  
Little, J., Hallowell, near Bolton.  
Masters, G., Hougham-by-Dever.  
Newby, G., from par. Stockton-on-Tees—plate.

Sheepshanks, T., Ide Hill chapel, Kent.  
Stowe, A. G., rec. Bromley-by-Bow—rebas.

### CHURCHES CONSECRATED.

Limerick.—St. Michael, Limerick.  
Winchester.—Herne Hill, Dec. 21.

### FOUNDATION LAID.

Durham.—South Shields.

## Diocesan Intelligence.—England and Ireland.

### CANTERBURY.

*A Letter addressed to the Clergy and Laity of his Province by William, Lord Archbishop of Canterbury.*

For a considerable time my attention has been turned to the divisions in the church, occasioned by differences of opinion with respect to the intention of certain rubrical directions in the liturgy, and diversities of practice in the performance of divine service. These questions, relating to matters in themselves indifferent, but deriving importance from their connexion with the maintenance of uniformity and order in the solemn ministrations of the church, are rendered difficult by the ambiguity of the rubric in some instances, and in all by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law. It is partly on these accounts, and partly from uncertainty with respect to the extent of the powers committed to the archbishop of the province, in the preface to the Book of Common Prayer, for the resolution of doubts in regard to the contested points, that I have not felt myself justified in expressing an authoritative opinion upon questions submitted to me on these subjects. I was, indeed, willing to hope that these controversies, like many of much greater importance which have for a season disquieted the church, would be suffered to die away of themselves, when the arguments on both sides had been thoroughly sifted, from the good sense of the parties engaged in them and the general conviction of their unprofitableness. But having been disappointed in this expectation, and considering the tendency of continued agitation to weaken the sacred bonds of affection which ought to unite the clergy and laity as members of one body in Christ, I hold it a duty to come forward, in the hope of allaying animosities, and putting a stop to dissensions which are shown by experience to be not only unedifying but mischievous. With this view I would call your attention to a few considerations, which, with persons who are desirous of peace, will, I trust, have their due weight.

It has long been observed that, in the performance of divine service in the generality of our parochial churches, there has been a deviation, in certain particulars, from the express directions of the rubric, and that, in some cases, a difference in respect to the sense of the rubric has led to a diversity in practice. In regard to such points, in themselves non-essential, the most conscientious clergymen have felt themselves justified in treading in the steps of their predecessors; and hence the irregularity (for all departure from rule is irregular), which seems, in some instances at least, to have existed from the beginning, became inveterate. There have, I apprehend, at all times been clergymen who have been distressed by this inconsistency; and of late years it has been regarded by many excellent men as irreconcilable with the obligations which they took upon themselves on their admission into holy orders. Under the influence of these scruples, they thought it right to adhere as closely as possible to the letter of the rubric in their ministration; whilst others of their brethren, not less conscientious, have been determined by considerations, in their estimation of great weight, to follow the usage which they found established in their respective churches. Under these circumstances a diversity of practice has arisen, which is not only inconsistent with the principle of uniformity maintained by the church, but is sometimes associated in the minds of the people with peculiarities of doctrine, and gives birth to suspicions and jealousies destructive of the confidence which should always subsist between the flock and their pastor. To prevent the increase of an evil which might terminate in actual schisms was confessedly most desirable; and the most effectual mode of accomplishing the object, it has been thought, would be found in general conformity to the rubric. Universal concurrence in this easy and obvious regulation would have combined the several advantages of securing compliance with the law of the church and the land, of putting a stop to unauthorized innovations, and of excluding party distinctions, in their character decidedly un-

Christian, from the public worship of God; and I cannot but regret that measures which, with a view to these good purposes, have been recommended by high authorities, should not have been received with unanimous acquiescence, as the means of restoring order and peace, without any departure from the principles of the church, or offence to the most scrupulous conscience.

At the same time I am sensible that those who object have much to allege in their justification. If the written law is against them, they plead an opposite usage, in parochial churches at least, reaching back, perhaps, to the time when the intention of the lawgiver was best understood, superseding its literal sense, and determining its real meaning; they appeal to the general consent of bishops, clergy, and laity, implied in the absence of any effectual interference during so long a period; they object to the sudden revival of rules, which in their opinion are obsolete, and still more to their rigid enforcement after so long a term of abeyance. In fairness to them we must allow that this dislike of alterations in the manner of worship to which they have been accustomed from their infancy, proceeding as it does from attachment to the ordinances of the church, ought not to be visited with unkindly censure; and we can hardly be surprised at any change being regarded with suspicion when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our church. It must also be granted that the intention of the church is not always clearly discoverable from the language of the rubric, nor determinable with absolute certainty from the records of early practice. In such cases it may with some show of reason be said that, as the eminent men to whom the several revisions of the liturgy were successively intrusted, did not see the necessity of giving directions so precise as to insure a rigid conformity in every particular, we may be contented to acquiesce in slight deviations from rule, suggested by convenience and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will, probably, always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their pastor as their spiritual instructor and guide. In whatever degree, or by whatever means, the tie of affection is loosened, a proportionate diminution will follow of that moral influence on which the efficiency of the clergyman's teaching will always depend.

The case, then, if fairly considered with reference to the existing dissensions, and the results to be expected from their continuance, will show the necessity of mutual forbearance to the peace and the honour, I may even say to the safety of the church. The laity, it may be hoped, will see the propriety of respecting the consciences of such of the clergy as have held themselves bound to strict compliance with the express direction of the rubric, without regard to former disuse; and the clergy will perceive the expediency of not pressing too harshly or abruptly the observance of laws which, having by themselves and their predecessors been long suffered to sleep, have now the appearance of novelty. I am fully alive to the importance of uniformity in the celebration of divine service; but I think it would be purchased too dearly at the expense of lasting divisions, a consequence which, I trust, will be averted by a suspension of the existing disputes. My hope of such an adjustment is grounded on the wisdom, temper, and piety which are engaged on both sides of the question. A settlement which would have the sanction of law is at the present moment impossible, and, were it possible, could hardly be attempted with hope of success, till the subsisting excitement has been allayed by time and reflection. But,

till that time shall arrive, our regard to the spiritual interests of our brethren ought surely to put a stop to contentions which, besides the offence against charity, engage much time and ability which might be infinitely better applied, and which can afford pleasure to those only who bear ill-will to our church. The matters in controversy, considered in themselves, are not of vital importance; the service in our churches has in general been conducted, in conformity to the apostle's direction, with order and decency; and, whether performed with exact regard to the letter of the rubric, or with the variations established by general usage, will still be decent and orderly. I therefore entreat you to consider whether the peace of the church should be hazarded by prolonging an unprofitable controversy, at a time more especially when her energies are directed, with such hope of success, to the promotion of religion and morals, and when the clergy and laity are zealously engaged in united exertions for the erection and endowment of churches and schools, and for other pious and beneficial objects, in almost every part of the country.

What I would most earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where alterations have been introduced with general acquiescence, let things remain as they are: in those which retain the less accurate usage, let no risk of division be incurred by any attempt at change, till some final arrangement can be made, with the sanction of the proper authorities. In the case of churches where agitation prevails, and nothing has been definitely settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope that those who are zealous for the honour of God and the good of his church will show, by the temporary surrender of their private opinions, that they are equally zealous in the cause of peace and of charity?

On the particular questions which disquiet the public mind, I think it inadvisable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs at first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt. But, if I were ever so fully persuaded in my own mind, I should be unwilling, for reasons already assigned, to pronounce a judgment which, not having legal authority, might be accepted by some and disregarded by others, and might thus increase the confusion which it was designed to remedy. For similar reasons I have not thought it expedient to call the bishops of my province together at this time, though it will be my desire, as well as my duty, to seek their advice and assistance when a fit opportunity presents itself. I am, however, fully assured of their general concurrence in deprecating the continuance of discussions which will undoubtedly multiply strife and contention, but which, in the present posture of things, can lead to no beneficial result.

In order to guard against misapprehension, I think it proper to state that all I have here said is strictly confined to the rubrical questions which have occasioned the present agitation. All change in the performance of the service, affecting the doctrine of the church, by alteration, addition, or omission, I regard with unqualified disapprobation. I may further remark, that the danger to the church would be great, if clergymen, not having due respect either to episcopal authority or established usage, should interpret the rubric for themselves, should introduce or curtail ceremonies at pleasure, or make divine service in any way the means of expressing their own theological opinions or party views. In respect to the ritual, the preface to the Book of Common Prayer directs all persons having doubts, or diversely taking anything in the performance of the church service, to resort to the bishop of the diocese for the resolution of such doubts, and the appeasing of diversities. Had due attention been paid from the first to this salutary rule, the church might, perhaps, have been saved from much of the dissension which at various times has divided her members, and grieved and perplexed her rulers, and which, if

not speedily checked, may again cause a serious disturbance of her peace. Considering the course I have suggested as offering the only immediate means of averting such a calamity, and at the same time preparing the way for a final arrangement at a convenient season, I earnestly recommend its adoption, in the hope that, through the blessing of God, it may lay the foundation of lasting peace; "and to this end"—I borrow the words of a learned and pious ritualist—"to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections, and free us from all prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord." Amen.

Lambeth Palace, Jan. 11, 1845. W. CANTUAR.  
LONDON.

On Jan. 2, the lord bishop of London laid the first stone of the new French protestant episcopal church of the metropolis, in Bloomsbury-street, Bloomsbury, in the presence of about thirty of the neighbouring clergy, and a numerous and respectable assembly of spectators. The rev. J. Mudry, minister of the church, in a short introductory address, gave an interesting sketch of the origin and history of the congregation, for whose use the church is to be erected, and of their connexion with the church of England since the year 1681, when they were established by Charles II. in the ancient palace of the Savoy, remaining there till 1734. It appeared that at this period they migrated to Crown-street, whence, in 1822, they removed again to Edward-street, Soho-square, where the service is still regularly performed according to the English liturgy translated into French. The church, to be built in the ecclesiastical style of the fourteenth century, will contain, without galleries, about 400 persons; and is expected to be completed and ready for consecration by the lord bishop of London in the course of the autumn.

#### PECULIAR OF ST. PAUL'S.

*St. Pancras.—New Church in Camden Town.*—It is intended to erect a new church in the Camden-town district of St. Pancras, the population of which is 16,000, with church accommodation for only 1,600. For this purpose a plot of ground has been given, free of all costs, by the marquis of Camden and the rev. Thomas Randolph. In addition to this gift, the marquis has subscribed 500*l.* towards the erection of the church, and the rev. Thomas Randolph a like sum. Amongst the other contributors are the rev. Dr. Moore (vicar of St. Pancras), lord Calthorpe, capt. Theaker, the rev. Mr. Langdale, colonel Moore, &c. The bishop of London has signified his approval of the plan.

#### WINCHESTER.

*Winchester Cathedral.*—The vacancy occasioned by the death of the rev. Canon Vaux will not be filled up. By the act passed in 1840, to carry into effect, with certain modifications, the fourth report of the ecclesiastical duties and revenues, seven of the canonries, or, as formerly called, prebendaries, are to be suspended—namely, the second, third, fifth, sixth, eighth, ninth, and eleventh vacancies—reducing the chapter from a dean and twelve canons to a dean and five canons, one of whom is to be the archdeacon of Surrey, a stall being attached to the office. The present is the third vacancy which has occurred since the passing of the act, the first being occasioned by the appointment of the rev. T. Garnier as dean, when he was succeeded in his stall by the venerable archdeacon Wilberforce, and the second by the death of the rev. Dr. Nott. The emoluments of the vacant stalls are to be paid to the Ecclesiastical Board, for the increase of poor livings. The gross income of the chapter amounts, by the returns made on the subject, to 15,27*l.*; and the net income, subject to temporary charges, to 12,783*l.*, which is divided into fourteen shares, of which two are allotted to the dean, the canons take one each, and the remainder is paid to the Ecclesiastical Board.—*Hampshire Advertiser.*

#### DOCUMENT FROM THE PRIMATE AND BISHOPS OF IRELAND ON THE EDUCATION OF THE POOR.

We, the undersigned prelates of the united church of England and Ireland, have judged it to be our duty, upon some former occasions, to address those members of

the church who are directly committed to our care and government, and all others who are disposed to look to us for counsel and support, concerning the question of the education of the poor in Ireland. And, as there are various particulars in the actual state of the question, we proceed once more to the discharge of this anxious, and in some respects painful, though, as we cannot but feel, clear and most important, duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasion to which we have referred we felt constrained to make known the very unfavourable judgment which we had formed of the national system of education for this country, distinctly declaring that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place them in connexion with it. It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the state, to which we owe, and are ready to render, all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract or to soften those declarations of our opinion. We consider it to be the more necessary to state this explicitly because it is conceived by some persons that certain modifications of its rules, from time to time introduced by the commissioners of national education, have done much to remove the objections on which it has been from the beginning opposed and rejected by the greater portion of the members of the established church. And, as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation which we have deliberately and repeatedly pronounced.

When the government first announced its determination that this system should supersede those to which the state had before given support, it was very generally opposed by the clergy and the laity of our church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious instruction; the disregard shown to the position and claims of the clergy of the established church, tending to throw the direction of national education into the hands of the priesthood of the church of Rome; and other defects and evils, both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one upon the paramount importance of which all were agreed. The rule by which the holy scriptures were to be excluded from the schools during the hours of general instruction was treated by all as so fundamentally objectionable that, while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

In the former societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our church to the children of dissenters, protestant or Roman catholic, who attended the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with the word of God. There was in every school a bible-class, and in every school to read the bible was a part of the daily business; and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the holy scriptures. But the distinction of the new system was that it placed the bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education. And, moreover, this great change was avowedly made as a concession to the unlawful authority by which the church of Rome withholds the holy scriptures from its members.

It should not have been expected that the clergy of our church, who are bound by obligations so sacred to resist the spiritual tyranny and to oppose the errors of the church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny, that which is, in fact, the strength and protection of its worst errors. It was not merely a question of the amount of good which was to be done by retaining the bible in its proper place in the education of the poor, though it would have been painful to give up this means of doing so much good to the Roman catholic children, to whom (commended as they are in so many ways to their sympathies) the clergy, in general, have the power of doing so little; but there was a still graver question of the amount of evil which would result from the change, and the part which the clergy were to take in effecting it. The principle of "the sufficiency of the holy scriptures," as it is maintained by our church, is a fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us; and it is by means of it we are to preserve this deposit of truth, and to defend and transmit it, pure and unmitigated, to those who are to come after us; while, on the other hand, it is by rejecting this principle that the church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy when they are, by God's providence, placed in circumstances in which they have to carry on a continual contest for the truth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care; and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle, and that, when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened, in the land. And they could not doubt that, if they connected their schools with the national system, and thereby entered into a compact to dispossess the bible of the place which it had hitherto occupied in them, they would be, in the eyes of the young and of the old of both communions, practically admitting the false principles of the church of Rome, and submitting to its tyranny, and abandoning the great principle of their own church, concerning the sufficiency and supremacy of God's holy word.

It would seem that the board, to which the management of national education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive but true ground, on which the exclusion of the scriptures from its schools was originally placed, for another, which was much more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the church of Rome. Those who were acquainted with the state of the country knew that there was no real objection on the part of Roman Catholic parents, speaking generally, to read the bible themselves, or have it read by their children, but the contrary. And, in fact, when ecclesiastical authority was first exerted to put down scriptural education in this country, it had to encounter very stubborn resistance from parental authority; a resistance which undoubtedly would have been successful if it had been aided, as it ought to have been, by the state. But a renewal of this struggle was not to be looked for. For, however true it be, that Roman catholics in general would prefer that their children were taught the bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their church. Under former systems they resisted the despotic power which forbade their children to read the bible, chiefly because their submission to it would have involved the loss of an improved method of secular education. But when, in consequence of the establishment of the national system, no such loss would ensue, it was not to be expected that any considerable number would

persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications which have taken place in the rules, the matter remained in substance and fact unaltered; and that the parental authority, which is put forward so prominently, is really the authority of the church of Rome, exercised on and through the parents of the children. It is still further to be considered, that parental authority, like civil and ecclesiastical, and all other lawful authority, derives all its force from the authority of God; and therefore can possess none when it is exerted in opposition to the divine authority on which it rests. And, although a child, who, from tender years or false training, is unable to see clearly the opposition which may exist between his parent's will and the will of God, or to apprehend its effect in releasing him from the duty of submission, is not to be instructed or encouraged to resist the authority of his parent, even when it is unlawfully exerted; yet that parent has no right to require others, who clearly perceive this opposition and understand its effects, to be his instruments in enforcing an unlawful exercise of his authority over his child; and others have no warrant to become his instruments in such a case. The distinction is obvious. Our clergy would and ought to abstain from any direct efforts to excite resistance, or even to encourage it on the part of a child, until they had good grounds for regarding that resistance as intelligent and conscientious. But they could not recognise such an exertion of parental authority as if it were lawful, and lend their assistance in enforcing it. So that, even if it were voluntarily exerted in forbidding the bible to be read, our clergy could not consent to bind themselves to aid in giving effect to such an unlawful command. But, when they regard the parent as himself in bondage to the usurped authority of the church of Rome, and as not exercising his own free will, but obeying as a passive agent, in binding the same yoke upon his children, the duty of refusing to co-operate with him is still clearer. The clergy may be able to do but little towards relieving their Roman catholic countrymen from such bondage; but they can, at least, keep themselves free from the guilt of becoming instruments in riveting its chains upon them; and this, accordingly, they resolved to do: in which resolution, as in all they have done in this matter, they had the full concurrence and support of the lay members of the church.

The exclusive appropriation of the parliamentary grants for education having left the church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and the laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this society is to afford the means of religious education to the poorer children of our own communion. But, an earnest desire being felt to extend the benefits of the schools to other communions also, not only is the free access given to all, but every thing is done which can be done, consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the bible forms a portion of the business of the schools, in which all children, when qualified, are expected to take a part, the formularies of the church are required to be learned by none except the children of its own members.

And, although the attendance of Roman catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet, on the whole, there appears no room to doubt that united education has been effected in a much higher degree in the schools of this society than in those of the national board.

The very limited resources of this society, however, being inadequate to the full attainment of its objects, diocesan and other petitions were presented to parliament, praying for such a revision of the question of education in this country as might allow the established church to share in the funds appropriated to the education of the poor. These petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards an application was made to the government, soliciting that the Irish part of the united church might be allowed to participate with the English, in the grant of money from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful; but we cannot bring ourselves to think it possible that the striking inequality of the measure which has been dealt towards the established church of this country, in the important concern of education, and the great hardship of the position in which it has been thereby placed, can fall ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress. We, on the contrary, entertain a confident hope that, whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the government free to afford the assistance which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts, to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the church in this country, faithful to its high office as "a witness and keeper of holy writ," is struggling, unaided, to discharge its most pressing duties, first to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases, and when he pleases. Let it be the aim of those who are engaged in this sacred cause, by his help, to do his will, leaving the issue of their labours, the time and measure of their success, altogether to his wisdom. "And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

JOHN G. ARMAGH.

CHARLES KILDARE.

ROBERT P. CLOGHER.

J. KILMORE, &c.

RD. DOWN and CONNOR, and DROMORN.

S. CORK and CLOYNE.

LUDLOW KILLALOE and CLONFERT.

J. T. OSSORY and FERNS.

ROBERT CASHEL, &c.

January, 1845.

## COLONIAL AND FOREIGN CHURCH.

### MADRAS.

*Nazareth.*—Letter to the Society for the Propagation of the Gospel, from rev. Vincent Shortland:—"I greatly regret I have it not in my power to send you any official documents by the present mail; but it will call forth no common thankfulness in the mind of the committee, and of all who love the Lord Jesus Christ, to receive the simple assurance that some hundred persons have recently given up their idols and temples, and placed themselves under instruction in the Nazareth district. They are represented to me as highly respectable and influential

persons of their class, who have hitherto been most violently opposed to the gospel, but are now constrained to acknowledge its divine power, and to confess that God is with us of a truth. Indeed, this feeling appears to be growing with such rapidity, that it is impossible to contemplate the results which may be expected, if only corresponding means are zealously and faithfully applied, in humble believing dependence on the blessing of our covenant God and Father in Christ Jesus. The temples and idols which have been given up on this occasion are of a superior kind, I am led to believe, to any which have been



surrendered by this class of persons hitherto. Some of the latter, I hear, have been reserved, and are drawn up in front of the mission bungalow; and I am not without hope that a few of these, or similar trophies, manifesting the triumph of the gospel, may, ere long, be sent home as a constant memento to the incorporated society, and through them to the clergy and members of our beloved church at large; that God is doing great things for these poor people, in bringing them out of darkness into marvellous light; and that it is not so much the Madras diocesan committee, as he whose is the wealth of Britain, who calls for the silver and gold unavoidably necessary as means to carry on this great work. \* \* \* I need hardly say that the numerous additional converts in the Nasareth district (the centre from which our missionary operations in Tinnevely have diverged, and respecting which, you will remember, such interesting communications were made by the rev. J. Hough to the Society for Promoting Christian Knowledge so far back as the year 1820), must unavoidably entail an increased expenditure on Christian teachers, both for the young and old, in books, school-rooms, and village churches. The means must be provided; for we cannot, we dare not, reject the souls whom God has thus given to us; and, instead of reducing the grant now made to southern India, we would implore you to place this statement before the wealthy, the noble, and the merchant princes of our native land, and entreat from them the assistance we so urgently need, ever remembering that the people on whose behalf we appeal are willing themselves to contribute to the full extent of their ability, as will be clearly evident from the experience of the Sawyerpooram converts."

#### NEWFOUNDLAND.

We understand that, on Saturday Nov. 30th, being St. Andrew's day, the foundation-stone of a new church was laid at the important settlement of Salmon Cove, which forms an adjunct to Brigus, by the rev. J. M. Martine. There was a full morning service, and a sermon was preached suitable to the occasion; after which the corner-stone was laid, and the solemn service concluded by appropriate prayers. The church is to be dedicated to St. Andrew, and to be of the same dimensions as the church lately built at Brigus, dedicated to St. George, which is a very handsome and neat building, erected under the zealous management and superintendence of the rev. Mr. Martine. The windows are all gothic, and partake considerably of the ornamental; and there is a large, beautiful eastern window over the altar, the head of which is filled with stained glass, which, admitting the rays of the sun, has an imposing effect upon the whole interior. We earnestly hope that our church may go on to prosper, as she has done since she first planted her standard in these places; and that not only there, but also in every part of the land, and throughout the world in general, she may show forth "fair as the moon, clear as the sun, and terrible as an army with banners."—*Newfoundland Times*.

We learn from our colonial files that the right rev. Dr. Feild has arrived at the Bermuda islands, where, as we have already announced, his lordship intends to winter.—*Ibid.*, Dec. 18.

We learn from *The Bermudian*, of the 23rd Nov., that the right rev. Dr. Feild was, on Sunday the 16th Nov., sworn in at Bermuda as a member of council, and took his seat at the board accordingly.—*Ibid.*, Dec. 23.

#### Miscellaneous.

**Tithe Commutation.**—Mr. Willich, in his "Annual Supplement to the Tithe Commutation Tables" states that the average prices for seven years to Christmas, 1843 were:—

Wheat .. ..	7s. 7d. per imperial bushel.
Barley .. ..	4s. 1½d. ditto.
Oats .. ..	2s. 9d. ditto.

And the amount to be received for the year 1845 for every 100l. of rent charge, will be .. ..	£103 17 1½
The amount for the year 1844 was .. ..	104 3 5½
Ditto ditto 1845 was .. ..	105 12 2½
Ditto ditto 1842 was .. ..	105 8 2½
Ditto ditto 1841 was .. ..	102 12 5½
Ditto ditto 1840 was .. ..	98 15 9½
Ditto ditto 1839 was .. ..	95 7 9
Ditto ditto 1838 was .. ..	97 7 11
Ditto ditto 1837 was .. ..	98 13 9½

It is hardly requisite again to set forth the convenience of Mr. Willich's annual pamphlet.

**Infant Orphan Asylum, Wanstead, Essex.**—This noble institution has, within the last few years, risen into great national importance; a result which may be attributed as much to its benevolent purpose as to the royal and distinguished patronage which it now enjoys. It rose from small beginnings in the year 1827, and at length obtained so much celebrity and support, that its managers felt it their duty to secure an act of incorporation for it in the year 1843, whereby the asylum is now vested in the hands of its "president, vice-president, treasurer, and governor." Its purpose, as expressed in the first printed rule, is "to board, clothe, nurse, and educate, in accordance with the principles of the church of England, orphan children (meaning thereby such as are fatherless and motherless, or motherless only) under seven years of age, until they shall be eligible for admission into those institutions which receive the orphan at a more advanced age, such as Christ's hospital, the London Orphan

Asylum, the Clergy Orphan School, and similar institutions." Orphans are eligible for election from all parts of the British empire; and, although the asylum is designed chiefly for those who are respectably descended, it refuses none, except those whose parents have received parochial aid. At the present moment there are about two hundred children on the foundation; and among them several orphans of clergymen and other professional men. In all cases the greatest possible care is taken by the committee to prove the marriage of the parents. The management is vested in a committee, consisting of the treasurer, sub-treasurer, honorary secretaries, and thirty-six gentlemen annually chosen, who meet, from time to time, at the office, No. 2, Winchester Buildings, Old Broad Street, to examine into the applications, and for the general management of the charity. The domestic arrangements are under the direction of a house committee, ably assisted by a committee of ladies, selected from the neighbourhood of the asylum. The building, which should be visited to be properly appreciated, contains a chapel, infirmary, and the usual suite of dining-room, school-room, play-room, and dormitories. A chaplain is resident, on whom devolves the religious conduct of the household, and the constant supervision of the school. The elder children, who attend in the school-room regularly, are divided into wards under a competent number of responsible nurses. In the nursery department one nurse and one nursemaid are provided for every ward; these are constantly inspected by a head nurse, and the whole are under the superintendence of a matron. We have great pleasure in recommending the above institution to the good offices of our readers, and feel that its managers are the more entitled to our confidence and support, in consequence of the manly stand which they have lately made to secure the perpetual observance of that educational rule, on which it has been mainly dependent for its past success.

#### TO CORRESPONDENTS.

The Editors again request that contributors will not be offended because their contributions do not sooner appear. The magazine cannot admit one-fourth of the MS. monthly received.

**ERRATUM.**—Through inadvertence, it was omitted to be stated that the account of "The Mosques of Cairo," No. 510, by Mrs. Poole, is from "The Englishwoman in Egypt;" in No. III. Knight's Weekly Volume.

# REGISTER

OF

## Ecclesiastical Intelligence.

MARCH, 1845.

### Ordinations.

#### ORDINATIONS APPOINTED.

Bp. of Exeter, May 18, at Exeter.  
Bp. of Hereford, May 18, at Hereford.  
Bp. of Lichfield, May 18, at Lichfield.  
Bp. of London, May 18.  
Bp. of Salisbury, for bp. of Bath and Wells, May 18, at Wells.

#### ORDAINED

By ARCHBP. of CANTERBURY, at Canterbury, Dec. 23.

#### PRIMATES.

Of Oxford.—J. Gorton, B.A., Wad.  
Of Cambridge.—T. A. C. Firminger, B.A., Pemb.

#### DEACONS.

Of Oxford.—R. Esau, B.A., Linc.; P. Sankey, M.A., St. John's.  
Of Cambridge.—G. F. Burr, B.A., H. T. M. Kirby, B.A., St. John's; B. H. Puckle, B.A., E. J. Reeve, B.A., Pet.

By BR. of DURHAM, at Auckland, Dec. 23.

#### PRIMATES.

Of Oxford.—D. Akenhead, B.A., H. W. Beckwith, B.A., Univ.; W. Calender, B.A., W. S. Mare, M.A., Magd. H.  
Of Cambridge.—T. C. Smyth, B.A., Cath. Of Durham.—H. Borton, B.A., Univ.

#### DEACONS.

Of Oxford.—A. J. Dayman, B.A., Exet.; W. Eaton, B.A., Mert.; J. Grove, B.A., New Inn H.; E. N. Maddock, B.A., Worc.  
Of Cambridge.—L. W. Denman, M.A., Mag.; J. M. Mason, B.A., St. John's.  
Of Dublin.—G. E. de Renay, B.A., Trin. Of Durham.—J. L. L. J. Robertson, B.A., Univ.

By the BR. of LICHFIELD, in Trinity Church, Marylebone, Feb. 15.

#### DEACONS.

Of Oxford.—C. S. Peel, B.A., Worc.

Of Cambridge.—R. W. Belt, B.A., Emm.; J. J. Buresford, B.A., J. S. Boucher, B.A., St. John's; H. M. Lower, B.A., Pet.

By BR. of NORWICH, at Norwich, Jan. 26.

#### PRIMATES.

Of Oxford.—T. J. Brereton, B.A., Ch. Ch.  
Of Cambridge.—W. Beal, B.A., Trin.; R. B. Brereton, B.A., St. John's; S. A. Cooke, B.A., Pet.; F. Fitch, B.A., Christ's; P. Freeman, M.A., Pet.; B. Girling, B.A., St. John's; C. W. Green, M.A., Pet.; H. N. Gwyn, B.A., Jesus; F. Morse, B.A., St. John's; W. H. Plume, B.A., Queens'; T. Wilson, M.A., C.C.C.

#### DEACONS.

Of Oxford.—H. Abrid, B.A., Wad.; F. F. T. Macdougall, B.A., Magd. H.  
Of Cambridge.—R. Allen, B.A., St. John's; J. Cartman, B.A., Trin.; D. Carver, B.A., Calus; A. Davenport, B.A., Christ's; N. V. Fenn, B.A., Trin.; J. Hicks, B.A., Down; R. C. Maul, B.A., Calus; O. Major, B.A., St. John's; J. A. Parkinson, B.A., C.C.C.; E. Sendall, B.A., Trin.; S. M. Shephard, B.A., C.C.C.; W. J. Stacey, B.A., Magd.

Of Dublin.—E. J. Hamilton, B.A., G. J. W. Shelton, B.A., Trin.

Of St. Bees.—H. Spencer.

Of Lampeter.—R. Price.

By BR. of PETERBOROUGH, at Peterborough, Dec. 23.

#### PRIMATES.

Of Oxford.—C. J. S. Bowles, B.A., Wad.; —Ealeed, B.A., Pemb.; A. Trower, B.A., Linc.

Of Cambridge.—E. Smythies, B.A., Emm.

By the BR. of SALISBURY, in Salisbury Cath., Feb. 15.

#### PRIMATES.

Of Oxford.—C. A. Caley, Worc. (lett. dim. bp. of Worc.); G. A. Oddie, B.A., Univ.; J. Simpson, B.A., Exet.; J. F. Stuart, B.A., Trin.; H. Thompson, B.A., Magd. H.

Of Cambridge.—F. J. Biddulph, B.A., Emm.; P. Bingham, B.A., Jesus; D. E. Domville, M.A., Christ; T. W. Dowding, B.A., Calus; H. T. M. Kirby, B.A., St. John's (lett. dim. bp. of Canterbury); W. Taiman, B.A., King's.

#### DEACONS.

Of Oxford.—R. E. Crawley, B.A., Magd. H.; J. J. Ebsworth, St. Ed. H. (lett. dim. bp. of Worc.); W. Popham, B.A., Oriel; E. Watson, B.A., Worc.

By BR. of WORCESTER, Dec. 23, at Worcester.

#### PRIMATES.

Of Oxford.—P. L. D. Ackland, B.A., Ch. Ch.; A. A. Baker, M.A., Magd.; J. W. Grace, M.A., Exet. (lett. dim. bp. of Epton); H. Hammer, B.A., New Inn H.; F. H. Murray, Ch. Ch.; F. Tate, M.A., Univ.

Of Cambridge.—T. Anderson, B.A., C.C.C.; G. Babb, B.A., St. John's; J. Hardy, Queens'; R. Hickman, B.A., Emm.; H. Shuker, B.A., C. Turner, B.A., St. John's.  
Of Dublin.—J. G. Glanville, B.A., Lord Adam B. C. Loftus, M.A., Trin. (lett. dim. bp. of Clogher).

#### DEACONS.

Of Cambridge.—T. Robinson, M.A., W. Wright, M.A., Trin.

Of Dublin.—G. Robinson, B.A., Trin. (lett. dim. bp. of Clogher).

### Preferments.

Chapman, rev. J., M.A., rect. of Dunton, Essex, to be bishop of Ceylon.  
Phillipotts, W. J., archd. of Cornwall, not West Cornwall, as stated in last Register.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Abbet, E. S....	St. John's, Dublin ..	4361	{ D. & C. Ch.Ch. Dublin .....	106	Denniss, E. P..	Clifton (R.), Notts...	1148	{ Prob. of Clif- ton, Linc. Cath. ....	*176
Alston, C.W.A.	Wemdbon (V.), Som.	616	O. K. K. Tynte	*619	Denny, R. ....	Ingletton (P. O.), York	1365	{ Rec. of Ben- tham .....	100
Austin, T. ....	Redmarshall (R.), Durham .....	273	Bp. of Durham	*377	Dent, T. ....	{ Grindleton (P. O.), York .....	893	Vic. of Milton	86
Barnard, M. ...	Little Bardfield (R.), Essex .....	375	Own petition ..	*463	Echlin, C. ....	Killnagh (V.) .....	5333	Bp. of Kilmore	200
Beaumont, J. A. ....	St. Paul's, Leeds (P. O.) .....		Vic. of Leeds .	138	Edwards, D. ...	Capel Garman (P. C.)		{ Rec. of Llan- rwst .....	
Belby, J. ....	Langho (P. C.), Black- burn, Lanc. ....		{ Vic. of Black- burn .....		Evanson, E. ...	{ St. Andrew (P. C.), Montpellier, Bristol			
Bower, R. S. ...	Flah-street, c., St. Gregory by St. Paul, London .....	723	{ D. & C. of St. Paul's .....	245	Everard, S. ...	{ Swaffham C. Threxton (R.), Norfolk .....	335	{ Abp. of Can- terbury, op- tion of bp. of Norwich..	728
Boyes, W. ....	Muckamore (P. O.), Antrim .....	1798			Evesard, G. ...	{ St. Marylebone parish chapel, High-street, Middx. ....	19	{ Rec. of Mary- lebone .....	
Brereton, R. B.	Stiffkey c. Morston (R.), Norfolk .....	497	{ R. Alford and J. Hildyard ..		Gabriel, J. B. ...	Chespestow (V.), Monm.	3249	{ E. Bevan and Mrs. Burr, alt.	208
Brown, H. ....	Boreham (V.), Essex.	1084	Bp. of London	*440	Gibson, A. A. ...	{ St. Luke's, Poabury; Credition, Devon...			
Bryant, G. ....	Sheerness (P. C.), Kent .....	8648	{ Incumbent and Minister .....		Hayne, J. ....	Raddington (R.) ..	126	Rev. W. Darch	*191
Campbell, D. ...	Borrow (V.), Worc..	49	{ D. & C. of Worcester ..	84	Hill, J. W. ....	Waverton, Cheshire.	776	Bp. of Chester	*110
Church, W. M. H. ....	Geddington (V.), Northamp. ....	833	{ Duke of Buc- cleugh .....	*300	Holmes, W. G. ...	Beercrocombe (R.), Som. ....	179	Col. Wyndham	*184
Clyde, J. ....	Bradworthy (V.), Dev.	1061	The crown ..	*343	Howarth, H. ...	St. George (R.), Han- over-square, Lond.	(a)	Bp. of London	(a)
Corbett, J. W.	Wiggington (R.), York	320	Lord chanc. ..	*297	Huddleston, G. I. ....	Tarnworth, Andover (R.) .....	69	Bp. of Salisbury	125
Cork, J. D. ...	St. Michael Stoke (P. C.), Devonport.								
Costabodie, H. F. ....	King's Norton (V.), c. Little Stretton (P. C.), Leic. ....	163	H. Green ....	*173					
Cousham, C. ...	Hartwell (P. C.), & Northamp. ....	553	H. Castleman .	70					

(a) It is impossible to say the value or population, because the parish is to be divided.



## CHURCHES CONSECRATED.

Bristol.—St. Andrew's, Jan. 31.

London.—St. John's, Notting-Hill, Jan. 29.

*Tributes of respect have recently been presented to the following:—*

Bailey, H. J., late inc. Drighlington, Yorks.—plate.  
 Bradney, J. H., min. Ch. Ch., Bradford, Wills.—plate.  
 Bickersteth, R., St. Giles, Reading—plate and books.  
 Bower, J., vic. Lostwithiel, Cornwall—plate.  
 Cawood, J., St. Anne's, Bowdley—purse and books.  
 Cooper, D., Westbury, Wills—plate.  
 Cripps, H., vic. All Saints, Preston, Glouc.  
 Gretton, R. H., Nantwich, Chesh.—plate and purse. |

Greene, T., All Saints, Newcastle-on-Tyne—plate and robes.

Hart, J., late cur. Luddington, near Crowle.

How, A. G., cur. Bromley, Middx.

Holmes, J. J., chap. Devon and Exeter penit.—books from twelve restored penitents.

Jenkins, J., late cur. Rothwell—plate and books.

Lewis, J., rec. Ingatstone—plate.

Maynard, J., late cur., Dursley—books.

Sayer, E. L., late cur. of Silsoe, Beds.

Shuttle, R., p. c. St. James's, Taunton—robes and plate.

Sergeant, —, late cur. Laneast, Cornwall—plate.

Saunders, M., Haworth, York—plate.

Sayer, E. L., Silsoe, Beds—plate.

Wilkins, J. S., late assis. min., Christ chap., Regent's Park—purse.

## Proceedings of Societies.

## CLERGY ORPHAN CORPORATION.

On Saturday afternoon the annual court of governors of this charity was held at the Freemasons' Tavern. The chair was taken by the lord bishop of London, vice-president. The rev. Dr. Shepherd, treasurer, on the part of the general committee, made a most gratifying report of the efficiency of the schools. The number now in the institution is 143, who were fully maintained and educated until of an age to be put out apprentice, or otherwise provided for. C. F. Barnewell, esq., joint-treasurer, read the account for the past year: Annual subscriptions, 1,104l. 13s.; from district committees and donations, 941l. 19s. 4d.; interest on bank stock, 3,000l.; together with legacies and other sources of income, making a total of 6,413l. 10s. 6d. The expenditure amounted to 6,222l. 7s. 11d., leaving a balance of 191l. 2s. 7d. in favour of the society. The rev. Dr. Shepherd announced that the receipts on behalf of the apprenticing fund (a separate account) amounted to 1,081l. 9s. 4d., and of which 325l. had been paid within the last year in apprentice fees varying from 20l. to 40l. each. The above statement of accounts having been received, the lord primate was re-elected president, the bishop of London vice-president, the rev. Dr. Shepherd and C. F. Barnewell, esq., joint-treasurers, and the rev. J. D. Glennie, M.A., secretary. The committees and auditors, with some slight variations, were re-appointed. The next business being the election of children into the school, the bishop of London expressed his regret that the committee had been compelled to diminish the number of orphans usually proposed for election. There were but four boys to be admitted, and no girls, the female department being full already. It might be proper to refer the subject to the special consideration of the committee, with a view to an increase of the means of accommodation; and, should it be found necessary even to draw on the funded capital, he was confident that, by a proper appeal to the public, the deficiency would be speedily made up. Four boys having been elected, thanks were voted to the right rev. chairman, and the court adjourned.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The society continues to receive most encouraging reports of the progress of Christianity in the diocese of Madras. From the accounts already published in the first and third numbers of "Missions to the Heathen," it appears that Mr. Pope had received an addition to the number of his converts of 1,900 persons, men, women, and children, in the district of Sawyerpooram, and that he considered the movement but commencing. They had given every proof of their sincerity, had abandoned their temples, cast away their idols, submitted themselves to a strict discipline, and subscribed liberally of their means for the erection of churches. In a letter received by the last mail, and dated Dec. 5, 1844, Mr. Pope writes: "I have just returned from a visit to a portion of the new converts; and, though nothing occurred of sufficient importance to bring before the notice of the society, I was much gratified with the regularity and attention of the people in the various villages: of their stability I have now no doubt." But the triumph of Christian truth over heathenism and idolatry has not been limited to the district of Sawyerpooram. The rev. A. J. Cæmmerer, missionary at Nazareth, reports that "nearly

the whole of the Shanar population, scattered about from my station as far as to the river, which forms the northern boundary, and is about four miles distant, have embraced the gospel. Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to 832; and I have little doubt that many more will soon be added. In other villages, also, already in connexion with Nazareth, there have been considerable accessions: their number is between 500 and 600. So far as I can judge, all appear sincere, and promise well." As proofs of their sincerity, Mr. Cæmmerer mentions their having delivered to him the keys of their idol temples, dragged the idols out, and cast them against each other with such violence that many of them were broken. The people also promised to their missionary 100 rupees in money and materials towards the erection of a "prayer-house," and, in another village, a piece of ground as a site. The villages of converts had been frequently visited, and books distributed amongst those who could read; but Mr. Cæmmerer states that the want of churches to worship in was much felt. The bishop of Madras concludes a letter, dated 20th Dec. 1844, in which he communicates the above most gratifying intelligence with the following words:—"And now permit me to ask the church what is to be done? Is this harvest to be lost, and the Lord of such a harvest to be mocked by our want of faith which worketh by love? Will no one come over and help us? There are thousands more who will gladly receive the word of God. What doth hinder them to be baptized, except the apathy of the church, which will not send us men and means, or men without means? Send us such men as the country and the times want; and we will find the means to bring them to Christ, and to keep them with him?" The society would venture to suggest that no better opportunity of responding to such an appeal could be offered to the members of our church, than that which is this year presented by authority of the queen's letter. A little extra contribution on the part of every congregation will enable the society to meet these most urgent calls from the native converts of Tinnevely. It cannot be thought unreasonable to solicit the means for erecting a few humble churches, and employing a few more devoted missionaries, in that half-Christian province. As, however, one part of the expenditure, viz., the support of missionaries, must be permanent, it seems highly desirable that some plan should be adopted for collecting, by means of parochial associations, or otherwise, the annual contributions of the people.

## INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

## January Meeting.—Bp. of London in the Chair.—

After various matters of business had been disposed of, the committee proceeded to examine the applications selected by the sub-committee from the cases now before the society; and grants were voted in aid of the erection of new churches for the districts of Wyke, in the parish of Birstal, near Halifax; North Rode, near Congleton; Salford, near Manchester; East End, Finchley, Middlesex; Byley, near Middleton, Cheshire; St. James, Congleton; and Nent Head, near Penrith. It is expected that five of these districts will be endowed from the funds

recently placed at the disposal of the ecclesiastical commissioners. All are destitute of the means of attending divine worship, situated from a mile and a half to two miles from the nearest churches, and at still greater distances from their parish churches, the inhabitants being for the most part poor operatives and agricultural labourers; and in some there are no resident gentry; but in all, the most praiseworthy exertions have been made to raise funds for the erection of the intended churches. It is worthy of remark that North Rode is one of thirty-two townships in the parish of Prestbury, nearly one-half of which are unprovided with churches; and it is nine miles from the parish church. Byley and four other neighbouring townships are to be formed into a district, which is situated in the centre of a tract of country nine miles in length and seven in breadth, in which at present there is no church. Nent Head is situated five miles from its parish church of Alston, which is the nearest church; and the whole parish, the area of which is seventy square miles, contains a mining population of upwards of six thousand persons, with two churches accommodating only eight hundred and fifty. In addition to the votes in aid of the erection of new churches, assistance was also granted towards rebuilding, with enlargement, the parish churches of Hollingwood, near Manchester; Loughton, Essex; Renwick, near Penrith; and Woodford, near Salisbury; also towards enlarging the churches at Tilshead, near Devizes; Corby, near Rockingham; Llanelly, Carmarthenshire; and Jevington, near Eastbourne. The whole population of the fifteen parishes to which this society have just extended their aid is 497,554 persons; 80,552 of whom are now provided with the means of attending divine worship, including free accommodation for 22,657. 4,138 persons, in addition to this number, will soon be enabled to join in the services of our holy and apostolic church by the execution of the works contemplated by the parties who have applied for assistance; nearly the whole of whom, namely, 3,795, will enjoy that privilege free of cost; an additional evidence of the growing desire to provide for the spiritual welfare of the poorer members of the church. Indeed, in four of the new churches no portion of the seats will be let, or otherwise appropriated. The treasurer reported that, since the last meeting, a legacy of 2,000*l.*, free of duty, has been bequeathed to the society by the late Robert Foster, esq.; also, that he had received a donation of 200*l.* from S. J. Lloyd, esq.; which, with other contributions, including offertory collections and remittances from church funds at All-Hallows, Staining, Windsor and Eton, Norham, Old Basing, Bishop Auckland, Bury St. Edmunds, St. Mewan, Withan, Broadwinsor, Thurstlestone, &c., will enable the society to meet the grants now voted, but leaving a balance in hand of only 1,600*l.* Some routine business was transacted, and the meeting was adjourned until February.

#### CHURCH EXTENSION FUND.

The committee will act under the following general regulations:—

1. The committee, from time to time, as they may be enabled and required, will take measures to obtain from the ecclesiastical commissioners the subdivision of any parish for which aid may be granted, and the vesting of the patronage of the new district or church in trustees, to be appointed or approved by the committee.

2. The number of trustees in each case shall be five; who shall be either appointed or approved by the committee. The members of the committee, except in

special cases, shall not be eligible as such trustees; and no one set of trustees shall be invested with the patronage of more than five churches.

3. If a contribution of 2,000*l.* or upwards be offered to the committee, upon condition of the contributor nominating two of the five trustees; or, if a contribution of 1,000*l.* or upwards shall be offered upon condition of the contributor nominating one of the five trustees, it will be discretionary with the committee, if they approve such nomination, to accept the contribution, and arrange the list of trustees accordingly.

4. That it be optional with contributors either to specify any particular localities, for the benefit of which their contributions are to be applied, or to leave the application entirely to the discretion of the committee.

5. Applications for assistance from this fund by persons interested in any particular parish must be accompanied with full and accurate information as to the existing extent of destitution, in regard to religious instruction and church accommodation, and with a statement of the amount of local contributions which can be guaranteed towards the object in view.

6. In every case in which a church shall be built, or aid be given to its building, from the fund, particular care will be taken that good and ample accommodation for the poor of the parish or district be provided.

7. The committee is not to exceed thirty in number, all being lay members of the established church, and six being a quorum. The appointment of treasurer, secretaries, and all other officers for the management of the fund, and power to fill up vacancies in their own body, are vested in the committee.

In order to the effectual prosecution of this great work, the committee solicit those members of the church of England who feel strongly the necessity for such a scheme, to afford prompt, liberal, and self-denying support, and to unite in earnest efforts to obtain a large amount of contributions by donations and annual subscriptions, and by the formation of local associations auxiliary to this fund.

#### POOR PIOUS CLERGY SOCIETY.

The report of 1844 has just been received by us, from which it would appear that 1,000*l.* have been remitted to recipients of the society's bounty, making in the whole 87,900*l.* 17*s.* since its institution, A.D. 1788.

As the society is comparatively little known, and most inadequately supported, it may be well to state those qualified to obtain assistance are—

1. Single clergymen, whose incomes do not exceed 80*l.* per annum in Wales.

2. Married clergymen, having no children, whose incomes do not exceed 100*l.* in England, or 70*l.* per annum in Wales.

3. Married clergymen, having at least two children, whose incomes do not exceed 120*l.* in England, or 85*l.* in Wales.

4. Married clergymen, having four children, whose incomes from every source do not exceed 150*l.* per annum in England, or 100*l.* in Wales.

5. The widow or family of any clergyman who has been relieved is eligible for one year.

A discretionary power of extending these is granted to the committee.

It is to be observed that the income referred to is that which arises from every source, and that it does not extend to the London clergy.

### Diocesan Intelligence.—England and Ireland.

#### CANTERBURY.

*Ruins of St. Augustine's Monastery, Canterbury.*—This venerable pile and that portion of the precincts known in Kent as "the Old Palace" were, as our readers are aware, a few months ago purchased by Alexander Beresford Hope, esq., one of the members for Maidstone. The grounds, during his possession of the property, have been explored, and the foundations of the ancient edifice need through its various compartments. The munifi-

cent purchaser has presented the grounds to the church, with a view to the establishment of a college for the reception and education of young men in the principles of the church of England, designed to be sent as missionaries among the heathen. The object of the donor is to provide for young men, excluded by pecuniary outlay from a college education, to be brought up here exclusively for the service. Mr. Hope has added to the gift a donation of 3,000*l.* The venerable primate has consented

to become the patron or visitor of the institution. A large sum, amounting to nearly 16,000*l.*, has been already contributed, and the plan will be carried into operation as soon as the required funds are raised.—*Kentish Observer*.

#### CHESTER.

*Cathedral*.—His royal highness the prince of Wales, the bishop of Chester, the dean and chapter, the marquis of Westminster, the earl of Stamford, earl Grosvenor, the bishop of London, Wilbraham Egerton, esq., lord Robert Grosvenor, the marquis of Cholmondeley, and lord Crewe, are among the subscribers of donations, from 20*l.* to 100*l.* each, towards repairing and enlarging the Chester cathedral, the cost of which is estimated at 5,000*l.* The dean and chapter of Chester has just given a second contribution of 300*l.* in furtherance of that object.

*Leigh*.—The following communication has been received from the bishop, in reply to an application made to his lordship by the vicar of Leigh, in the county of Lancaster, on the subject of the rubric preceding the prayer for the church militant.—“Chester, Feb. 12. Dear sir,—I think that all the objects of the rubric will be attained if the bread and wine are made ready in the vestry, and, at the proper time, transferred by you to the table. I am, dear sir, faithfully yours, J. B. CHESTER.

“Rev. J. Irvine.”

*Christ Church, Liverpool*.—*Adult Baptism by Immersion*.—We have lately heard a great deal about the introduction of “novelties” into the church of England, the “novelties” in question being the mere revival, by conscientious clergymen, of certain forms and observances which, though commanded by the rubric, have been permitted by their predecessors to fall into desuetude. On Wednesday, however, at Christ church, Liverpool, we had the opportunity of witnessing the resuscitation of an ordinance which has stood in abeyance infinitely longer, and by far more general consent, than any of which we had previously any knowledge. This was no less than the admitting an adult into the church of England by baptism in the form of immersion, which ceremony was performed by the rev. Fielding Ould, the incumbent, in the presence of a very numerous congregation of both sexes. A large marble font, kindly lent, we understand, by Mr. Baker, of Ranelagh-street, to whom it belongs, was placed in the centre aisle, close to the reading-desk, and the neophyte, who was of the softer sex and dressed in white, occupied a convenient pew with her sponsors. After the second lesson, these parties were arranged in front of the reading-desk, while the former part of the baptismal service was read in a very impressive manner, so as to rivet the attention of many a thoughtless person who had been attracted to the church by the singularity of the spectacle. The minister then came down from the desk, and while he pronounced the ante-baptismal prayer, the font was here then half filled with tepid water. The candidate, who had made all the responses in a firm and audible voice, then entered the water by means of steps; and, being immersed to the middle, the minister, who held her right hand, dipped her head under the water, and repeated the appointed formulae, warning and receiving her, and signing her forehead with the sign of the cross. The lady then stepped out of the font, a cloak was thrown over her, and she was conducted to one of the vestries, where she replaced her wet habiliments with dry clothing. During her absence the congregation were occupied in singing. The lady and her sponsors having retired to the front of the reading-desk, the minister finished the baptismal service; after which “evening prayer” was concluded. The rev. F. Ould then preached from Deut. xxix. 9-13. The candidate was one of a baptist family, many of whom are still regular attendants at the little chapel in Cornus-street; and it was, of course, entirely in compliance with her own express desire that the form of immersion was used. The lady, who is about thirty-five years of age, was very evidently *enciente*.—*Liverpool Mail*.

#### ELY.

*Cambridge Round Church*.—The following paragraph appeared in the *Times*. It would appear, however, there is no ground at all for the statement that it is intended to appeal:—“The case of the stone table erected in

this beautiful church by the Camden Society, and disputed by the rev. Mr. Faulkner, incumbent of the parish, is not, it would appear, after all that has taken place, set at rest for ever. The chancellor of the diocese of Ely, before whom it was argued in the first instance at Cambridge, gave judgment in favour of the Camden Society last year; and this year Sir Herbert Jenner Iust reversed the judgment. It is confidently stated that the society are determined to bring the matter before the Privy Council; and a Cambridge paper (*The Independent Press*) adds this also, that funds for the purpose have been offered by Mr. Hope, M.P., who so handsomely contributed, not long since, to the rebuilding of the front of Trinity lodge. The same paper states, that this litigation is much regretted in the neighbourhood, and has been the cause of the withdrawal of his name from the Camden Society by his grace the duke of Northumberland, chancellor of the university.”

#### GLOUCESTER AND BRISTOL.

*Ten New Churches*.—For the furtherance of erecting ten additional churches in this diocese, the following letter has been addressed by the bishop to the clergy:—  
“Stapleton, Jan. 20, 1845.

“Rev. and dear Sir,—In the charge delivered to you at my late visitation, I mentioned the special fund established for the purpose of building churches in the poor and populous districts to be constituted in this diocese, under the provisions of the endowment act of last session; and I intimated my intention of requesting all my clergy to recommend this object to the charitable attention of their respective congregations on Palm Sunday next, which will fall on the 16th of March. Allow me to remind you of this subject, and earnestly to request that you will use your best endeavours to stimulate your flock to give a liberal aid to this undertaking. Though the immediate object is only to erect ten churches in certain crowded neighbourhoods, which by the late act are to be provided with a pastor, yet I am persuaded that no measure can more effectually promote church extension throughout the whole diocese; since, by providing for these necessitous cases, whose peculiarly pressing claims would otherwise absorb all the revenues of our church building associations for many a year to come, that charity will be enabled to assist in building and enlarging other churches in the diocese. If you should judge that any other Lord’s-day would prove more convenient for this purpose than Palm Sunday, you will fix it at your discretion; and, in making the collection, you will adopt that mode which you consider most likely to prove effectual in obtaining the contributions of all classes in your flock, poor as well as rich, according to their means, towards this truly Christian enterprise.—Believe me to be, with all respect, dear sir, your faithful brother and servant,

“J. H. GLOUCESTER AND BRISTOL.”

#### LINCOLN.

*Stone*.—Dr. Lee, of Hartwell and of Doctors’ Commons, has recently presented to the Astronomical Society the advowson of Stone, in order that clergymen may be presented to the living as vacancies occur, who have distinguished themselves by their scientific researches. The learned civilian also presented to the Astronomical Society, some time since, the advowson of Hartwell, for similar objects.

#### LONDON.

*St. Michael’s in the Strand*.—*Conversion from Popery*.—On Sunday last, Feb. 2, a very interesting ceremony took place in the chapel of St. Michael, Bury-street, Strand. The Rev. Septimus Ramsay, minister of the chapel, officiated on the occasion, which drew together a large congregation. The gentleman, whose good sense and educated mind prompted him to take this rational way of separating from the errors of popery, is Mr. McCarthy, a native of Cork city, and master of the Romiah school at Kensington, where he has for some years conducted the establishment most creditably to himself, and with advantage to that seminary; and his proficiency in mathematical science is so remarkable that it was intended to make him the professor of that science in a Romanist college. His mind, however, was not formed to remain in the trammels of popish tyranny and super-

stition: he inquired after the gospel truths, and, as all must who search the scriptures diligently, he found them; and, after some years of investigation, he decided to emancipate himself, soul and body, from "that church without a religion." It was during the communion service that the ceremony of receiving the applicant into the fold of Christ's church took place—when on the usual interrogatories being put to him by the pastor, he answered in a clear and firm manner to each, most satisfactorily, and was accepted accordingly.—*Herald*.

#### RIFON.

*Bradford*.—A memorial is now in course of signature at Bradford, which has already been numerously signed, to the Rev. Dr. Scoresby, praying that he would be pleased to revoke his determination to resign the vicarage, and we understand that it will in all probability meet with a favourable response, as some of the causes which led to the contrary determination have been removed.

*Leeds*.—A third new church is about to be erected in the St. George's district, Leeds. The whole sum necessary, 3,500*l.*, was subscribed in a week.

## COLONIAL AND FOREIGN CHURCH.

### BOMBAY.

*Letter to the Society for the Promotion of Christian Knowledge*.—The lord bishop of Bombay, in a letter dated Surat (on visitation), Nov. 28, 1844, wrote as follows:—"On the other side is a list of books very much required by the rev. G. Candy, superintendent of the school of the Indo-British mission in Bombay, towards the erection of whose buildings the venerable Society for Promoting Christian Knowledge made so liberal a contribution about five years ago. The experience of the society's great liberality emboldens me, I trust not blameably, to appeal to it again. The boys' and girls' schools are now in full operation, and are affording Christian instruction to many destitute children, who, without them, must have remained in ignorance. When I saw the schools before the monsoons, there were eighty boys and forty-five girls in them: their progress was generally satisfactory. Since the establishment of the Indo-British mission school, it has been a comfortable reflection, that (with our present European and Indo-British population) no child need now be without Christian education in this diocese. The various regimental schools educate the children of the soldiers. The Education Society receives for board and education the orphan children of soldiers and Indo-British children, whose parents have been in the service of government, besides many other European Indo-British, whose parents or friends can pay something towards the education of their children. The Indo-British mission school receives those children who have no claim upon the Education Society, or regimental schools. In it are some children of native Christians, and of [Indo-Portuguese] parents. Many parents or friends pay something for the children in the school. But we are, from the want of funds, often under the painful necessity of refusing or of delaying to admit applicants. We have, therefore, very little to meet the expense of books, &c. The diocesan committee have afforded the schools assistance by some grants of books. Mr. Candy has forwarded to me the list of books, as what are now required for the two schools, in the hope that the venerable society may be able to grant them for the use of the school; and from my own knowledge of the circumstances of the funds and of the want of books, I would respectfully but strongly recommend the application to the favourable consideration of the general board of the society. It is gratifying to me to add a few lines to say that at present, notwithstanding distractions in some parts of this presidency, the prospects, nay, evidences of the success of Christian missions are more favourable than I have ever before known them. I have lately received intelligence of individual natives, of parties of two or three, both in this province, in the northern part of the Deccan, and this morning of a single native, having applied for Christian baptism. I have felt anxious that we may have missionaries at hand to instruct the individuals who are coming forward for instruction in the truths of the gospel. The seed which has for a series of years been scattered abroad, is in different places beginning, under the divine blessing, to vegetate, and bring forth fruit."

### JAMAICA.

*The lord bishop of Jamaica last month delivered his primary charge to not less than seventy-five clergymen*

of the established church at Spanishtown, the greatest number ever assembled in any British colonial possession upon such occasions. Connected with the established church at Jamaica, there are now seventy-six churches and chapels of ease, offering accommodation to 51,000 persons. Of these buildings his lordship said—"I have consecrated five, while thirteen more are awaiting that rite at my hands. In the parish churches, and in most of the chapels, divine service is performed twice on every Sunday, and once at least in the week. I wish I could add, to each chapel a Sunday school is attached; but I confidently hope that the period is not distant when this wish will be literally fulfilled. The total number of the clergy in the whole diocese is 102. The whole cost of the maintenance of this clergy, exclusive of the bishop and the archdeacon, amounts to 32,000*l.* annually (not including house rent), of which 3,900*l.* is defrayed in England, and the remaining charge provided in the colony. There are in the island 100 schools in connexion with the established church, in which 7,000 children received daily instruction, at the annual cost of 7,327*l.* Of this 1,224*l.* were borne last year by the Society for the Propagation of the Gospel in Foreign Parts, 826*l.* by the Society for the Propagation of the Christian Faith, 1,252*l.* by the parents of the pupils, and 5,117*l.* by local endowments and vestry grants."

### MALTA.

On the 28th of Dec. the lord bishop of Gibraltar held a visitation of the clergy in the new collegiate church of St. Paul. The sermon was preached by the rev. E. J. Burrow, [D.D., archdeacon of Gibraltar. The bishop afterwards delivered his charge, which occupied above an hour in the delivery, and was listened to with great attention by the laity as well as the clergy. At this visitation the rev. M. A. Camilleri, formerly a priest of the Roman catholic church in Malta, was admitted to the full exercise of his functions as a clergyman of the church of England. The accounts which have appeared in the Malta papers, of the ordination of this gentleman, are erroneous.

### NEW ZEALAND.

#### Northern District.

*Visits of the Bishop and rev. H. Williams to Wangaroa*.—Mr. Shepherd writes, September 14, 1845: "We have had the honour and privilege of a visit from the bishop of New Zealand, at this station. His lordship had given me notice, a month before, of his intention to hold a confirmation on the 19th of August, at Wangaroa, and proposed that I should assemble and examine the candidates on the 17th; that on the 18th he would examine them, and on the 19th baptize such as were prepared for baptism, and confirm the candidates for confirmation. The season was to us most solemn and interesting. Sixty native Christians and two Europeans were confirmed, and five adults and four children were baptized. On the next day, which was the Lord's day, the bishop administered the Lord's supper to all who were confirmed the day before, and preached to a small European congregation. In the afternoon his lordship visited our congregation at St. Paul's, held divine service, and baptized four children; and then held service with about twelve Europeans." And in a subsequent letter, dated Feb. 9, 1844, he adds: "Since the bishop's visit to our station, we have been favoured with a visit from the rev. H. Williams, who ad-



ministered the Lord's supper to about sixty members, and baptized eight adults and ten children. The papists do not gain ground here. They have commenced circulating books among the natives; but it is singular that they do not make any effort to teach the natives to read, at least so far as I have heard. A priest is stationed at Wangaroa, and visits a little body of natives at Matauri; and, among all the natives with whom I am acquainted, I know of none more ignorant, more debased. Some of these were, a week or two ago, baptized by the Romish bishop.

#### *Eastern District.—Turanga.*

*Missionary Tour along the Eastern Coast.*—The ven. archdeacon Williams gives the following particulars of a visit which he paid to several places in this district, and of a distressing event which occurred in his own station, Turanga. His letter is dated March 1, 1844: "It being my purpose to visit the coast to the south of Hawkes Bay, and the Columbine arriving at Poverty Bay in October, I took a passage in her, intending to land at Port Nicholson, and proceed thence by the coast. The state of the weather did not allow me to follow out this plan; but, eventually, we landed at Castle Point, near to which one of our teachers is stationed. Mr. Colenso was with me, having been directed by the bishop to visit Ahuriri. We stayed in the neighbourhood of Castle Point fifteen days; and a party of natives, living forty miles further south, came to us there, with the teachers also from Wairarapa, or Palliser Bay. From thence we continued our journey to Ahuriri, staying at all the principal villages in the way. From Ahuriri we passed on to Wairoa, from whence Mr. Colenso passed over the country to Turanga. I admitted to baptism several candidates at different places, who had been under the charge of native teachers, and administered the Lord's supper to the communicants.

But throughout the journey there were frequent indications of the want of resident missionaries. They have the form of Christianity; but they need more instruction than their native teachers, who themselves need to be taught the first principles, are able to give them. It is proposed to place Mr. Hamlin and Mr. Colenso in that quarter. I subsequently visited Table Cape and the neighbouring villages. The bishop has appointed a meeting of certain members of the mission, for the purpose of revising the translation of the prayer-book. To this I am summoned, and ought now to be on my way to the Bay of Islands, to remain there until next September; but a sad accident has occurred, which will delay my movements a few weeks. A substantial house has been in the course of erection for the last twelve months, and was so far completed as that my family might now have been in it; but, on the 8th of last month, the building caught fire, through the extreme carelessness of a native, and in less than ten minutes the whole was in flames. A good deal that was valuable was rescued from a small store attached to it; but the three cases of testaments, which had been deposited there as the place of greatest safety, we were unable to remove. About 300 copies were afterward recovered from among the embers, as soon as the violence of the flames had subsided: the rest were entirely consumed. Besides the testaments, the loss is principally confined to the building; but this is a serious one, and cannot be replaced without much expense. Instead, therefore, of proceeding to the Bay of Islands at once, I am obliged to remain until a small building is erected for the present accommodation of my family, the habitation we now occupy being unfit for another winter. When this shall be completed, I hope to proceed to the Bay of Islands by way of Turanga and Auckland."—*Letter to Church Missionary Society.*

### **Miscellaneous.**

#### **ECCLIASTICAL COMMISSION.**

A special meeting of this board was held on Friday, at which the archbishop of Armagh presided, when 1,000*l.* per annum was allocated to augment small livings in different parts of Ireland, under the value of 100*l.* yearly. The commissioners also determined, after much discussion, to dispense with the services of their agents; and they are about to form an agency office in their establishment in Dublin, for the collection of all their revenues. It is stated that a considerable saving will be made by the plan.

#### **NATIONAL EDUCATION.**

*Dublin, Jan. 31.*—An influential meeting of noblemen and gentlemen was held at Morrison's hotel yesterday, for the purpose of taking into consideration the subject of national education. The meeting was strictly confined to the persons taking part in the proceedings. The earl of Roden took the chair, and Mr. G. A. Hamilton, M.P., acted as secretary. The following resolutions were unanimously agreed to:—

Proposed by the marquis of Downshire, K.S.P., seconded by lord viscount Bernard, M.P.:—"Resolved, That, at a crisis such as the present, the able and dignified declaration on the subject of education made by his grace the lord primate of Ireland, and a majority of the bishops of the established church, is calculated to create confidence and hope among the friends of sound scriptural education, and demands our acknowledgments and support."

Proposed by the earl of Bandon, seconded by Mr. C. Cobbe:—"Resolved, That our respectful thanks be tendered to his grace and those prelates, for the firm, temperate, and conclusive manner in which they have, in that declaration, vindicated the cause of scriptural education, and asserted the principles and claims of the established church."

Proposed by the earl of Rathdown; seconded by Mr. Edward Grogan, M.P.:—"Resolved, That without any desire to make the question of education in Ireland a political question, or to embarrass in any way her majesty's present government, in accordance with those

principles which we have always conscientiously maintained, and which we feel to involve considerations of paramount importance, we deem it our duty to express our full concurrence in the sentiments contained in that declaration."

Proposed by viscount Castlemaine; seconded by Captain Taylor, M.P.:—"Resolved, That it is our most earnest and anxious desire that her majesty's government may be induced to re-consider this important subject, and, while they have conceded so much to the scruples of other denominations, may regard the just claims of the established church in Ireland, and the position in which its members are placed in reference to education, and afford assistance to schools in connexion with the established church, on principles and conditions of which the clergy and laity may be able conscientiously to approve."

Proposed by Mr. J. Barlow; seconded by Mr. W. B. Smyth:—"Resolved, That, whilst we thus call upon government to assist the cause of sound scriptural education out of the public funds, we at the same time feel it our duty to urge upon the landed proprietors of Ireland, who are members of the established church, the duty of coming forward with increased zeal in aid of the funds of the Church Education Society, and thus to co-operate with them in the efforts which they are now making to provide a sound system of education in Ireland."

Proposed by Mr. J. Wynne; seconded by Mr. G. Macartney:—"Resolved, That the following declaration be circulated throughout every diocese in this country; and we respectfully entreat the parochial clergy to assist the laity in their respective parishes in procuring signatures:—'We, the undersigned, feeling deeply interested in the vital subject of sound scriptural education, and having read the resolutions adopted at the meeting held in Dublin, on the 30th of January, at which the earl of Roden presided, do hereby express our concurrence in the sentiments contained in those resolutions, and our earnest hope that her majesty's government will take into consideration the painful position in which the clergy



and members of the established church, who object conscientiously to the present national system, are placed in reference to education in this country.'"

RODEN, Chairman; G. A. HAMILTON, Secretary.

#### NEW DISTRICTS.

The Gazette announces that in the parish of Brancepeth, in the diocese of Durham, a district shall be assigned to the chapel of St. Catherine, at Crook; and that banns shall be published, and marriages solemnized, in the said chapel. A district is also assigned, with the same privilege, to the chapel of St. John the Evangelist, at Ingleton. Another order in council is published for constituting a separate district for spiritual purposes out of the parishes of St. Paul, Bristol, and Horfield, in the county of Gloucester, and in the diocese of Gloucester and Bristol, under the name of the district of St. Andrew Montpeller; the commissioners guaranteeing the clergyman 100*l.* per annum so long as the district remains without a chapel, and 130*l.* after a building is erected.

#### ANTWERP.

*English Church.*—A question has lately been raised at Antwerp respecting the conduct of the English consul in closing a Belgian church, given by the liberality of the king's government for the use of all persons, whether English or foreigners, professing the tenets of the English church; and the Belgian government also pays a salary to the chaplain. For the proper regulation of the temporal affairs of the church, the English government has laid down certain rules, under the authority of an act of parliament, wherein it is ordered that a committee be annually appointed to superintend its temporal affairs. They are expressly forbidden to meddle with its spiritualities. The committee ought to consist of three persons; and one of its members, well known for the very active part he has taken in every thing connected with the church, whether temporal or spiritual, appears to have conceived some dislike of the chaplain, and has succeeded in spreading the same feeling among six or seven other members of the church community. It appears that these few persons requested the consul, at a general meeting, to exercise a power, which they pretended he possessed, of closing the church; a power which the queen of England herself, though supreme head of the church, does not possess. Instead of disapproving such a resolution, the consul thought it right to give it effect, though insulting to the English religion, and opposed to common sense, leaving the Belgian laws out of the question. When the chaplain was informed of this, and saw the seals of the English consul on the doors of the church, which, it will be remembered, is Belgian property, he conceived it to be his duty to summon the consul before the court of justice. The court ordered him to remove the seals forthwith. The members of the congregation, as soon as they heard that this indignity had been offered to their religion, English as well as foreigners, protested against the act of the consul, and presented an address to the chaplain, numerously signed, expressing

their high approbation of the manner in which he performed the duties of his ministry.—*Brussels Observateur.*

*Protest sent to the Earl of Aberdeen by five qualified Members of the English Chapel.*

We, the undersigned British inhabitants, now residing in Antwerp and its vicinity, forming part of the rev. T. Harvey's congregation, and entitled by act of parliament to vote at church meetings, do, in the strongest possible manner, protest against the proceedings of, and resolutions passed at, the meeting held at the consulate, Monday, Dec. 30th, 1844:

Because we approve much of the ministry of the rev. T. Harvey—his manner of conducting the service of the church; and entertain towards him, on account of his sound doctrine, as well as high abilities as a preacher, an affectionate respect:

Because we consider the chaplain has been vexatiously molested, in his spiritual capacity, on the part of the church committee, by correspondences, conveying remonstrances and rebukes degrading to him as a clergyman, and in direct violation of the act of parliament (see clauses 5 and 13):

Because we feel shocked that a resolution should have been permitted to pass at the above meeting, to the effect that the church should be forthwith closed till further proceedings were taken, as if the chaplain had degraded his sacred office, or were a malefactor upon trial:

Because of the forcible exclusion, by means of an officer of police, of a qualified British resident, wishing to attend the meeting:

Because we consider the consul lost sight of his duty, as chairman of the meeting, in commenting upon the conduct of the chaplain with great asperity, and by the most unconcealed partiality throughout:

Because we have the greatest reason to complain of the demeanour of the consul as imperious and overbearing, and unbecoming his situation as an officer of her majesty.

(Signed) G. T. Doo, Moses Trantee, W. Andrews, Vice-Consul of Turkey, J. L. Newnham, T. G. T. C. Newnham, B.A., of Trinity college, residing in Antwerp.

*Antwerp, January 1st, 1844.*

#### BAVARIA.

*Processions.*—By a royal order, dated Munich, the king has ordered that, until he shall have decided otherwise, all soldiers who are not Roman catholics, and who serve in virtue of the conscription, shall not be employed in forming the lines of Roman catholic processions when the host is being carried.

#### ISLAND OF ASCENSION.

*New church.*—A new church has been erected within the last six months on the island of Ascension. It will hold more than three times the strength of the present garrison.

### TO OUR READERS.

The second part of the "Common Prayer with Plain Tune," in Old English, black and red letters, London: Burns, has appeared. This magnificent work, which we have before strongly recommended, is now complete, and, besides its intrinsic value and usefulness, is indeed an ornament to any library.

"Lays and Ballads from English History," London: Burns, is a charming little volume of poetry. We hope speedily to find room for an extract.

We have received two parts of "The Apocalyptic Prophecies explained," by James Nye. London: Berger. This work professes to determine "indisputably" to the year 1856 the coming of the Son of man and the first resurrection. We would advise Mr. Nye to study Acts i. 7.

# REGISTER

OF

## Ecclesiastical Intelligence.

APRIL, 1845.

### Ordinations.

**ORDAINED**  
By Bp. of CHESTER, at Chester Cath.,  
March 9.

**PRIESTS.**  
*Of Oxford.*—R. C. Black, B.A., Wore.; F. A. La Trobe Foster, B.A., Oriel; W. H. Jones, B.A., R. S. Redfern, B.A., Queen's; E. Roberts, B.A., St. Mary H.; E. Roys, B.A., Brasen.; E. Tomlinson, B.A., Trin.; F. A. Weekes, B.A., Wad.; R. White, B.A., Brasen.; A. G. Woolward, B.A., Magd.

*Of Cambridge.*—E. A. P. Campbell, B.A., Trin.; W. Chawner, B.A., St. John's; W. B. Flower, B.A., Magd.; J. F. Herschall, B.A., Queen's; S. J. Lyon, B.A., Trin.; J. M. Rowley, B.A., C.C.C.; J. R. Whyte, B.A., Downing.

*Of Dublin.*—J. Batson, B.A.; F. M. Harks, B.A.; C. R. Huson, B.A.; T. Ireland, B.A.; J. Richardson, B.A.

**DEACONS.**  
*Of Oxford.*—G. D. Bourne, B.A., Oriel; M. Fletcher, B.A., St. Ed. H.

*Of Cambridge.*—J. Beaumont, B.A., Trin.; I. Durrant, B.A., Queen's; J. Godson, B.A., Cath.; G. Goodman, B.A., Christ's; E. J. Headfield, B.A., Cath.; J. H. Jones, B.A., Jesus; W. Newling, B.A., St. John's; W. Oliver, B.A., Trin.; M. Pugh, B.A., Cath.; R. Strong, B.A., W. H. Taylor, B.A., St. John's; J. Wilson, B.A., Cath.

By Bp. of DERRY and RAFFOE, at Derry Cath.

**PRIESTS.**  
*Of Dublin.*—E. J. Hamilton, B.A.; T. Reddy, B.A.

**DEACONS.**  
*Of Dublin.*—R. Binney, B.A.; R. M. Hamilton, B.A.; P. H. Nash, B.A.; W. Style, B.A.

By Bp. of LINCOLN, Feb. 16.

**PRIESTS.**  
*Of Oxford.*—S. Humphreys, B.A., Brasen.; A. Kent, M.A., Oriel; A. Kinlock, B.A., St. Mary H.; P. Newington, B.A., Wore.; R. W. Sheldon, B.A., Trin.

*Of Cambridge.*—W. H. Coleman, M.A., St. John's; H. Wortham, B.A., Jesus; J. P. B. Younge, B.A., Christ's.

**DEACONS.**  
*Of Oxford.*—A. Floyer, B.A., Wad.; T. P. Thirkill, B.A., Brasen.

By Bp. of PETERBOROUGH, at Peterborough Cath., Feb. 16.

**PRIESTS.**  
*Of Oxford.*—W. E. Rawlstone, M.A., Ch. Ch.

*Of Cambridge.*—G. Acklom, B.A., Downing; C. T. Glyn, B.A., Trin.; J. Levett, B.A., Cath.; W. J. Marshall, B.A., Queen's; M. O. Norman, B.A., C.C.C.; S. K. Swann, B.A., Christ's.

*Of Dublin.*—S. Jervoise, B.A.

*Of Durham.*—O. C. Fenwicke, M.A.

**DEACONS.**  
*Of Oxford.*—J. W. Bramah, B.A., Mert.; N. G. Charrington, B.A., Oriel.

*Of Cambridge.*—A. Allen, B.A., Pemb.; T. Byers, B.A., Christ's; O. F. Chase, B.A., Trin. H.; J. Coleridge, B.A., St. John's; E. P. Hill, B.A., Emm. (lett. dim. bp. of Wore.)

By Bp. of RIPON, at Ripon Cath., Feb. 16.

**PRIESTS.**  
*Of Oxford.*—W. B. Capara, B.A., Brasen.

*Of Cambridge.*—J. B. Grant, B.A., Emm.; J. Sanders, B.A., Cath.; O. Sangster, B.A., J. G. Underwood, B.A., St. John's; J. Watson, B.A., Calus.

*Of Dublin.*—R. Woolfenden, M.A.

*Of St. Bees.*—P. W. Bryan, J. Campton, P. Egglestone.

**DEACONS.**  
*Of Oxford.*—J. Dixon, S.C.L., St. Mary H.; C. Lyford, B.A., New Inn H.; J. M. Moorson, B.A., Univ.; W. F. Stirling, B.A., Trin.; E. H. Vernon, S.C.L. Univ. (lett. dim. abp. of York).

*Of Cambridge.*—T. G. Beresford, B.A., Pet.; A. C. Bland, B.A., St. John's; E. J. Lloyd, B.A. (lett. dim. bp. of St. Asaph); J. Watson, B.A., Christ's; W. Wight, B.A., C.C.C. (lett. dim. bp. of Durham).

*Of Dublin.*—C. Hamilton, B.A.; T. Light, B.A.; H. Owen, B.A.; T. Sutton, B.A.

*Of St. Bees.*—R. Norton, M.D.; J. H. Walton.

By Bp. of TUAM, at St. Mary's church, Jan. 26.

**PRIESTS.**  
*Of Dublin.*—W. E. Massey, B.A.; W. Maunsell, B.A.; R. J. C. Richey, B.A.; W. A. Scott, B.A.—for dioc. of Limerick.

**DEACONS.**  
*Of Dublin.*—J. Garrett, B.A.; J. Powell, B.A.—for dioc. of Achonary.

By Bp. of WINCHESTER, at Farnham Castle, March 16.

**PRIESTS.**  
*Of Oxford.*—R. Sumner, B.A., Ball.

*Of Cambridge.*—R. J. Bulmer, St. John's.

**DEACONS.**  
*Of Oxford.*—F. O. Giffard, B.A., John's; A. P. Lovekin, M.A. (lett. dim. bp. of London)—for foreign parts.

### Preferments.

Tattam, H., D.D., archdeacon of Bedford.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Abbott, J. ....	Aughvilly (P. C.), Armagh .....		{ Rev. C.S. Man- gan .....		Earle, J. O. ..	{ Ch. ch. (P. C.), Brad- ford, Wilts .....		{ Vic. of Brad- ford .....	
Alston, C. W. H. ....	Wemdbon (V.), Som.	370		*612	Ekersall, C. ...	All Saints (V.), Wore.	2203	Lord chanc. ..	128
Anderson, M. ...	St. Paul's (P. C.), Horne-hill, Surrey				Edwards, J. ...	Newtown (R.), Mont.	2226	Bp. of St. Asaph	*406
Annesley, F. ...	Clifford Chambers (V.)	309	Family .....	172	Egerton, W. H.	Ellesmere (V.), Salop.	7080	{ Countess of Bridgewater ..	*283
Beaumont, J. A. ....	St. Paul's (P. C.), Leeds .....		Vic. of Leeds..	138	Estridge, J. J.	Puncknowle (R.), Dorset .....	425	{ Rev. G. C. Frome .....	*280
Bland, A. C. ...	North dis., Keighley, Yorks .....				Evans, J. N. ...	Trinity (P. C.), Stow- upland, Suff. ....			
Blewitt, J. ...	Aberychan (P. C.), Mon. ....				Eyton, C. W. ...	Worthenbury (R.), Flint .....	620	Sir R. Puleston	400
Bolton, E. D. ...	Hollesley (R.), Suff.	500	W. Bolton....	*830	Fenwicke, G. C.	Stockerstow (R.), Leic. ....	48	{ T. Walker, and others .....	*902
Bonwell, J. ...	St. Stephen's (P. C.), Stepney, Middx. ...				Gardner, R. ....	St. Michael (P. C.), Stoke Damerel, Devon .....			
Bradley, J. C. ...	Oakworth (P. C.), Keighley, York....				Gellinor, C. ....	Dartford (V.), Kent.	5019	{ Bp. of Roches- ter .....	*524
Bradshaw, J. ...	Hose (V.), Leic. ....	417	{ Duke of Rui- land .....	105	Grant, F. B. ...	Shelton (R.), Staff.	11836		
Charlton, C. D.	Laughton (V.), Suss.	850	{ Earl of Chi- chester .....	*245	Gregson, J. ....	Sutton Courtenay (V.), Berks .....			
Chute, J. L. ...	Rosecommon (U) ...		{ Bp. of Elphin		Griffith, G. ....	Ardcarne (R.), Elphin.	7972	Bp. of Elphin ..	*280
Coghlan, A. ...	Nantinas (P. C.), Limerick .....		{ Prec. of Li- merick .....		Guy, H. W. ....	Winterbourne Clea- stone (R.), Dorset.	99	R. M. Pleydell	*100
Collinson, H. C.	Stannington (V.), Northumb. ....	1121	Bp. of Durham	*255	Hawthorn, R. ...	Stapleford (V.), Camb. ....	447	D. & C. of Ely	*181
Corfield, W. ...	Birling (V.), Kent...	511	{ Earl of Aber- gavenny .....	158	Hayne, J. ....	Reddington (R.), Som. ....	126	Rev. W. Darch	*191
Coulthard, R. ...	Sulhamstead Abbas cum Sulhamstead Banister (R.), Berks.	425	Queen's coll., Oxford .....	*200	Hemery, J. ....	St. Hailer's, Jersey	28028	Governor .....	243
Cradock, F. ...	Whitchurch Calligan (V.), Waterford ...	302	{ Duke of Devon- shire .....		Hogan, J. ....	Richhill (P. C.), Ar- magh .....		Rev. J. Jones	
					Hopper, A. M.	Horningsea (P. C.), Camb. ....	206	{ St. John's coll., Camb. ....	

# Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Hodkins, W. E.	St. John's (V.), Mar- gate	11050	{ Archbp. of Can- terbury .....	*681	Rees, C. D. ....	Llanwerthol (V.), Brecon			
Huntley, J. T.	St. Mary, Binbrook (R.), Lincs.	501	Lord chanc. ..	*291	Rhind, A. ....	Bothamsall (P. C.), Notts.	323	Duke of New- castle	52
Jones, C. R.	Pakenham (V.), Suff.	1108	Lord Calthorpe	*281	Rollston, W. L.	Lewesby (V.), Linc.	930	Sir F. G. Fowke .....	98
Kennicott, R. D.	Trinity (P. C.), Stock- ton-on-Tees, Dur.				Savage, R. C.	Nuneaton (V.), Warw.	7088	The crown	*902
Kerry, W. ....	St. Thomas (P. C.), Bethnal Green, Midd.				Scott, E. D. ....	Carlisle (V.), Isle of Wight	6613	Queen's coll., Oxford	*1000
Lowder, J. ....	Ch. ch., Derry Hill (P. C.), Caine				Stopford, C. ....	Barton Seagrave (R.), Northamp.	219	Duke of Buc- cleugh .....	*492
Madden, W. M.	Trinity (P. C.), Fare- ham, Hants		{ Sir H. Thomp- son, bt. .... }		Sutcliffe, W. ....	Weston, (P. C.), Kirk- ham, Lanc.		Vic. of Kirk- ham .....	
Mayow, P. W.	St. Paul (P. C.), Easen-in-Walls, Som.				Swanton, P. ....	Barton Stacey (V.), Hants	561	D. & C. of Win- chester	*266
Morgan, R. ....	Aberavon (V.), Glam.	1290	J. Richards ..	154	Talmage, J. M.	Fisfield, and Idbury (V.), Oxfor.	218 207	Chanc. of Sarnum .....	42 69
Morgan, W. J.	Badsworth (R.), York.	848	Earl of Derby	506	Walsh, W. P.	Stanton Harcourt (V.), South Leigh (P. C.), Oxon.	665 306	Bp. of Oxford.	126
Morgan, M. O.	St. Neeshy (V.), Linc.	966	E. Norman ..	90	Walters, C. ....	Weeks, (R.), Hants.	341	Bp. of Win- chester	*224
Paget, T. B. ....	Welton c., Melton (V.), York.	967	The crown ..	*283	Waugh, T. H.	Corsley, (R.), Wilts.	1021	Marq. of Bath	*215
Pellaw, hon. E.	St. James (R.), Berry St. Edmunds	6269			Wharton, C. ....	Stanford-le-Hope (V.), Essex	386	Trustees .....	*221
Pratt, J. M. ....	St. Paul's (P. C.), Derby				White, T. ....	Kirkhamerton (V.), York			
Prichett, J. T.	Marlington (P. C.), York				Whitler, H. ....	Breelford (R.), Devon.	500	Sir L. V. Falk, bt. ....	*205
Prothero, G. ....	Clifton-on-Teme (V.), Worc.	619	{ Sir T. E. Win- nington, bt. .... }	*173	Williams, C. ....	Holyhead (P. C.), Anglesea	2809	Jesus coll., Oxford	*127
Pughe, R. ....	Mostyn (P. C.), Flint.				Williams, R. P.	Scartho (R.), Linc.	109	Jesus coll., Oxford	*221
Pycroft, J. ....	St. Mary Mag. (P. C.), Barnstable								
Ralph, J. ....	St. John (R.), Hors- leydown, Surrey	11115	Lord chanc. ..	*500					
Johnston, C. ....	can. resid. York.		Rolfe, G. C., chap. Witney union, Oxford.		Whitfield, H. J., chap. earl of Morington.				
Kingsmill, J. ....	chap. Pantonville prison.		Tyler, J. E., can. resid. St. Paul's.		Wickham, H. D., chap. Frome union.				

## Clergymen Deceased.

Aiken, right rev. Joseph, D.D., bp. of Ely.	Grylls, T., rec. Cardynham, Cornw. (pat. E. J. Glynn); prob. Exeter cath., 55.	Myers, T., vic. Staunington, Northumb. (pat. bp. of Durham), 77.
Carew, G. P., vic. Antony; rec. Shevioch, Cornw. (pat. H. W. P. Carew).	Hewer, J., rec. Tunworth, Hants (pat. J. P. Jervoise), 74.	Nairn, F., vic. Walsen-cum-Pellinstow (pat. Richards and others); rec. Little Bealings, Suff. (pat. F. Smythies), 68.
Carrigan, A. J., rec. Barrow, Suff. (pat. St. John's coll., Camb.).	Hewson, W., D.D., chan. and canon St. David's; vic. Swanes (pat. sir J. Morris, bart.), 66.	Pratt, H., chap. hon. E. I. C. at Khanp-ora, near Nussurabad, and formerly cur. of Widen, Middlesex.
Champerne, H. W., rec. Badsworth, Yorks. (pat. earl of Derby); vic. Welton, Yorks. (pat. the crown), 74.	Holden, W., ass. chap. St. Oswald's Hosp., Worc., 53.	Pye, J., p. c. Dean, Beds. (pat. D. & C. Worcester), 81.
Coddington H., at Rome, vicar of Ware, Hert. (pat. Trin. coll., Camb.).	Isham, V., rec. Lamport, Northamp. (pat. sir J. Isham, bart.), 70.	Rose, C., rec. Cublington, Bucks. (pat. Linc. coll., Oxford), 56.
Cotton, J. A., vic. Eglewase, Shrops., 62.	Leigh, E. D., p. c. St. Botolph, Aldergate-street (pat. D. & C. Westminster), 44.	Sawyer, J., late cur. Christ chapel, St. John's Wood, 34.
Courtney, J., rec. Sandstead, Surrey (pat. A. W. Bell); rec. Goxhill, York (pat. rev. C. Constable), 76.	Leir, P., rec. Charlton Musgrove, Somerset (pat. family); p. c. Shepton, Montagu, Som. (pat. earl of Ilchester), 75.	Smith, S., can. resid. St. Paul's; rec. Combe Florey, Som. (pat. lord chanc.); vic. Walberton, Devon (pat. D. & C. Bristol), 78.
Gilbert, H. R., rec. Cantley, Norf. (pat. W. A. Gilbert).	Maltby, W. M., at Mansfield, Notts. (pat. duke of Portland), 42.	Swan, F., late prob. Lincoln; rec. Wintingtonham (pat. T. F. R. Read); vic. Kiron, Linc. (pat. Merc. comp. London), 94.
Griffith, A., one of the most of Ruzby sch.	Mounsey, T., vic. Owtborne, Yorks. (pat. lord chanc.).	
Grielle, P., rec. South Reston, Linc. (pat. chanc. of duchy of Lanc.), 68.		

## University Intelligence.

### OXFORD.

**ELECTIONS.**  
*University Latin Scholarship.*—H. R. Byrne, Oriel.  
*Lat. Lecturer in Anatomy.*—E. W. Asland, M.A., All Souls (pat. D. & C. of Ch. Ch.).  
*Sandy Scholar.*—F. W. Foster.

*G.C.C.*—Rev. T. D. Andrews, elected fellow.  
*Mathematical Scholarships.*—Sen.: H. D. Harpet, B.A., Jesus.  
 Jun.: R. Thornton, St. John's.  
*Ireland Scholarship.*—G. Smith, Magd.

### CAMBRIDGE.

**DAVIES' SCHOLARSHIP.**  
 Feb. 28.—The scholarship founded by Dr. Davies, formerly fell. of King's, and afterwards provost of Eton coll., for the greatest pro-  
 ficient in classical learning, was adjudged to Franklin Lushington, Trin. coll.

**BELL'S SCHOLARSHIP.**  
 March 7.—Two of the eight scholarships founded by the rev. Wm. Bell, D.D., p. reb. of Westminster, and late fell. of Magdalene coll., for the sons or orphans of clergymen, were adjudged as follows:—1. J. L. Davies, Trin. coll. 2 D. J. Vaughan, Trin. coll.

**CLASSICAL TRIPOS, 1845.**  
**EXAMINERS.**  
 William Gilson Humphry, M.A., Trinity coll.  
 Henry Thring, M.A., Magdalene coll.  
 Rowland Williams, M.A., King's coll.  
 William Spicer Wood, M.A., St. John's coll.  
**FIRST CLASS.**  
 Dr. Holden } Trin.  
 Dr. Macleane } Trin.  
 Dr. Macleane } Trin.  
 Dr. Macleane } Trin.  
 Dr. Macleane } Trin.

**SECOND CLASS.**  
 Newport ..... Pemb.  
 B. listed ..... Trin.  
 Philippi ..... Pemb.  
 Lightfoot ..... Trin.  
 Alderson ..... Trin.  
 Davenport } Christ  
 Fiske } Trin.  
**THIRD CLASS.**  
 Russell ..... Joh.  
 Thompson ..... Qu.  
 Jefferson ..... Joh.  
 Blenkins ..... Corpus  
 Buxton ..... Trin.  
 Bryans ..... Trin.  
 Fussell ..... Trin.  
 Cayley ..... Trin.

**ST. JOHN'S COLLEGE.**  
 March 10.—The following were elected fellows of St. John's coll.:—E. B. Mayor, B.A. (1843), and S. Parkinson, B.A. (sen. wrangler, 1845).

*Tributes of respect have recently been presented to the following:—*  
 Altham, I., cur. Attenborough-with-Bramcote, Notts.  
 Baldwin, W., mla. Mytholmroyd, Yorkshire.

Dalton, J. N., late cur. Walthamstow.  
 Grover, T. C., cur. Swavesey, Camb.  
 Gurney, W. W., late cur. Braton Gossely, Devon.  
 Morgan, N., jun., cur. Barton, Warw.

## Proceedings of Societies.

### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

The fourth meeting of this society for the season was held at 4, St. Martin's-place, on Monday, Feb. 17; the lord bishop of London in the chair. A variety of business having been transacted, the committee proceeded to examine the cases selected for their consideration by the sub-committee. Grants were voted towards building new churches at Sear Green, near Slough; and Sandown, in the Isle of Wight; towards rebuilding, with enlargements, the churches at Croxdale, near Durham; Illogan, near Redruth; Pullox-hill, near Silsoe; Runcorn, Cheshire; Goytre, near Pontypool; Bradpole, near Bridport; Woolfardisworthy, near Crediton; and towards enlarging or otherwise increasing the accommodation in the churches at Wimple, near Honiton; Market Bosworth, Leicester; Haverfordwest; and Coombe Bissett, near Salisbury. The consideration of several applications for aid towards building churches for districts to be endowed from the funds at the disposal of the ecclesiastical commissioners was postponed until the next meeting, either that the plans might be revised with a view to provide more effectually for the wants of the population, or that further information might be supplied as to the funds likely to be obtained by local exertions. The thirteen parishes above mentioned contain a population of 38,274 persons, and possess church room for 7,241 in twenty-two churches, including free seats for 2,931: 4,332 seats are now to be added to the existing accommodation, which will be obtained by the building of two new churches, the rebuilding of seven, and the enlargement of four existing churches. The treasurer reported, that during the last week he had received a donation from Miss Cottrell, of 100*l.*, and three anonymous donations, one of 200*l.*, and the other two of 25*l.* each; but the grants voted at the meeting had exhausted the society's disposable balance. The extent of the society's operations at the present time may be understood by the fact, that claims have been allowed by the board, during the last four months, for grants to the amount of 14,914*l.*, voted in aid of the erection of 30 new churches, and the rebuilding and enlargement of 35 existing churches; and the benefits arising from the society's exertions will be perceived when it is stated, that by these means 29,576 additional seats have been provided, nearly four-fifths of which, viz., 22,625, are free and unappropriated.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At a meeting of the Society for the Propagation of the Gospel, held March 14, at 79, Pall Mall, the archbishop of Canterbury, the bishops of London, Lichfield, Worcester, and Bangor, and others were present. The special attention of the society was drawn to the remarkable movement in favour of Christianity which has taken place in the society's Tinnevely missions, in the course of the last twelve months. It appears from the letters and other documents recently published by the society, that in that period three thousand have been added to the number of converts under Christian instruction, and that remarkable evidence had been given of the sincerity of their motives by the destruction of their idols, the conversion of their devil temples into houses of prayer, the contributions made for the purpose of building churches, and the endurance of much trouble and persecution. Archdeacon Robinson (late archdeacon of Madras, and chaplain to bishop Heber, who had visited this district in the year 1829) made an earnest appeal on behalf of the mission in Tinnevely, and the remarkable and simultaneous movements peculiar in several districts of the province; describing the peculiar characters of the superstitious and worship of the natives, only partially under the dominion of the Brahminical faith; tracing the early history of Christianity among them, from the visit of the first protestant missionary, about the year 1780; enumerating the powerful causes that, during the remainder of that century and in the early part of the present, retarded the progress of our holy faith among them; and enlarging on the healthy and encouraging features of the present move-

ments in the districts of Edeyenkoody, Sawyerpoomam, and Nazareth, as calling most loudly for the concentrated and united efforts of the church. This appeal was powerfully seconded by C. Clarke, esq., late of the Madras civil service, and for many years secretary to the Madras committee of the Society for Promoting Christian Knowledge. The archdeacon and Mr Clarke were requested to prepare for immediate publication the substance of their very interesting statements, and several liberal donations were at once contributed for the extension of the Tinnevely missions.

### SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

At the last meeting of this society, of which her majesty is patron, held at 4, St. Martin's-place, Trafalgar-square, his grace the archbishop of Canterbury in the chair, in the course of the proceedings it was stated that a considerable increase had taken place in the society's income, but that the receipts fell far short of the sums required to meet the pressing demands which continue to be made from the mining and manufacturing districts, for no less than 250 applications remain still unaided, and these require the immediate addition, it appears, of about 10,000*l.* per annum to the society's income. It is encouraging, however, that this society supports by its existing grants more than two hundred additional clergymen, who are labouring hard among an aggregate population of nearly one million and three quarters, averaging 8,338 souls as the population of each district or parish to which aid has been extended in England and Wales; and all the funds supplied for this great work of extending spiritual comfort and instruction amongst the working classes, it should be noticed, is derived solely from the benevolence of individuals, many of whom are dignitaries in the church, and others are beneficed clergymen, together with the aid of landed proprietors, agriculturists, manufacturers, and members of the learned professions, who cheerfully contribute to the funds of this excellent and most useful institution.

### SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

A deputation from the London Society for Promoting Christianity amongst the Jews waited, March 18, upon lord Aberdeen, at the foreign office, in order to present a memorial to his lordship, praying that his lordship would send out such instructions to her majesty's representative at Constantinople as would be likely to obtain from the Porte a firman authorizing the completion of the church which has been commenced under the auspices of that society on Mount Zion, in Jerusalem. The memorial was signed by his grace the archbishop of Canterbury, the lord bishop of London, and other prelates, many dignitaries of the church, besides upwards of 1,400 parochial clergy, and nearly 15,000 laity. The right hon. lord Ashley read and presented the memorial, which was most favourably received; and lord Aberdeen gave hope that the firman from the porte would be ere long obtained. The deputation urged upon the attention of his lordship the desirableness of obtaining from the Porte the recognition of the protestant bishop in Jerusalem, that protection might be granted to those who there embrace the protestant faith. His lordship kindly said that this point should have his best consideration.

### CHURCH MISSIONARY SOCIETY.

March 19th the annual meeting of the members of the city of London Church Missionary Society was held in Crosby hall, Bishopsgate-street, the lord mayor in the chair, supported by Mr. sheriff Sydney, alderman sir J. Pirie, and several clergymen. The report read by the secretary stated that the society had now ninety-three missionary stations abroad, 1,181 persons engaged in scriptural tuition, more than 700 schools, and upwards of 35,000 in addition to the congregations on days of prayer. The receipts of the association during the past year amounted to 669*l.*, all of which, with the exception of about 20*l.*, had been transmitted to the parent society. The report was adopted, after which several resolutions were passed, and the meeting separated.

## Diocesan Intelligence.—England and Ireland.

### CANTERBURY.

**Restoration of the Ancient Church of St. Martin.**—The labours of the workmen, employed in the renovation of the antique church of St. Martin, Canterbury, are nearly concluded. On the 22nd ult. the new pewing was completed, the whole of which, being of the best foreign oak, has a neat appearance, and is quite in character with the extreme antiquity of the building itself, which is considered to be the oldest ecclesiastical structure in the kingdom.

### ELY.

**Death of the Bishop.**—Thursday, March 20.—The news has just arrived from the palace at Ely of the bishop's demise. His lordship expired this morning at two o'clock. He had been somewhat better in the middle of last week. On Friday there was a change for the worse. In addition to the cough, other symptoms came on; but he was particularly affected by the cough, and there was evidently a good deal of febrile excitement. On Saturday his lordship slightly rallied. There was an improvement in the symptoms on Sunday, and both nights he passed rather easily. On Monday he became worse, and the bad symptoms abated again during the night. His state on Tuesday was very critical; but during the night again a more favourable change than might have been expected took place. Another exacerbation of the leading symptoms was observable yesterday (Wednesday) afternoon, and his lordship's strength gradually failed until he expired this morning at the hour above-mentioned. His death was tranquil in the extreme, and he was perfectly sensible to the last. Doctor Fisher, the Downing professor of medicine in the university of Cambridge, was in attendance at the palace with his lordship's ordinary surgeon, when the melancholy event took place.—*Morning Herald*.—[The public have for some time past been led, amidst fluctuating reports, to anticipate this event. Dr. Joseph Allen, fellow of Trinity college, Cambridge, 1793, was translated to the see of Ely, on the death of Dr. Sparke, in 1836, from the see of Bristol, to which he had been consecrated on the death of Dr. Gray, in 1834. At the time of his consecration, he was a prebendary of Westminster, vicar of Battersea, and vicar of St. Bride's, Fleet-street, London.—ED.]

### GLOUCESTER AND BRISTOL.

**St. Mary de Crypt Church, Gloucester.**—A numerous meeting of parishioners was held in vestry, the rev. A. Bayers, rector, in the chair, to take into consideration propositions "for the new pewing of the church, for the removal of the north and south galleries, and the extension of the west gallery—the whole to be done on the responsibility of the rector, and without any expense to the parish." Three resolutions were proposed and carried; the first relating to the co-operation of the churchwardens with the rector in carrying out the design; the others conveying thanks to the subscribers to the good work, and to the rector, "for the very liberal offer he has made in respect to the proposed alterations in the church, and also for the laborious efforts he has used to accomplish this desirable object." The complete restoration of this beautiful old church is therefore now a matter of certainty; and the parish is about to commence the restoration of the exterior. The removal of the unsightly side galleries and hideous pews will give quite a new effect to the nave. A new east window of great beauty—an obituary window to the memory of the late rev. J. G. Dowling—will be completed in a few weeks. The south side of the church will soon be thrown open to the public, and Grey Friars

will be considerably widened, by the contemplated alterations.

**The late rev. J. Kempthorne.**—An exceedingly beautiful monument, in the decorated style, with a canopy, and recess for a recumbent figure—which, however, we believe, will not be introduced—has just been erected in Gloucester cathedral, to the memory of the late excellent and lamented rector of St. Michael's, in that city, the rev. J. Kempthorne.

### LONDON.

**St. Giles's-in-the-Fields.**—The new church in Endell-street, St. Giles's, to be called Christ church, is nearly finished. It is designed in the early English style, and built of Bath stone and Kentish rag stone. The tower is a conspicuous object, both from Holborn and Long-acre. The west front is very bold and handsome, and has a deeply-recessed and ornamented doorway, over which is a lofty window, composed of five distinct lights, the arches being enriched with dogtooth mouldings. The gable window is triangular, and filled with subordinate tracery. This edifice is stated, but we believe without foundation, to be the first church for protestant worship in which every sitting is free. Of these sittings, there are upwards of 1,000, although it would appear that the entire cost of the church does not exceed 4,500l.

### WINCHESTER.

**Consecration of the Church of Brown Candover.**—Feb. 18, the bishop of Winchester consecrated the church lately erected at the sole expense of lord Ashburton, at Brown Candover. The church, which stands on a rising ground, is a picturesque object, and is of the early English style of architecture. The interior is neat and commodious, and is adapted to contain a congregation of about 300, with a stone pulpit. The sittings are all free and unappropriated.—[It is always most gratifying to be enabled to record such deeds of true charity and munificence as that here recorded, and gratifying to know that there are many similar recorded in the pages of this magazine. If a habitual attendance on the services of our church is an important mean of grace, and surely no man of rational mind can deny it, if the very erection of a church produces a striking change on a locality, and if there are thousands of localities of which the inhabitants, especially those infirm and aged, are totally debarred from worshipping the Lord in the courts of his sanctuary, how incumbent is it on all on whom God has bestowed the means to promote as far as in them lies the moral improvement and spiritual advancement of their fellow-creatures.—ED.]

### WORCESTER—RUGBY SCHOOL.

**The late Dr. Arnold.**—The monument subscribed for by the friends of the late Dr. Arnold has been for some time in the chapel at Rugby. It was executed in Caen stone, by Mr. John Thomas: the figure is recumbent, under a rich Gothic canopy, and has given so much satisfaction to the committee that they have rewarded the artist with 100l. beyond the sum agreed upon.

### YORK.

**The late Dr. Beckwith.**—The monument to the memory of this munificent benefactor consists of a high tomb of the decorated period, surrounded by pinnacled buttresses. The cover of the tomb will be of black marble, having the inscription in incised brass. On the tomb will repose a whole length effigy of Dr. Beckwith, the size of life, in white marble. The head will be a faithful likeness, the sculptor, J. B. Leyland, having had the advantage of carving and modelling the bust previous to the doctor's death. The tomb is to be placed in the east end of the south aisle of York Minster.

## COLONIAL AND FOREIGN CHURCH.

### CALCUTTA.

**The Bishop.**—Private letters from India contain the melancholy intelligence that the bishop of Calcutta, the rev. Dr. Wilson, was suffering from severe indisposition: his medical advisers had recommended a sea voyage as the best means of restoring his health. His lordship in-

tended returning to England immediately; but, as he was at a distance of 800 miles up the country from Calcutta, it was apprehended that this great distance would be almost too much for him to accomplish without very great fatigue. It is now thirteen years since his lordship quitted his native country. By later intelligence it ap-

appears that the bishop has not resigned his see, but proposes to take a furlough of eighteen months, and to return to India in time to consecrate the new cathedral. The state of his health may possibly alter this arrangement, but such is his present design. He has engaged a passage in the "Oriental" steamer, which leaves Calcutta on May 10th, and may be expected in England about the end of June.

## CANADA.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a letter was read from the rev. Saltern Givens, missionary to the Mohawk Indians, bay of Quinté, Canada west, dated 23rd Dec., 1844. The following are extracts:—"I request you will convey to the members of the venerable the Society for Promoting Christian Knowledge, the sincere thanks of the Mohawk Indians, of the bay of Quinté, for their handsome donation of books (15*l.* sterling), which arrived in good order, in the month of October last. The consecration of the church, for which the books for the desk and communion-table were intended, has taken place. The books were deposited in their places in the presence of the Indians; and the valuable stock of well-selected elementary publications with which you have supplied me, I am carefully distributing. With the divine blessing, I trust this donation from the society will be productive of much good. As the supply of tracts and small books is rather larger than will be required for the Indians, I have assumed the liberty of distributing a few among the destitute settlers in the interior, to whom I pay periodical visits. On my last missionary tour, I took a few of the smaller books with me; and at the various stations at which I performed service, I distributed them to the children, with some encouraging remarks of the use to be made of them; and the eagerness and delight with which they pressed forward to obtain them would have gratified the supporters of your beneficent institution. The little tracts entitled "Prayers for Children," I highly prize, as they will enable me to insist upon that most essential duty of the Christian parent—teaching their children to pray. And where I find parents unable or unwilling to discharge this duty, I undertake it myself, with the aid of these little books. This practice of teaching children their prayers in the presence of their parents, at these humble assemblies for public worship, was adopted with signal success by one of the earliest missionaries sent by the Society for the Propagation of the Gospel in Foreign Parts to this part of the province—the late rev. John Langhorne, whose memory is embalmed in the best affections of those who knew him. Many of those who received instruction from him, as 'babes in Christ,' now gray-haired patriarchs, have borne grateful testimony to me of the benefit they derived from this excellent method. The labour of sowing the precious seed in so promising a soil as the youthful mind, is beguiled by the bright hopes of an abundant harvest. The seed with which the society has furnished me shall be faithfully scattered; and devoutly will I implore God's blessing on it; but O, how many briars and thorns are springing up in this wilderness to choke it!"

## JERUSALEM.

A memorial, which received a large number of influential names, has been presented to the Earl of Aberdeen, the secretary of state for foreign affairs, praying his lordship's interposition with the Ottoman government on behalf of the protestant church at Jerusalem. The propagation of the reformed protestant religion has been much checked in Jerusalem, and the building of a church completely stopped by the local government there; whilst various minor sects of professing Christians have been permitted to worship God in their respective temples. The memorialists pray lord Aberdeen to give such instructions to the representative of the British crown in Turkey, sir Stratford Canning, "as shall enable him to prefer the necessary representation of the case to the Turkish government, and obtain from the sultan a firman, authorising the completion of the buildings, upon which so much money has been already expended, and which

have excited such general and intense interest. A strong proof of this interest is afforded by the fact, that an English lady has undertaken to complete the church, and endow it with an income of 100*l.* per annum for a permanent minister, as well as to contribute the sum necessary to form a fund for keeping the church in repair."

## MADRAS.

To the rev. Ernest Hawkins, Secretary to the Society for the Propagation of the Gospel.—My dear sir,—I return the Tinnevely reports, which I have read with the deepest interest. My own letters from the same quarter fully confirm these statements, and contain, if possible, more earnest and even passionate appeals for help. It appears that, in the neighbourhood of several of our central missionary stations, inquiry has been awakened among the heathen for some considerable time, the result of which is already seen in the following facts:—In the district of Sawyerpooram, ninety-six villages have solemnly renounced idolatry; and great numbers are under Christian instruction\*, with the view of being received into the church by baptism. A native church building fund has been established, by which a church has been already built at Puttiamputtur, one of the new villages. A seminary for the education of catechists has been opened at the principal station; but the strength of our excellent missionary, Mr. Pope, is too severely taxed by the great additional exertion of the sphere thus widening around him; and, in truth, many labourers, both European and native, many churches, and many schools, are immediately required in this new field of promise. In the district of Edeyenkoody, the scene of Gerické's occasional labours in the early part of this century, and where, when his pastoral care was withdrawn, many apostatized from the faith in the time of famine and pestilence, numbers are now returning into the fold of Christ, under the teaching of the rev. R. Caldwell. A considerable number of heathen also are anxious for Christian instruction. Around Nazareth, a village which was among the first to embrace the gospel at the close of the last century, and which I well remember, in my first visitation of 1829, as setting a bright example of patience, devotion, and Christian charity, many heathen villages have renounced their idols, given up their temples, and are now learning the way of truth, under the instructions of my friend, the rev. F. Cammerer, the son of the late venerable missionary at Tranquebar†. The detail of the circumstances attending these several movements is excellently given in the several numbers of "Missions to the Heathen," which I trust you will circulate as widely as possible. It is impossible to read them without tears—tears of thankfulness to God for the success vouchsafed to us, and of pain that so many thousands should be hungering, perhaps in vain, for the bread of life. The urgency of their immediate wants is so great, and the importance of these several movements to the establishment of the Christian church in India is so incalculable, that I cannot refrain from taking this opportunity of adding my own deep conviction, resulting from long and intimate acquaintance with those missions, that no time must be lost and no exertion spared to render our establishments there effective and complete. There are one or two circumstances in these movements, as detailed in this correspondence, which seem to me to distinguish them altogether from any similar event in other parts of India, and from any of the previous movements in the same province; and each of these is a distinct ground of encouragement and hope. 1. They are the result of past labours; the earliest and the simplest labours of the venerable missionaries of the last century; often suspended from lack of means, but their effect never entirely lost. The suspension of those labours, whenever, from time to time, it occurred, was attended with a proportionate decay of interest among the heathen, and the occasional apostasy of actual converts; but, as pastoral

\* "The addition to my numbers during the past six months is 1,900, men, women, and children."—*Mr. Pope's Letter, August 28, 1843.*

† Mr. Cammerer, Dec. 12, 1844, reports an increase under Christian instruction of 1,500, since the returns made in June of that year.

‡ Nos. I.-V. may be obtained at the society's office, 70, Pall-mall.

superintendence has become more regular, as education has been more diffused, and, above all, as the system of our church, in its permanence and energy, has been more visible among them, the fermentation of the native mind has constantly increased; and I doubt not that the present astonishing result in different parts of the province is mainly to be attributed to the example of the Christian villages thus growing up amongst them with purer light, more orderly arrangements, more firmness of faith, and greater holiness of life. What we now see, therefore, is not a sudden, and therefore perhaps a temporary, excitement, but the effect of labours long and painfully pursued, which the church had a right to anticipate, and is therefore bound to cherish and mature. 2. We have as yet heard of no relapse, of nothing to check or disappoint our hopes. In every other movement that has taken place in that province (and there have been many since the beginning of the present century), many converts have gone back; and the mixture of secular motives, which may so naturally be supposed to influence the people in embracing the religion of the sovereign state, will sufficiently account for such painful failures; and it is perhaps too much to hope, at this early stage of our progress, that no such disappointment awaits us now; but we have as yet heard of no apostacy among those lately received into the Christian church, and no irresolution among those who are seeking admission. Persecution has arisen, and they bear it firmly and meekly; and every mail confirms the earlier reports of their sincerity and constancy. This feature, which so eminently distinguishes the present conversions from all that have preceded them, ought not to be forgotten; not only as showing them to be more worthy of our support, but as giving a strong assurance that our labours in such a field will not be in vain. 3. Many among the recent converts are men of caste; and the importance of this circumstance cannot have escaped your observation, as an indication of a more general influence of Christianity on our heathen subjects. And, while we feel that no argument against the missionary cause can be more idle and senseless than that which is grounded on the poverty and meanness of our converts, we rejoice that even this argument is silenced; and additional hope is given for the permanence of the native churches by the rank and influence of their members. 4. There is another feature in the history of every one of these simultaneous movements, which strikes me as most healthy and encouraging; I mean, the ready cheerfulness with which the new converts, from the very depth of their poverty, contribute for the establishment of the church among them. At Sawyerpooram, at Nazareth, at Edeyenkooddy, this noble spirit has gladdened the hearts of the missionaries. The great majority of the people, slaves of heathen masters, with scanty supplies even of daily bread, they have found means to subscribe something towards the erection of churches and prayer-houses; and these first-fruits of their Christian spirit (the absence of which has so often disheartened us in other districts) are, to those who are familiar with the native mind in India, the sure attestation of their sincerity. My own personal knowledge of the different localities in which this glorious harvest is now ripening, and the deep interest I must ever feel in the prosperity of these missions, have led me on to say more than I intended. Would to God they who doubt of the propriety or necessity of such appeals as that which is now made upon us could see those villages, as I have seen them, in the humble endurance of all temporal privations for the sake of Christ and his gospel, their deep and earnest improvement of all the means of grace afforded them by our venerable society, and could hear their importunate entreaties for an extension of those blessings, that others also might "come to their light!" Surely no heart could be insensible to such entreaties; which, in themselves, are at once the reward of past labours, and the earnest of future success. Our friends will see, at once, the necessity of strengthening the hands of the excellent and devoted men who are now bearing the burden and heat of the day, by an immediate supply of other labourers from this country. Never was a louder call made upon the church since the first establishment of our missions in British India. Men

of deep and earnest piety, of sound discretion, well versed in the practical working of our church system, men of unconquerable resolution and untiring energy, must be invited to go forth for this especial work without delay; and means must be provided to meet the unavoidable expenses of the several subordinate departments. It may be our painful duty, if additional funds are withheld for this service, to abandon other less promising fields of exertion, and concentrate our forces in Tinnevely. It is better, doubtless, that we have one province, or one district of a province, entirely Christian, or in hopeful preparation for the gospel, than that our lights should be so scattered as to be almost lost in the masses of surrounding darkness. But the abandonment of any sphere, at present occupied, must not be thought of; nor need we think of it. I am persuaded we have only to state the plain facts of the correspondence now before us, and that statement alone will be the most stirring appeal to all true members of the church.—Believe me, my dear sir, most truly yours, THOMAS ROBINSON (late archdeacon of Madras).—14, Euston-square, March 6, 1845.

*Extracts from the "Madras Christian Intelligencer," January, 1845.*—We rejoice in being able to announce that God has remarkably blessed the labours of his servants in the Tinnevely mission, and that in the course of the past year not fewer than 3,000 persons, including many of the superior castes and a large number who have hitherto been bitterly opposed to Christianity, have been brought to renounce their idolatries, and to sit at the feet of Jesus, clothed, and in their right minds, desirous to be instructed in those truths which make wise unto salvation. Many idols have been destroyed, or given up as Christian trophies to the missionaries; and many heathen temples, cleansed from their pollutions, are employed as "houses of prayer".... These results, we are assured, are apparently producing the most marked effects on the mind of the heathen population.... The missionary machinery, we are encouraged to hope, has been gradually strengthened and enlarged; and in the seminaries, preparatory classes, and boarding-schools for native girls, which have been established during the past year, and above all in the settlement of the missionaries in the interior of the districts both of Tanjore and Tinnevely, residing among the natives, we contemplate means on which, we humbly trust, the divine Head of the church will give a further abundant blessing in his own good time.

#### *Mission of Nazareth.*

*From the Lord Bishop of Madras.*—(Madras, Dec. 20, 1844).—I have determined to admit Mr. Catechist Jeremiah to holy orders. He has passed a very satisfactory examination, and will be ordained, please God, on Sunday next; on which occasion I likewise purpose to admit to the priesthood the rev. A. Johnson, who has fully satisfied my examining chaplain and myself that he is "apt and meet, from his learning and godly conversation, to exercise his ministry duly." My health is considered to be so very seriously impaired that my medical advisers have strongly urged the necessity of my withdrawing myself, for some months, altogether from the cares and labours of my office; but, with the glorious prospects continually opening to the missionary church, by God's grace and mercy, in Tinnevely, I cannot and will not quit my post, whilst he gives me any strength to remain. Moreover, the excellent bishop of Calcutta has been visited by alarming sickness; and this alone would have decided me, had I hesitated, not to quit my diocese for my merely personal consideration. But what bishop would hesitate as to the path of duty, after reading the following statement?

Extract of a letter to the bishop of Madras, from the rev. A. F. Cœmmerer, dated Nazareth, Tinnevely, Dec. 9th, 1844:—"I have been favoured also with your lordship's very kind letter of the 22nd ult. The extensive movements in favour of Christianity, of which your lordship has already heard, call for my warmest gratitude to the bountiful Giver of all good. I was unwilling to communicate to your lordship the joyful news until I could report the hopeful change as real and permanent, assured that, after a trial of a few months, the facts would



tell with more value. Nor was it my intention to refer at all to the matter before January; but, being called upon by your lordship, I have great pleasure in furnishing the following particulars of the very encouraging state of things in my neighbourhood. Your lordship will remember my stating in my last half-year's schedule, that there was then every appearance of a favourable opening soon presenting itself for introducing the gospel among the important villages to the north of Nazareth: I am truly thankful to say the time has arrived. It is now my privilege to report that nearly the whole of the Shanar population, scattered about from my station as far as to the river which forms the northern boundary of my district, and is about four miles distant, have embraced the gospel. Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to 892, and I have little doubt that many more will soon be added. In other villages, also, already in connexion with Nazareth, there have been considerable accessions: their number is between 500 and 600. So far as I can judge, all appear sincere, and promise well: although several have been reproached and deserted by their heathen relatives, and in a few instances have even been persecuted, all have continued firm and unmoved. In one of the villages only, there are four or five misguided young men, who cause me great trouble. They are doing their utmost to disturb and unsettle the people; but, as yet, I am very thankful to say, with no success. I sincerely trust they will soon be brought to a better mind. It was in the village of Mavadeppum that Christianity met with so much opposition a few years ago. Some families, at that time in connexion with me, were expelled the village; and their prayer-house was demolished by the very people of this place who are now desirous to join me, and are ready to receive that instruction which they before despised. Such a wonderful change has been wrought in them! A conviction of their guilt has forced itself on their minds; and they say they have never since been prosperous in their worldly undertakings. They attribute it all to their desecration of the Christians' place of worship. A few proofs which have been given by the new converts of their sincerity will not be uninteresting. On the 9th October, the principal men and the whole village of Mavadeppum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the 11th, accompanied by my brother. On my arrival there I was conducted to the river side, where there were five temples belonging to the village. Here I found the people and a great crowd beside of heathen, of all classes, assembled under a large pulpal tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian teacher and a schoolmaster. They promised, from that day forth, 'to renounce idolatry, to serve God only, and to learn the way of salvation.' They promised also 100 rupees in money, and materials towards their future prayer-house, which is to be built in January, and begged I would assist them with 150 rupees more; as they required a commodious large place for their congregation, which amounts to 502. I asked them what further test they were prepared to give of their sincerity and disinterestedness. Their reply was, 'Take our temples and dumb idols, which have ruined us.' I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought, and delivered into my hands. The temples were opened, and, although it was then mid-day, the interior was so dark that the idols could not be distinguished. With the help, however, of a torch, thirty-six idols, large and small, were brought out, and thrown against each other with great violence, by which several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly of such as put their trust in them. Some of the heathen were heard to say, 'We are not to blame—our forefathers left

us as a legacy such a religion; and the time will come when not only such temples, but even the Trichendore pagoda will come into the possession of the missionaries: What is it to us? Where shall we then be?' The new converts were next directed to convey the idols to Nazareth; and, after a couple of days, their bandies brought them all away; and they are now heaped up in my compound. By an early opportunity I hope to send to Madras a few of the principal ones, together with a large knife used in sacrificing, with a request that they may be transmitted to the Parent Society, as evidences of the triumph of the gospel. The five temples, a Sockalingum and Menacahil kovil, a Christnu kovil, a Pilleior kovil, a Nagaswamy kovil, and an Ammun kovil, which have been transferred to me, are important ones, and much larger and more substantial than any I have yet seen made over. They are of long standing, and have always been served by a soodra, which is not the case in ordinary small temples. They are built partly of granite, and partly of brick and chunam, and must have cost more than a thousand rupees. A few of the stone pillars have figures carved on them. The small inner temple and the portico before it, all of which is granite, the people tell me were built 230 years ago: the other parts are of later date. On removing the idols, small pieces of turquoise, ruby, moonstone, and coral, enclosed in thinly-beaten gold, were found under them. I have the pleasure to forward them all to your lordship in No. 1. In two other villages, also, inferior devil temples have been made over. The people broke the idols to pieces, and gave me the small gold ornaments that were on them, which also I have the pleasure to send to your lordship in No. 2. At another village I have promise of a piece of ground, to build a prayer-house upon. All these circumstances hold out most encouraging hopes. On the society and its friends devolve the duty of providing the necessary funds, if I am to extend my borders and occupy this most inviting field. The new villages have been regularly and frequently visited. Many have been found who can read fluently portions of scripture, and suitable books have been put into their hands. The want of places of worship is very much felt. Three or four are immediately and urgently required, and not one has yet been built. Your lordship's assurance of the warm interest you are pleased to take in my labours is most refreshing.—I have the honour to be, my lord, your obedient servant, A. F. CÆMMERER.—Nazareth, Dec. 9, 1844."

And now permit me to ask the church what is to be done? Is this harvest to be lost, and the Lord of such a harvest mocked by our want of faith, which worketh by love? Will no one come over and help us? There are thousands more who will gladly receive the word of God: what doth hinder them to be baptized, except the apathy of the church, which will not send us men and means—or men without the means. Send us such men as the country and the times want; and we will find the means to bring them to Christ, and to keep them with him.—I am, as always, &c., &c., G. T. MADRAS."

NEW BRUNSWICK.

*Cathedral.*—We are happy to find that the subscription towards this object is progressing very satisfactorily. About 1,200*l.* have already been subscribed; and we have reason to hope that that sum will be considerably augmented, before the bishop elect proceeds from this country to his future diocese. Whether we consider it as a well-merited mark of personal regard, or as a contribution towards the church in an important but hitherto neglected colony, the object is one which has our warmest sympathy, and which we cannot too strongly urge upon the churchmen of the diocese of Exeter. A view of the proposed cathedral has just been published. It is a very handsome structure, and reflects great credit upon the architect, Mr. Frank Wills, of this city. It has been adapted from the church at Snettisham, in Norfolk, one of the finest parish churches in the kingdom. It has been selected, as affording a specimen of pure and perfect decorated English architecture, and as depending for its effect rather on beauty of form, than on intricacy and



luxuriance of carving. It will consist of a chancel, forty-eight feet by twenty-nine; a central tower, twenty-six feet square; north and south transepts; a nave, eighty-three by twenty-five (with aisles), and sixty feet high, with a cradle roof. The west window is of extraordinary beauty; and the east window, though perfectly different, is so disguised as to harmonise with it. Underneath the

west window is a triple porch, or gallery, of a rich and graceful character. The clerestory has an unusual but beautiful arrangement of circular, with two light cusped windows. The tower, which has octagonal pinnacles at either corner, is surmounted by a lofty spire, which appears to shoot from the very ground, and will be, in all, nearly 200 feet high.—*Western Luminary*.

### Miscellaneous.

**Metropolis Churches Fund.**—Eight years have elapsed since the bishop of London put forth proposals for raising a fund to be applied to the building and endowment of additional churches in the metropolis. For the ready, and in very many instances abundant and unprecedented, liberality with which that appeal was answered, thanksgiving is due to him from whom all just and charitable works proceed. The subscriptions which have been received for the general objects of the appeal amount to no less a sum than 179,855*l*. A separate fund was not long afterwards formed, for the erection and endowment of ten additional churches, with parsonage houses and schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants. The contributions to this fund amount to 60,000*l*.; so that altogether a sum of 238,855*l*. has been subscribed for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. Provision has thus been made for the erection of fifty-five new churches, thirty-nine of which are completed, six are in course of erection, and ten will be proceeded with as soon as the sites are duly conveyed. These churches will contain altogether about 62,700 persons, and will therefore afford the means of attending divine worship to 125,400. This, however, is still a very inadequate supply when compared with the actual wants of the metropolis, even as they existed at the time when the first appeal was made, eight years ago: even then there would remain 213,000 wholly unprovided with church room. But the population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision. Upon the wealthier classes of the community the claims of the "Metropolis Churches Fund" are peculiarly strong. It must not be forgotten that the want which it aims to supply is in a great measure occasioned by the large influx of population, caused by those whose duties or pleasures bring them to London. And again, viewing the metropolis as the centre of commerce, in which landed proprietors, merchants, tradesmen, and others are drawing immense wealth from the increased number of inhabitants, as well as from the labour of those operatives and artisans who constitute the bulk of the population, it will scarcely be denied that a strong claim is established for liberal support to a plan, the object of which is to provide for the spiritual wants of our poorer brethren. These considerations are specially urged, because, liberal as the contributions in several instances have been, it must not be concealed that the fund has hitherto been raised chiefly by large donations from a few, and that many, from whose station and wealth and re-

sponsibilities much might fairly be expected, have not yet put their hand to this good work.

**Maynooth College.**—A meeting was held, March 18, at Exeter Hall, for the purpose of petitioning parliament against the new endowment to the Roman catholic college of Maynooth. The chair was taken at twelve o'clock by J. P. Plumptre, esq., M.P., supported by air Culling E. Smith, bart., the hon. and rev. Baptist Noel, the rev. E. Bickersteth, and several dissenting teachers; by whom, as well as by the above-named, speeches were made against the proposed increase of the grant to Maynooth. The following resolutions were agreed to:—

"1. That this meeting, recognising the holy scriptures as the only unerring rule and standard both of faith and practice, and convinced by the testimony of that word that the doctrines of the church of Rome, as defined by the Council of Trent, embodied in the creed of pope Pius IV., and exemplified in its general practice and teaching, are 'superstitious and idolatrous,' and opposed to the best interests of society and to the welfare of immortal souls, must regard all support and countenance given to such a system by the state as calculated to bring down the judgments of God upon this protestant country.

"2. That the support so long given to the college of Maynooth, in which those doctrines are taught, by an annual parliamentary grant, has ever been viewed with the greatest repugnance by the large majority of British protestants of all denominations; and that this meeting is convinced that the said grant has been maintained during past years, notwithstanding the repugnance, mainly from an impression on the minds of many persons that the national faith was pledged to its continuance. That this meeting, however, is unable to discover any evidence of such alleged compact or agreement, and fully believe the said impression to be certainly erroneous, and that no such engagement ever was entered into.

"3. That believing the proposal for increased public support to the college of Maynooth, made by her majesty's government, to involve the whole question of national endowment of popery, and regarding it as an important step towards the full establishment of the Romish church in Ireland, this meeting would call upon all true protestants, of every denomination, throughout the empire, to unite in opposing a measure fraught with such pernicious consequences, and by petitions to Parliament, and all other constitutional measures, to make known their utter repugnance to the national recognition and maintenance of the Romish faith."

The proceedings were interrupted by two Maynooth priests, named Telford and Way, who were taken to the police station.

### TO CORRESPONDENTS.

The passage which "A Disciple" so much objects to is a text of scripture, Heb. xi. 16.

The Editors again especially request that contributors will have the goodness to write their names on the MS. sent, as well on the envelope. Many sermons and other valuable papers are on hand, which cannot be used because the authors' names are unknown.

In reply to *several applications*, received on the subject of the Poor Pious Clergy Society, it may be stated that the secretary is the rev. W. Goode, M.A., rector of St. Antholin's (31, Charterhouse-square); and the assistant-secretary, Mr. S. Downer, 161, St. John-street-road, Clerkenwell, London.

### ERRATA.

Illustration of Mosques, No. 514: Mosque of Sultan Achmet at *Constantinople*, not at *Cairo*. Page 212, col. 1, line 35, for *adorned* read *endowed*. Page 213, col. 1, line 39, for *one* read *our*. Page 213, col. 1, line 42, for *rich* read *sick*. Page 213, col. 2, line 38, for *energy* read *enemy*. Page 262, line 44, for *winttry* read *winding*.

London: Joseph Rogers, 24, Norfolk-street, Strand.

# REGISTER

OF

## Ecclesiastical Intelligence.

MAY, 1845.

### Ordinations.

ORDINATIONS APPOINTED.		ORDAINED	
Bp. of Chichester, May 18.	Bp. of Lichfield, May 18.	<i>By Bp. of MEATH, at Ardbraccan Church, March 16.</i>	
Bp. of Exeter, May 18.	Bp. of London, May 18.	<b>PRIMES.</b>	
Bp. of Gloucester and Bristol, St. Margaret's, Westminster, May 18.	Bp. of Oxford, May 18.	<i>Of Dublin.—F. A. Kempston, B.A., T. A. Stopford, B.A., J. Waring, B.A.</i>	
Bp. of Hereford, May 18.	Bp. of Ripon, Sept. 21.	<b>DEACONS.</b>	
	Bp. of Salisbury, for Bath and Wells, May 18.	<i>Of Dublin.—T. R. Briscoe, B.A., W. T. O'Connor, B.A.</i>	
	Bp. of Winchester, July 13.		

### Preferments.

Dealtry, W., D.D., archd. of Surrey.  
Turton, T., D.D., lord bp. of Ely.  
Wilberforce, S., D.D., dean of Westminster.

Name.	Parish & County.	Pop.	Patron.	Value, £.	Name.	Parish & County.	Pop.	Patron.	Value, £.
Ashley, G. P. . .	Holme (P.C.), Burton-in-Kendal, Westm.				Hoakyns, J. L. . .	Aston Tirrold (V.), Berks . . . . .	348	Magd. coll., Oxford . . .	2883
Austin, W. S. . .	Aber-Edwy (C.), Llan-varth (R.), Radn. .	846	Bp. of St. David's . . . .	*355	Hudson, J. . . . .	Haxham (P.C.), Northumb. . . . .	5080	H.S. Le Strange	139
Baker, T. F. . .	Little Cressingham (R.), Norf. . . .	244	Baker Family. . .	*284	Hunt, H. . . . .	Largan and Kilmore (R. and V.) . . . .	6387	Bp. of Kilmore	300
Barton, T. . . .	Button Bonnington (R.), St. Ann's, Notts, Kingston-on-Soar (P.C.) . . .	690	Lord Chanc. . . .	219	Kerrich, R. E. . .	Pampisford (V.), Camb. . . . .	233	T. Mortlock . .	85
Bateson, J. . . .	Laithkirk (P.C.), York		Rec. of Ronald-kirk . . . .		Kirby, H. T. M. . .	Mayfield (V.), Sussex	2043	Kirby family .	834
Batson, C. H. J. .	Clonfert (V.), Galway	5915	Bp. of Killaloe . .	*367	Kitson, T. F. . . .	St. Antony (V.), Cornwall . . . . .		{ W. H. P. Cawren . . . . }	
Blackall, H. . .	Mid. and 8th. Littleton (P.C.), Worc. .	258	Ch. Ch., Oxford	485	Leir, C. M. . . . .	Charlton Musgrove (R.), Somers. . . .	416	Leir family . .	*450
Boucher, J. . . .	Horton (P.C.), Blythe, Northumb. . . . .	2838	Vic. of Woodhorn . . .	150	Lowden, J. . . . .	Ch. Ch. (P.C.), Derry Hill, Calne, Wills.			
Braddell, H. . .	North Leigh (R.), Devon	252	Own petition . .	240	Ludlow, W. . . . .	St. Botolph, Aldgate (R.), London . . .	9323	R. Kynaston . .	247
Butler, W. J. . .	Tubney (R.), Berks. .	190	Magd. Coll., Oxford . . . .	120	Minton, S. . . . .	Penkhall (P.C.) . . .			
Carlisle, F. . . .	Wray (P.C.), Malting, Cheshire . . .				Nugent, E. . . . .	Denn (V.), Cavan . .	6916	Bp. of Kilmore	*275
Chave, E. W. T. .	St. Pancras (R.), Exeter . . . . .	364	D.&C. of Exeter	43	O'Neill, H. . . . .	Muntercumnaught (V.)	2909	Bp. of Kilmore	148
Cox, W. L. . . .	Quarry Bank (P.C.), Kingswinford, Staff.				Page, — V. . . . .	Maiden Bradley (P.C.), Wills . . . . .	760	Ch. Ch., Oxford	121
Crosthwaite, B. .	St. Andrew (P.C.), Leeds		Vic. of Leeds . .		Phelps, J. . . . .	Little Langford (R.), Wills . . . . .	37	Earl of Pembroke . . . .	
Davey, C. R. . .	Barcombe (P.C.), Wills	402	Master St. John's hosp., Wilton	170	Phillipott, ven. archd. . . . .	St. Gluvias-cum-Budoch (V.), Cornwall	4484	Bp. of Exeter . .	1979
Evans, J. E. . .	St. Harmon's, Radn.	920	Bp. of St. David's . . . .	161	Pulleine, R. . . .	Kirby Wisak (R.), York	908	Lord Prudhoe . .	*634
Galahar, G. F. .	St. Mark (P.C.), Horeleydown, Surrey . .				Rae, W. . . . .	Roearea union . . .	9096	Bp. of Killaloe	484
Gardiner, T. W. .	Stanford (V.), Norf. .	184	Bp. of Ely . . . .	60	Rolleston, W. L. . .	Lowesby (V.), Leic. .	290	Sir F.G. Fowke	98
Gilliner, C. . . .	Dartford (V.), Kent. .	5915	Bp. of Rochester . .	*580	Savile, F. A. . . .	King's Nympton (R.), Devon . . . . .	777	Mrs. Saville . .	*376
Gilpin, B. . . .	Stanwick, St. John (V.), York . . . .	907	J. Wharton . .	61	Sheepshanks, T. .	Ch. Ch., High Harrogate . . . . .		{ Vic. of Knaresborough . . }	
Goodenough, D. D. . .	Broughton (R.), Oxon	630		*530	Smythies, W. Y. .	Shillbottle (V.), Northumb. . . .	1308	Lord Chanc. . .	222
Gould, A. B. . .	Drypool (P.), York. .		Trustees of rev. C. Simeon . .		Stevenson, H. J. . .	Grimsley-cum-Hallow, Worc. . . . .	730	Bp. of Worcester	541
Grant, F. B. . .	Shelton (R.), Staff., Soke-on-Trent . . .	11956	J. Tomlinson . .		Sturmer, F. . . .	Heatham (R.), Linc. .	725	Sir W. A. Ingilby, bart. . .	301
Hannaghan, J. .	Kilnabronogue (V.), Galway . . . . .	968	Bp. of Killaloe . .	53	Sulton, J. . . . .	Kirton (V.), Linc. . .		Mercer's comp. .	
Harvey, — . . .	Halberton (R.), Devon	1739	D.&C. of Bristol	*517	Surridge, J. E. . .	Greystead, or Gaystead (R.), Northumb.	318	Greenwich hospital .	110
Hawker, J. M. . .	St. John, Tipton, Ottery St. Mary, Devon		Rev. Dr. Cornish		Sympton, C. J. . .	Kirkby Misperton, York . . . . .	902	Ld. Feverham . .	*260
Hawkins, G. C. .	Honington (R.), Suff.	273	Lord Chanc. . .	332	Thomas, W. B. . .	Johnstone (R.), c. Steynton, Pemb. . .	280	Lord Chanc. . .	*322
Hay, S. . . . .	Sawley c., Wills (P.C.), Staff. . . .	1633	Preb. Sawley, Lichfield cathedral . .	206	Wake, B. . . . .	Ketton c., Tixover (R.), Rutland . . .	951	Preb. Ketton, Linc. cath. . .	107
Hayne, J. . . .	Ruddington (V.), Somers. . . . .				Waltham, J. . . .	Boasley (P.C.), Cheshire . . . . .	553	Vic. of Prestbury . . .	83
Holthouse, C. S. .	Hellidon (R.), Northampton . . . . .	307	T. & M. Scrafton . . . . .	115	Watson, J. T. . . .	Mullinacuff (Imp. C.), Wicklow . . .	2114	Bp. of Leighlin	*210
					Wreckham, H. D. . .	Ch. Ch., Frome (P.C.), Som. . . . .		Vic. of Frome	180
					Wyle, G. . . . .	Newnham c., Maledurwell (R.) . .	237	Queen's coll., Oxford . . . .	400

## Preferments—CONTINUED.

Bagot, D., chap. Id. lieut. Ireland.  
 Bryan, G., chap. H.M.S. Melampus.  
 Bull, A. N., chap. Inf. Orph. Asyl., Wanslead.  
 Cooper, J., chap. H.M.S. Rodney.  
 De Moleyns, W. B., chap. Id. Ventry.  
 Easther, C., hd. mast. Beverley school.  
 Edwards, E., hon. can. of Norwich.  
 Greenlaw, E. B., chap. bp. Rochester.  
 Havergal, W. A., hda. Can. Wore. cath.

Hook, W. F., D.D., chap. Leeds Union.  
 Hudson, G. T., dom. chap. queen dowager.  
 Johnstone, W. H., chap. E.I.C. college, Ad-  
 discombe, Surrey.  
 Lamb, R. G., assist. chap. Cape Town.  
 Melville, E., chan. and can. St. David's.  
 Monsell, J. S. A., chap. bp. Down and Connor.  
 Philpott, H., exam. chap. bp. of Ely.

Pool, T. E., colon. chap. Sierra Leone.  
 Roe, W., vic. gen. Clonfert and Kilmacduagh.  
 Scott, R., preb. Exet. cath.  
 Spencer, W., confrater Brown's hospital, or  
 the Bede House, Bedford.  
 Wilson, J., chap. earl of Ripon.  
 Yorke, hon. G. M., can. Sawley, Lichfield  
 cath.

## Clergymen Deceased.

Batson, J. S., archd. and vic., Clonfert, Gal-  
 way (pat. the bishop).  
 Bell, R., D.D., rec. Ballybrook, Limerick  
 (pat. bp. of Cashel).  
 Brecon, H., rec. Pangbourne, Berks (pat.  
 fam.), 88.  
 Briscoe, A., rec. Sulhamstead Abbas, c. Sul-  
 hamstead Bannister, Berks. (pat. Queen's  
 college, Oxford).  
 Coddington, H., vic. Ware-cum-Thunthridge,  
 Herts (pat. Trin. college, Cambridge).  
 Colston, T. E., vic. Broadwell, Oxfordshire  
 (pat. fam.), 74.  
 Cooke, E., vic. Bywell St. Peter's, Northumb.  
 (pat. D. and C. Darham).  
 Cook, T. C., incumb. of Ingleton, at Stain-  
 drop, Durham, 82.  
 Eade, T. F., rec. Thrandeston, Suff. (pat. sir  
 R. E. Kerrison, bt.)

Gidion, J., Lympstone, Devon.  
 Groome, J., rec. Earl Soham and Monk So-  
 ham, Suff. (pat. fam.), 69.  
 Jones, B., rec. Cheriton Gower, 84.  
 Jackson, D., p. c. Chacewater, Cornwall (pat.  
 vic. Kenwyn), 87.  
 King, J., rec. Bisle, Surrey (pat. S. Thorn-  
 ton), 80.  
 Madely, C., B.D., vic. Horncastle (pat. bp.  
 Carlisle), and Stickford (pat. bp. Lincoln),  
 Lincolnshire, 78.  
 Martin, H., rec. and vic. Aghrim, Galway  
 (pat. bp. Clonfert).  
 Mayten, J.  
 Moises, E., mast. Virgin Mary's hosp., New-  
 castle-upon-Tyne, 88.  
 Mountford, J., at Old Kingston.  
 Oakeley, Sir H., bt., archd. Colchester, d.  
 and rec. Bocking (pat. archbp. of Canter-

bury), and (preb. St. Paul's (pat. bp. of  
 London).  
 Pace, W., rec. Rampisham and Wrazall,  
 Dorsetshire (pat. rev. A. Johnson and rev.  
 W. B. Daniel alt.), 82.  
 Salter, E. M., rec. Woodnorton, c. Swanton,  
 Norf. (pat. Ch. Ch., Oxford), 54.  
 Thompson, J., inc. Marfleet, York (pat. J.  
 Hall, esq.), 70.  
 Toler, W., assist. cur. Kilkeel un., Down  
 and Connor.  
 Tweed, J. H., chap. H.M.S. "Penelope," 82.  
 Vernon, R., rec. Heythrop, Oxon. (pat. earl  
 of Shrewsbury), and Grafton Flyford, Worc.  
 (pat. earl of Coventry).  
 Watson, T., p. c. Cossey and Hardley, Norf.  
 (pat. corp. of Norwich), 64.  
 Westmoreland, T., vic. Great Sandall, Yorks.  
 (pat. Id. chanc.), 73.

## University Intelligence.

### OXFORD.

**Proctors.**—T. Harris, fell. Magd., 'J. T. H. Peter, fell. Mert.  
**Pro-Precursors.**—W. Andrews, Exet., G. A. Browne, F. M. Knollis,  
 T. H. Newman, Magd.

**Public Examiners.**—O. Daman, M.A., late fell. Oriel, in Lit.  
 Hum., W. F. Donkin, M.A., Univ., in Disc. Math.

#### ELECTIONS.

**Oriel.**—H. T. Coleridge, schol. Trin., M. Arnold, schol. Ball.  
 elected fellows.

**Bampton Lecturer for 1885.**—A. Short, M.A., late student of  
 Ch. Ch.

#### DR. JOHNSON'S SCHOLARSHIPS.

**Theological.**—A. Pott, B.A., demy Magd.  
**Mathematical.**—H. D. Harper, B.A., schol. Jesus.  
 The examiners wish it may be recorded that E. H. Plumtre,  
 B.A., fell. of Brasenose, particularly distinguished himself at theo-  
 logical examination.

### CHURCHES CONSECRATED.

**Norwich.**—Bawdeswell, Norfolk, April 8; Swindon St. Mark's—  
 built by Great Western Railroad Company—April 25.  
**Ripon.**—St. Andrew's, Leeds, March 26.

### FOUNDATIONS LAID.

**Chester.**—Longside, near Manchester, March 30; Springfield Lane,  
 Balford, March 31.  
**Lichfield.**—Wednesbury, March 27, by lady Emily Foley.  
**Sarum.**—Broad Town, Broad Hinton, Wilts, April 30.  
**Winchester.**—St. Matthew's, Gosport, Alverstoke, by archd. Wil-  
 berforce, April 10.  
**York.**—South Millford, Grewelthorpe.

*Tributes of respect have recently been presented to the  
 following:—*

Barton, T., p. c. Kingston-on-Soar, Notts.  
 Bateson, W., Hambleton, plate.  
 Carroll, C. R., Margate, robes.  
 Coxe, E. C., vic. Newcastle-upon-Tyne, 500 guineas.

Charlesworth, J., Flowton, purse.  
 Downes, J. W., late lect. of St. Philip's church, Birmingham.  
 Duncombe, hon. A., Kirby Misperton—plate.  
 Fiske, G., late vic. Walsall, purse of 100l.  
 Holroyd, J., min. of Christ church, Leeds, plate.  
 Hoskins, W. E., St. Mary Northgate, Canterbury, plate.  
 Hughes, F. G., late cur. of Tredington, and present chap. to the  
 Shipston-on-Stour union.  
 Hume, A., LL.D., St. Augustine's, Liverpool, plate.  
 Knott, J. C., late cur. of Lyth, near Whitby.  
 Lyon, R., D.D., Sherborne, Dorset, plate.  
 Massey, St. James, Manchester, robes and plate.  
 McGuire, J. H., St. Luke's, Chorlton-upon-Medlock, church fur-  
 niture.  
 Montgomery, R., min. Percy chapel, London, purse.  
 Morgan, W., inc. of Christchurch, Bradford, Yorkshire.  
 Oxley, J. S., Leeds, plate.  
 Philpotts, ven. archd., late vic. of Grimley-cum-Hallow, plate.  
 Smythies, W. Y., Wemdon, plate.  
 Spurrell, B., late cur. of St. Philip's church, Birmingham, plate  
 and purse.  
 Wright, H. P., Guiseley—plate.

## Diocesan Intelligence.—England and Ireland.

### CANTERBURY.

**Projected Missionary College at Canterbury.**—Pro-  
 posals are in circulation for the establishment of a mis-  
 sionary college at Canterbury, principally in connexion  
 with the Society for the Propagation of the Gospel in  
 Foreign Parts; and his grace the archbishop has given  
 his sanction to the scheme upon the understanding that  
 it is to be "conducted in all respects on the principles of  
 the established church, and to be under the superintend-  
 ence of the archbishops of Canterbury as visitors."

### DURHAM.

**Newcastle-upon-Tyne.**—A meeting of gentlemen,  
 members or friends of the established church, has been  
 held, to decide on some course to secure the augmentation  
 of the stipend of the rev. R. C. Coxe, the vicar. The mayor  
 presided, and handed in a letter which he had received  
 on the subject from the bishop of Durham, in which his  
 lordship remarked on the inadequacy of the income at  
 present attached to the vicarage of Newcastle, and stated  
 that one suggestion he had received was, that a voluntary

Easter offering should annually be raised, for presentation to the vicar; and, considering this a feasible plan, and one in accordance with ecclesiastical discipline, his lordship intimated his willingness to contribute 50*l.* to it. Two resolutions were eventually agreed to—the first recommending the voluntary Easter offering; the second setting forth the desirability of pressing upon the consideration of the ecclesiastical commissioners the propriety of making Gosforth a district, by which the curate's salary (100*l.*) would be saved to the vicar. The above plan (as approved of by the bishop of Durham) for augmenting the income of the vicarage of this town by an annual voluntary Easter offering, until it be otherwise permanently augmented, has been most heartily responded to by the inhabitants of this borough and district. The right worshipful the mayor and the treasurer have since waited upon the vicar, and presented him with five hundred guineas, which offering was produced in the short space of one week.

#### EXETER.

The handsome new church, now approaching to completion, at Sowton, near Exeter, has been built, at a cost of upwards of 3,000*l.*, by the princely munificence of John Garratt, Esq., of Bishop's Court. Mr. Garratt was one of the aldermen of London for many years, and highly respected in the metropolis. He accumulated a handsome fortune by activity and integrity in mercantile and commercial pursuits, and retired into Devonshire, where he made large purchases of landed property, and where, as a country gentleman, he has acquired the general esteem of the nobility, gentry, and all classes. He possesses a large portion of the parish of Sowton, and has taken the above course, as a true and sincere churchman, to show his gratitude to almighty God for his worldly prosperity by providing a most substantial, spacious, and handsome new church, built in accordance with the rules of ecclesiastical architecture, for the accommodation of the present and succeeding generations.—*Churchman's Newspaper.*

#### LINCOLN.

*Gainsborough.*—Two new churches are about to be built in the parish of Gainsborough for the hamlet of Norton, and for the hamlets of Walkerith and East Stockwith, the former of which is a mile, and the latter three and a half miles from their parish church, and all three are entirely destitute of buildings for religious worship, excepting dissenting meeting-houses. The population of Norton is 820, and of Walkerith and East Stockwith together about 350. The sites for the churches are given by H. B. Hickman, Esq., the lord of the manor, and Mr. E. Sanders. The design has the full approbation of the lord bishop of the diocese, and is otherwise deserving of support, as the parishioners about two years since built an additional church at Gainsborough, which has 8,000 inhabitants.—*Derbyshire Courier.*

#### LONDON.

*Sailors' Church.*—A piece of ground for an episcopal church for the sailors of the port of London, has been obtained in the new street near the London Docks. The situation is admirably selected, as the church will be seen from the vessels in the docks; and the greater number of our neglected seamen, those who are employed in the distant foreign voyages, reside in this locality. The sittings are to be entirely free.

#### OXFORD.

*St. George's Chapel, Windsor.*—This sacred edifice has just been embellished with two additional splendid stained glass windows, executed by Mr. Willement, of London. These windows are in the north aisle of the chapel, immediately under the royal closet, and facing the back of the tomb of king Edward IV., and his queen Elizabeth Wydeville. In the two centre compartments of one of the windows are full-length figures of Edward and his queen, attired in their robes of state, in devotional attitude over the sacred volume. The two outer compartments contain the armorial bearings of that monarch, and also of his queen. The other new window adjoining is to be called the "Rutland window," and contains the arms of Ann, daughter of Richard duke of York, Thomas earl of Rutland, Richard duke of York, Richard earl of Cam-

bridge, and Ann, daughter of Thomas St. Ledger. Mr. Willement has also filled up the three compartments, left in one of the new windows fronting the royal closet, with the arms of the king of the French, the duke Saxe Coburg and Gotha, and Philip earl de Grey, the three newly installed knights of the most honourable and noble order of the garter.

#### RIPON.

*St. Andrew's, Leeds.*—The newly-erected church of St. Andrew, in St. George's, Leeds, was consecrated by the lord bishop on March 26. The circumstances under which the plans for its erection were first developed are interesting. When the congregation of St. George's church sought to perpetuate the memory of the excellent partner of their revered minister, the rev. W. Sinclair, it was resolved that, instead of an ordinary monument, an attempt should be made to provide increased accommodation for the religious instruction of the western portion of the district of St. George, and that a chapel of ease should be erected as an earnest tribute to the departed worth of Mrs. Sinclair. Measures were promptly followed for obtaining subscriptions, and about 3,500*l.* was raised from private sources. The Building Committee received a grant of 500*l.* from the Ripon Diocesan Church Building Society, and 300*l.* from the Incorporated Society for the Building and Repairing of Churches, and the Church Building Commissioners respectively, making a total for the purpose of 4,600*l.* The site selected for the edifice is St. Peter's-hill; and the immediate neighbourhood is inhabited by thousands dependent upon their daily labour. The foundation-stone was laid on the 30th Nov., 1843, being St. Andrew's-day, little more than twelve months after the project was conceived. The consecration sermon was preached by the bishop from Ephes. ii. 2; after which a collection, to the amount of 102*l.* 12*s.*, was made towards the erection of the national schools for the new parish; the foundation-stone of which, about 100 yards from the east end of the church, was laid by the bishop.

#### SALISBURY.

*Bishop's Visitation.*—The *Dorset Chronicle* says, "The triennial visitation of the lord bishop of Salisbury throughout his diocese was lately commenced at the cathedral, where a very numerous body of the clergy were in attendance. At the conclusion of morning prayer a discourse was delivered by the ven. archdeacon Lear; after which the right rev. prelate proceeded to deliver his charge, which was of considerable length. The main points handled in the charge were—the differences respecting church discipline, the national education question, and the best mode of providing for the extension of the church in the colonies. On the first of these points his lordship's advice to his clergy was marked by the utmost caution and solicitude for moderate views. He represented to them that, however correct some of the principles recently propounded were, a certain degree of respect was due to long-established usages, and that care should be taken not to give offence to those for whose edification their ministry existed, by enforcing matters not essential to salvation. In reference to the Reformation, his lordship remarked that it was our duty to be thankful for that great means of disentangling religion from the shackles of human corruptions and inventions, and that we should neither speak slightly of it ourselves, nor allow others to do so with impunity. We were not to underrate it because of any imperfections which had attended it, and which are inseparable from all works carried out by human agency. His lordship strongly deprecated any resort to legislative measures to compose existing differences in the church, pointing out that by so doing changes might be introduced which it was most desirable to avoid. On the question of education his lordship dwelt at considerable length, and entered into much detail. He said that nothing which had occurred in the diocese, since he had presided over it, had afforded him more satisfaction than the establishment of the diocesan training school, from which twenty-six school-mistresses had been already sent out. The efficiency of the school, under the excellent mistress who was entrusted with the direction of it, had realized all

that he could wish. His lordship lamented that the present state of the funds was such as to preclude any further grants by the diocesan board; but he expressed a confident hope that, when the great benefits which were resulting from the national system became further known, the laity would come forward more generally in support of it. In treating of the best means for supplying the spiritual wants of our colonies, his lordship adduced the returns from various parishes of his diocese, to show how much steady support had been gained within the last few years by the formation of district and parochial associations, and warmly recommended their further extension. He directed the attention of the clergy to certain

documents, which would show how great a field for the exercise of Christian philanthropy existed in the colonies, and which could not fail to move them to compassionate the spiritual destitution of the colonists. His lordship next made some observations respecting the sacrament of baptism, which he strongly recommended to be performed after the second lesson in divine service; also on the subject of clergymen acting as guardians under the new poor law; and lastly, in reference to public catechising on Sundays, in the afternoon service—a practice to which his lordship expressed himself much attached. Such is a brief outline of the charge."

## COLONIAL AND FOREIGN CHURCH.

### JAMAICA.

The following statements from the bishop were published in the month of April by the Society for the Propagation of the Gospel in Foreign Parts:

"Jamaica, Oct. 18, 1844.

"Within the last month I have consecrated three new churches, all of which are endowed and prosperous. One of them is in the parish of St. Ann's, one in St. Mary's, and the third in St. Andrew's parishes. On the 1st of November (All Saints' day) I purpose to consecrate the new chapel at Spanish Town, the completion of which has been long retarded by the want of funds. On the Sunday succeeding, I shall (D. V.) hold another ordination. I have now several more churches to consecrate, and many persons to confirm, previous to my visitation of the Bahamas and Turks' Island, where my presence is greatly needed."

"Nov. 18, 1844.

"In my letter of the 15th ult. I mentioned that I had returned from the consecration of the new chapels in the parishes of St. Mary's and St. Ann's, and should, in the ensuing week, if God permitted, consecrate the chapel lately completed, at a cost of between three and four thousand pounds, at Spanish Town. Of this last consecration, and some interesting circumstances connected with it, there were very favourable reports in all the island papers; of one of which I requested that a copy might be sent for the information of the society. His excellency, lord Elgin, who had contributed 50*l.* to the completion of the work, the principal public officers, and eighteen clergymen, were present on this occasion; the results of which will, with God's blessing, add many hundreds of persons to the church congregation in the capital of Jamaica. On the Sunday following, I ordained Mr. Stainsby and Mr. Cahusac, both of whom are now actively employed in their several spheres of duty. On the first Sunday in advent I hold another ordination, at which Mr. Jones, a graduate of Cambridge, and another English gentleman, who arrived here last week, with very high testimonials, will receive deacon's orders. Thus I have already added eleven clergymen to the ministry of Jamaica, but 'yet there is room.' Three rectors and two island curates have died within the present year, and one has retired worn out with the labours of nearly half a century in this wasting climate."

"Dec. 18, 1844.

"In my former letters I sent you some report of the consecration of five churches, more than one of which was of peculiar interest. At my visitation, on Thursday, the 12th inst., in the cathedral at Spanish Town, I had the happiness to meet a larger number of my rev. brethren than has ever before been assembled out of England and Ireland. I have reason to be assured that this ecclesiastical demonstration has had a very happy effect on the public mind."

"7th Jan., 1845.

"Since my last letter, the legislature of the island has closed its session; and they have, I rejoice to say, fulfilled all my expectations in favour of the church, and have met the grant of, the Society for the Propagation of the

Gospel with the assignment of 3,000*l.* to the Diocesan Church Society, for the erection of churches and chapels. They have also given 300*l.* to our schools."

On Visitation.—

"20th Feb., 1845.

"The ecclesiastical and scholastic statistics which will accompany my journal of this arduous visitation, if I live to complete it, will furnish the society with perhaps the most exact and perfect information of the state of religion and education in this country that they have ever yet received. It is my determination to visit every corner of the land where a church or school-house exists, or should be erected; and the society may rely on my strenuous exertions to obtain from the legislature, and the people themselves, such assistance as may hereafter enable us to proceed in the arduous work of enlightening and improving a population, the greater part of which are just emerging from barbarism, with less extraneous aid. In the month, I have travelled by land under this burning sun, and most of it on horseback, 500 miles; have held one ordination, eighteen confirmations, at which 3,000 persons have been confirmed, consecrated five churches, and as many burial-grounds, besides preaching nineteen sermons, and transacting other business too multifarious to relate."

The following account of one portion of the bishop's late visitation is abridged from the *Kington Morning Journal*, Feb. 20th:

*St. Elizabeth.*—On Tuesday afternoon, the 28th ult., his lordship, having confirmed at Providence chapel, in Manchester, proceeded to the residence of the custos of this parish, accompanied by the rural dean of this country, and the rev. G. A. Addison, his chaplain. The next day he preached at Mount Hermon, and consecrated the chapel and burial-ground, confirming 273 persons. On the 31st he visited Lacovia, where he preached and confirmed 142 persons, and next day proceeded to the residence of the rev. J. Waters, in the Santa Cruz mountains, at whose chapel he preached and confirmed on the 2nd inst. On Monday he visited the national school and the new chapel at Stanmore; and on Tuesday consecrated the Santa Cruz chapel, and again confirmed—making the whole number confirmed there 481. The following day he visited the Pedro plains, when he consecrated the chapel and burial-ground, and preached, confirming 280 persons. In the afternoon he proceeded to the rectory at Black-river. On Friday he visited the school under the care of Mr. Allen, at the barracks, near Black-river, and on Sunday attended the parish church, where he preached on behalf of the Jamaica Diocesan Church Society, and confirmed 282 persons.

*Westmoreland.*—On the 10th, his lordship, accompanied by the rural dean, arrived at the Grove, the residence of the rector of this parish. The next day, accompanied by the rural dean and chaplain, he proceeded to the chapel in the Petersfield district, where, after preaching, he confirmed 132 persons. After examining the chapel school, he returned to Savanna-la-Mar, and examined the scholars of Manning's school, viz., 100 foundation and 75 private, when, having expressed his satisfaction at the general state of the school, he placed means at the

master's disposal as a reward for the two boys who had most distinguished themselves. On Wednesday his lordship attended the parish church in Savanna-la-Mar, when, after preaching, he confirmed 200 persons, and examined the diocesan school of 60 scholars. The congregation consisted of at least 1,100 persons. After confirmation the bishop returned to the residence of the rector, where he was waited upon by many of the influential gentlemen of the parish. Shortly after this his lordship was presented with an address by Capt. King, of Kingswood, on behalf of the parochial authorities and other inhabitants, who, in their name, requested to be favoured with a copy of the sermon preached, to which his lordship kindly acceded. On the following day (Thursday) he consecrated the chapel at Negril, which he called St. Mary's. He preached, and confirmed 250 persons, and examined the scholars attached to the school there. On Friday he visited the Trinity district, and consecrated the chapel and burial-ground there, calling the chapel after the Holy Trinity. After the morning service and preaching, he confirmed 94 persons, and examined the school. On Saturday his lordship left Walbro' hall for Hanover, on his way to Lucre, by Glasgow, and arrived at the rectory about two o'clock, having, in the visitation of these two parishes and that of Manchester, travelled 500 miles, consecrated five chapels and five burial grounds, and confirmed 3,000 persons, although the period for the performance of this rite had not arrived by one year, his lordship's predecessor having confirmed early in the year 1843.

#### NEW BRUNSWICK.

Consequent upon the erection of New Brunswick into an independent bishopric, under the new episcopal superintendence of the right rev. Dr. Medley, the bishop elect, a cathedral is to be forthwith commenced at St. John's, the architectural preparations for which have been intrusted to Mr. Frank Wills, of Exeter. The cathedral will pretend to nothing more than a large parish church. The plan has been adopted from the church of St. Mary, Snettisham, Norfolk, which is a specimen of the present decorated architecture. Its beauty depends not on the luxuriance of its carving, but on the correctness of its proportions and its general form, together with purity of detail. In length the cathedral will be 160 feet, including the chancel, and 100 feet in width across the transept. The west front will be 68 feet in height to the top of the cross, and the spire will be 200 feet high. The western window is a "six light." The model in St. Mary (Snettisham church) is blocked up with bricks and mortar; but the form can be traced, and is perhaps unequalled in beauty by that of any church in the kingdom. At the west end of the cathedral there will be a triple porch.

#### NEW ZEALAND.

At the April meeting of the Society for Promoting Christian Knowledge, a letter was read from the lord bishop, dated H.M.S. "Hazard," at sea off Cape Palliser, 12th August, 1844. The following are extracts:—"I have to acknowledge the receipt of some type and other articles for the use of our college press, which have been supplied from the balance of the sum of 500*l.* voted by the society for the use of the diocese of New Zealand in the autumn of 1841. The rest of the society's liberal grant was expended in a large and complete stock of bibles, prayer-books, and school apparatus; from which I have been able to supply all the English settlements in this country, and have still a considerable remainder in hand. The position of the English settlers in this country has made this supply of books peculiarly serviceable; as, besides the principal settlements, there are numerous small communities on almost all parts of the coast, in which religious instruction can be carried on only by supplying the parents with the means of educating their own children. The society's grant has been distributed along a line of coast one thousand miles in length, and in all

cases has been most thankfully received. Even among the sealers and whalers on Furneaux Straits and Stewart's Island—a class of men generally supposed to be indifferent to religion—I found a strong desire for school-books, and a general feeling of dread lest their children should grow up in the same state of ignorance with themselves. I am thankful to be enabled, by the liberality of the society, to leave in every small settlement a complete set of children's books, with every reason to hope that, even where schools cannot be established, the children will thus be taught to read, by such assistance as the parents are able to procure from the occasional visits of educated persons. A syndicate, composed of our principal translators, has been engaged for some months in revising the version of the prayer-book in the language of the natives of New Zealand; and I hope to find their work nearly completed on my return to the Waimate. May I request you to present my application to the committee, to be allowed to send the work to be printed in England, under the direction of the foreign translation committee? My brother, the rev. William Selwyn, would undertake the correction of the press. The expenses of binding in this country are so great, as to exceed the probable cost of the whole book if it were printed in England. May I request you to put my application into a proper form, as I am a little uncertain whether I ought to apply for the printing of the New Zealand prayer-book as a grant, or recommend the version to be placed on the society's list, to be purchased by us at members' prices? I desire to express my condolence with the society on the loss which it has sustained by the death of the rev. W. Parker, whose memory is not unhonoured even in our distant colony.

#### NOVA SCOTIA.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a letter was read from the bishop of Nova Scotia, dated March 1:—"I am favoured with your letter of January 12th, and beg to return my best thanks for the kind inclination of the society to forward, as far as may be consistent with other numerous and urgent claims upon them, our poor endeavours in this portion of the church. The octavo bibles and prayer-books have not yet reached me; but I hope they will arrive in one of our early spring vessels. I enclose a letter from the rev. William Bullock, which will speak powerfully for itself; and I have one more similar claim to press upon the benevolence of the society. The church at Windsor was rightly placed at the time it was built, although at an inconvenient distance from the village, which then was small. But now the village has grown to a respectable size; and the interests of the church have made it necessary that a chapel of ease should be erected in the centre of the village. Mr. Justice Halliburton has kindly purchased and presented a suitable site, which cost him more than 70*l.*; 300*l.* have already been subscribed, and the work is in progress. The whole cost cannot be less than 500*l.*; but I think a grant of 25*l.* from the society, with the aid which has been promised by our own church society, would secure the happy accomplishment of the object. By the resolution of the society in the last year, I am authorized to draw in the present year for no more than 100*l.* for scholarships at King's College. It would be an ungrateful return for past benefits of the highest value, to indulge regret when the circumstances of the society render it necessary to diminish their bounty. I have thought it more becoming, and likely to be well regarded by the society, to make every possible effort to raise a fund for meeting this very serious evil; and I have hope of some partial success." The rev. W. Bullock, rector of Digby, whose letter his lordship inclosed, said that he was building a church at Rosewas, on Digby Neck, and that the circumstances of the population of the parish rendered it necessary to seek the assistance of the society towards this object. He stated that he had already completed ten churches in the colonies, without the aid of the board.

### Miscellaneous.

#### FESTIVAL OF THE SONS OF THE CLERGY.

The stewards of the festival have issued the following notice:—"The committee appointed by his grace the archbishop of Canterbury to conduct the arrangements for the Festival of the Sons of the Clergy, to be held May 8th, give notice, that, at the ensuing celebration of the festival in St. Paul's cathedral, there will be, as last year, a full choral service, accompanied only by the organ. In the general opinion of those who attended the cathedral on the last occasion, increased solemnity was given to the celebration of the festival, considered as a religious service; nor did the charitable objects for which it was instituted suffer by the change then adopted; the receipts having exceeded those of former years, when the expenses were much more considerable. The committee therefore feel that, in order to render this ancient festival more effective for the purposes which it was designed to promote, the attention of its friends must now be directed to the means of making its existence and objects, as a charitable institution, more generally known, and drawing the attention of the public at large to the peculiar circumstances which, at the present time, call for a great addition to its funds. The Festival of the Sons of the Clergy originated towards the close of the great Rebellion, when the sufferings of the ejected clergy were at their height. Its meetings were renewed after the Restoration, and for nearly a century and a half have been held annually in St. Paul's cathedral, under the presidency of his grace the archbishop of Canterbury. The proceeds of the festival were placed, in 1833, by the president, at the disposal of the Corporation for the Relief of poor Widows and Children of Clergymen (commonly called 'The Corporation of the Sons of the Clergy'), and are applied by them to the apprenticing of children of necessitous clergymen, and other analogous purposes. The committee desire, at the present time, to call the attention of the public to the continual creation of small benefices and cures, with endowments rarely amounting to 150*l.* per annum, as materially increasing the demands upon the several charities for the relief of the poorer clergy, their widows, and orphans. It therefore becomes the duty of the church at large to endeavour to meet the exigency, and, by the united efforts of her richer members, to strengthen the efficiency and increase the resources of this and every other charity whose object is to relieve the necessities to which the families of the clergy are subject, from such inadequate means of subsistence. The committee, consequently, look forward with confidence to a large increase of support from the public generally, in furtherance of the designs of this association; and they earnestly hope that a greater number of persons will be found willing to devote, annually, a portion of their substance to its charitable objects, in imitation of those highly distinguished individuals who have for many years contributed liberally to its support."

#### CELEBRATION OF DIVINE SERVICE.

In the Register for February was contained the pastoral letter of the archbishop of Canterbury, relative to the mode of the celebration of divine service. The following letter from the archbishop of Armagh to the marquiss of Downshire is a document of great interest and importance:—"Armagh Manse, March 18—My dear lord—I have received your lordship's letter, requesting me to give you my opinion as to certain changes introduced in the mode of performing divine service in your parish church, and expressing the dissatisfaction felt by yourself and by the parishioners generally in these alterations. My respect for your lordship's high station, and the kindness which I have ever received from you, lead me at once to comply with your wishes. I am not, let me premise, invested with any power to interfere, authoritatively, in this matter, nor is this expression of my opinion, which

I freely give, at your lordship's desire, to be construed as an attempt at such interference. I cannot, however, refrain from saying how deeply I regret that dissensions upon questions of this kind should arise to interrupt the harmony that ought to subsist between a pastor and his flock. I lament it, because men's minds cannot be occupied in such controversies without drawing away their thoughts from the consideration of more profitable and edifying subjects, and also because the energy of the church, while engaged in strife about what is of comparatively trifling importance, will be slackened in those efforts for the advancement of true religion in this country, which require the hearty co-operation of all its members in order to be successful. That the laity of the diocese in which your lordship resides have not been hitherto indisposed to unite together in furtherance of those higher and nobler objects, which are so much more worthy of the attention and exertions of a Christian people, is manifest from the munificent contributions given within the last few years for the erection of additional churches, and from the persevering exertions which have been made to support the schools which are in connexion with the church. In the advancement of these great objects the counties of Down and Antrim have been foremost, and have set a laudable example to the rest of the country. It would pain me to think that such zeal was checked, and such charity interrupted, by disputes about matters of little moment, and that the wishes and predilections of persons who deserve so much respect, and have shown so great an attachment to the church of their fathers, were not treated with the utmost possible deference by their ministers. With regard to the introduction of changes in the manner of performing divine service, by restoring customs or modes of celebration which had long fallen into disuse, the greatest caution and forbearance ought, in my opinion, to be observed. The effect of usage in setting aside the obligation of the letter of a law is admitted in the ordinary concerns of life. A Christian is indeed bound, as the apostle teaches, to submit himself to every 'ordinance of man,' not only for wrath but 'conscience sake.' Yet there are many 'ordinances' in the statute-book of this realm which, through common desire and the allowance of the executive, have become so utterly obsolete, that no man's 'conscience' impels him to obey them, and no magistrate's 'conscience' would prompt him to enforce them. Several such statutes, your lordship will remember, were repealed only last year. In ascertaining whether any of the statutes of the land had fallen into this desuetude, and thereby ceased to be imperatively binding, a person would look not to the wording of the statutes themselves, which are generally sufficiently clear and precise, but to the common opinion and custom of the nation. In this way only can such a point be ascertained. The laws which regulate the peculiar ceremonies belonging to our national church are, in my opinion, no more exempt from the effect of long usage than are the laws of the land. And if the rulers of the church have, for successive generations, allowed of that disuse, and do not now command a revival of them, I would hope that the peace of the church will not be distracted by attempts to return to ancient customs, where the feelings of the people are repugnant to them. The archbishop of Canterbury, in his admirable provincial letter lately issued, has justly observed, respecting the laity, that 'in fairness to them we must allow that this dislike of alterations in the manner of worship to which they have been accustomed from their infancy—proceeding as it does from attachment to the ordinances of the church—ought not to be visited with unkindly censure; and we can hardly be surprised at any change being regarded with suspicion, when so many attempts have been made to introduce innovations which are really objectionable, and tend, as far as they go, to alter the character of our church.' At various times in my own diocese, cler-



gymen have made changes for the purpose of bringing the performance of public worship into nearer conformity with the directions in the book of common prayer. But in all such cases it was with the concurrence and goodwill of the people. Had the lay members of the church manifested repugnance to such alterations, I would then have at once recommended the minister to return to the former custom; and I coincide in the opinion which the archbishop of Canterbury has expressed, 'that the service of our churches has in general been conducted in conformity to the apostle's direction, with order and decency; and, whether performed with exact regard to the letter of the rubric or not, the variations established by general usage will still be decent and orderly.' With the archbishop of Canterbury, I would say, 'I am fully alive to the importance of uniformity in the celebration of divine service, but I think it would be purchased too dearly at the expense of lasting divisions;' and most heartily do I concur in the advice which the English primate has given, in the following words, to the members of the church in the province of Canterbury:—'What I would earnestly recommend, for the present, is the discontinuance of any proceedings, in either direction, on the controverted questions. In churches where the alterations have been introduced with general acquiescence, let things remain as they are; in those which retain the less accurate usage, that no risk of division be incurred by any attempt to change, till some final arrangement can be made with the sanction of the proper authorities. In the case of churches where agitation prevails, and has been definitively settled, it is not possible to lay down any general rule which may be applicable to all circumstances. But is it too much to hope that those who are zealous for the honour of God and the good of the church will show, by the temporary surrender of their private opinions, that they are actually zealous in the cause of peace and charity?' In compliance with this recommendation, the changes which had been made in the dioceses of London, Exeter, and Oxford have been given up. I had, for my own part, been rejoicing in the fact, for such I believe was the case, that in no part of Ireland was there uneasiness or dissatisfaction among the people on account of the changes introduced or attempted to be introduced by any of the ministers. And most thankful I felt to him, who is the author of peace, for having given such concord to his church in this country. Had it been otherwise, I should have felt it my duty to have sent forth the letter of the archbishop of Canterbury through my province, with an earnest recommendation from myself that the advice conveyed in it, with all 'the meekness of wisdom,' might be attended to. It has grieved me to hear from your lordship, and from some other quarters, that unpleasant feelings have been excited in a few parishes by reason of changes which are unacceptable to the people. I would hope, however, that the pastoral advice contained in the letter of the archbishop to which I have referred, and which has tended to restore tranquillity in England, will not be without good effect in leading to such concessions and arrangements, even if they be but temporary arrangements, as will recall these unhappy divisions in your neighbourhood. The course which his grace has pointed out is manifestly that which good sense and kindness of feeling would dictate. And now, my dear lord, having thus frankly and fully given you my sentiments on the subject, I will pray our heavenly Father to give us grace, that we may all endeavour earnestly, and in sincerity, to keep the unity of the Spirit in the bond of peace.—I remain, with much respect, your lordship's faithful servant,

JOHN G. ARMAGH.

"To the Marquis of Downshire."

#### PROGRESS OF PROTESTANTISM IN IRELAND.

Last week the rev. Mr. Gayer, rector of Ventry, recovered at the Kerry assizes £40 damages against *The Kerry Examiner*, for a series of gross libels in that paper. We give the following evidence with a view of showing, on testimony the most convincing, the progress which the reformation is making in the county of Kerry: The rev. Thomas Moriarty examined—Is a clergyman of the united church of England and Ireland; been so seven

years; has been officiating as curate at Ventry and Dunquin. Mr. Gayer is the rector of Ventry. Knows the parish of Kilmalkader. Mr. Gayer is the curate of Kilmalkader and assistant curate of Dingle. Has been residing in the neighbourhood of Dingle. Knows the Blasket Islands: they belong for all practical purposes to the parish of Dunquin. Was formerly a Roman catholic. It is thirteen or fourteen years since I ceased to be a Roman catholic. Is about thirty-two years of age; is married; recollects when Mr. Gayer came to Dingle: he was then a clergyman. Came as assistant curate to lord Ventry: it is over eleven years since he came there first. There was then but a very small church in Dingle. It has been since three times enlarged. Two churches have since been built in that district. There were no churches then in several parishes (which witness mentioned). School-houses have been erected: adults and children attend these schools, and are freely taught. There are six beautiful school-houses, the finest in Munster. There are proper schoolmasters and mistresses appointed to these schools. They have been built by funds collected by Mr. Gayer. All were built by contributions but one, to which the ecclesiastical commissioners gave help. The moneys were expended under Mr. Gayer's superintendence, and Mr. Thompson's and my own. I believe on my oath that Mr. Gayer is incapable (as charged by one of the libels) of appropriating these collections to his own use. I know that Mr. Gayer has suffered in his own means by these expenses: I know he has given much attention and extraordinary labour to the building of these churches and schools. Several persons, protestant and Roman catholic, as well as converts, were employed in these buildings: converts, who, because they were such, could not get employment anywhere else, were engaged at these works. The Roman catholic people of the Blasket Islands were prevented from working at these buildings. All my services are performed in Irish: I preach in Irish, baptize in Irish, bury the dead in Irish, and I am myself an Irishman. Is aware that persons who were Roman catholics are now members of the Irish church—I mean the established church. To my belief there are now in the whole district more than 800 souls who have been added to the protestant church within the last ten years; attended the deathbeds of many of them—of sixteen of them within the last six years—who died to all appearance sincere professors of the protestant faith: this change has been amongst persons of all classes. Was acquainted with Mr. Brasbie: he came there first as a Roman catholic priest. Was present when he conformed to the protestant church: it is six or eight months since. Some of the converts were of the humblest class: some of them have suffered a great deal: myself and Mr. Gayer have administered to them temporal relief, and to numbers of the Roman catholics. Cottages have been erected for the protection of the poor converts; is aware of the great difficulty which the converts experience in supporting themselves. James Gloster is my scripture reader in the parish of Dunquin, and at Dunerlin James Sullivan. Some of the poor converts are cottiers, who used to get their living by planting con-acre, they, as converts, have not been able to get the con-acre to plant their potatoes, and are, in consequence, reduced to great poverty. I know a man who was a shoemaker and convert; and he bought twenty-five pounds' worth of leather to make shoes, and to follow his trade; but he could not get custom in his trade, and he has been obliged to conform to the Roman catholic religion again. I can state on oath that he bought the leather with his money, and could not get a sale for it in his trade. I know another man and his apprentice, who were kept idle and unable to get leather to buy, because they were converts. I know from my own knowledge and experience that a convert cannot get employment. My own life and the lives of the converts were often in danger: we were pelted with stones because we were converts; we were hooted and hissed at, and called opprobrious names for the same cause; gave no provocation whatever, but we were so pelted at and treated when passing along the road. I am called Thomaush un Neaugh, or Tom of the Lies: we are called



"soupers;" my family are called names; we are called "devils," and that it is a pity to let us walk the road. Mr. Gayer has been often abused in my own company. I have seen some of the converts much injured; never saw them give any provocation; was not present at the pelting of Mr. Brasbie; was present when they shouted after him, "Brasbie un. Kneuch," or, Brasbie the liar. In the parish of Ventry there are thirty-eight families of converts: they consist of about 190 souls. In Dunquin and Blasketts there are twenty-five families, making 120 souls; in all, over 300 souls. Some of the converts have gone back to the church of Rome: three families in my charge have gone back: several have emigrated. Over 150 children attend my schools. I think the knowledge of the people has much improved these six years past; the converts have free communication with their relatives, except when the latter are ashamed to speak or be seen with them. Mr. Gayer has Roman catholics in his employment; I assisted him for three years in giving relief to all protestants and Roman catholics. There are now 350 or 360 more protestants in Dingle alone than there were when I was there.—*Churchman's Newspaper*.

#### CAMBRIDGE AND OXFORD UNIVERSITIES.

The following is the amount of the annual payments to the universities of Oxford and Cambridge charged on the land revenue of the crown, and also of the amount of paper duty remitted to each, during the last ten years; moved for by Mr. Christie and Sir R. Inglis. It appears from this statement that the annual amounts payable out of the said crown revenue to both universities include a sum total of 299*l.* 11*s.* 3*d.*; of which 151*l.* is appropriated to the Oxford, and 148*l.* to the Cambridge university. These sums are paid, apparently, to preachers, professors of divinity, law, and physic; to various colleges; to the principal and scholars of Brasenose college; to the master and fellows of Winchester college; to the poor scholars of Oxford; to Trinity college, Cambridge; and to five exhibition scholars in Oxford, at 3*l.* 6*s.* 8*d.* a-year each, &c. A portion of the amount is chargeable on the land revenue of the crown, under a Treasury-warrant of September, 1833, and a portion under the authority of an act of parliament (the 22*nd* Car. II.), entitled, "An act for advancing the sale of sea-farm rent and other rents," and under that of the Pension Deed, 30*th* Car. II. The total amount of paper duty remitted to the university of Oxford for books in the Latin, Greek, oriental, or northern languages, and for bibles, testaments, prayer-books, and psalm-books, amounted, in 1844, to 1,426*l.*; in 1843, to 2,746*l.*; in 1842, to 2,841*l.*; in 1841, to 3,299*l.*; in 1840, to 3,743*l.*; in 1839, to 3,052*l.*; in 1838, to 2,645*l.*; in 1837, to 1,784*l.*; in 1836, to 8,883*l.*; and in 1835, to 0,932*l.* The amount of duty concurrently remitted to the sister university of Cambridge was respectively (from 1844 backwards to 1835), 1,209*l.*, 598*l.*, 500*l.*, 1,728*l.*, 3,497*l.*, 1,873*l.*, 1,507*l.*, 2,894*l.*, 5,200*l.*, and 3,448*l.* It appears furthermore, that 500*l.* per annum is allowed to each university, charged on the stamps and taxes revenue, by

the act 44*th* of George III., c. 88. The origin and authority of such payment is thus stated:—By the act 21*st* George III., c. 56, an annual sum of 500*l.* was directed to be paid, from the 24*th* of June, 1781, to each of the universities of Oxford and Cambridge, out of the almanac duty, grounded on the fact that the crown had granted to the said universities the exclusive right of printing almanacs upon a supposition that the power so to do was inherent in the crown. A court of law decided that the crown had no right to confer any exclusive privilege, and the payments accordingly ceased. Parliament enacted, under these circumstances, that a similar sum should be paid to each university out of the duties then imposed on almanacs; and the reasons for the grant are assigned in the 10*th* clause of the act 21 George III., c. 56. Another return informs the public that the total number of stamps used for the conferring of degrees at Oxford during the last ten years amounted to 5,340, and the total value thereof to 22,962*l.*; viz., 342*l.* for D.D., 330*l.* for D.C.L., 132*l.* for M.D., 744*l.* for B.D., 330*l.* for B.C.L., 170*l.* for M.B., 11,994*l.* for M.A., and 8,916*l.* for B.A. From 1833 to 1844 there appear to have been created four doctors and ten bachelors in music. The total number of matriculations in the same university, from October, 1833, to October, 1844, amounted to 4,349, producing a stamp revenue, at 1*l.* for each matriculation, of 4,349*l.* The total amount of fees paid to the stamp-office during the said ten years by the university of Cambridge for degrees conferred, was 27,686*l.*; in which period there were conferred 117 honorary degrees, 23 mand. degrees, 53 of D.D., 15 of L.L.D., 51 of M.D., 42 of L.M., 48 of M.B., 113 of B.D., 84 of L.L.B., 2,225 of M.A., 3,486 of B.A., 1 of Mus. Doct., and 2 of Mus. Bach. The total number of matriculations amounted to 4,750, producing 4,750*l.* at 1*l.* for each matriculation.—*Churchman's Newspaper*.

*Queen Anne's Bounty*.—An account of all moneys received and disbursed by the governors of "Queen Anne's Bounty," during the year ending on the 31*st* day of December, 1843, has been presented to parliament. The gross total amount of the receipts was 188,945*l.* 15*s.* 11*d.*, and the gross total amount of the disbursements 194,350*l.* 19*s.* 9*d.*, leaving a deficiency of 5,411*l.* 3*s.* 10*d.* Of the sums received, 12,705*l.* consisted of first-fruits and tenths; 20,195*l.* of benefactions for the augmentations of livings; 37,012*l.* of dividends on government funds; 42,055*l.* of the produce of stock sold for general purposes; 21,119*l.* of interest on moneys advanced on mortgage to build, &c., glebe houses; 28,032*l.* of instalments in part liquidation of moneys advanced on mortgage; 7,834*l.* of the net produce of sales on county lands; and 17,285*l.* of endowment trusts. Of the sums disbursed, 9,804*l.* were appropriated to the purchase of land; 23,550*l.* to the erection of residence houses; 73,178*l.* to the loans on mortgage to build, &c., glebe houses; 21,752*l.* to the purchase of stock for general purposes; 56,541*l.* to the clergy; 3,720*l.* to salaries, and 1,970*l.* to miscellaneous expenses. There are no first-fruits, and only 25*l.* 10*s.* 7*d.* of yearly tenths now in arrear.

### TO CORRESPONDENTS.

The Editors would again impress upon Correspondents the necessity of forwarding contributions on matters appropriate for *particular seasons*, at least *six weeks* before those seasons. Even after No. 2 of this part was printed, five papers in prose and verse were received for Whitsunday.

They must again request patience on the part of their contributors, who are sometimes annoyed if their papers do not immediately appear. The Editors cannot find room for one-third that are sent; and they use their utmost endeavour impartially to insert those which they think will be most likely to be useful. This discretion they are compelled to use; and it does not follow that, because a paper is not inserted *immediately*, it is not to be inserted at all.

They would be very ready to give any information in their power to the correspondent who inquires about the means of entering the ministry; but, while he withholds his name, how can they write to him?

### TO OUR READERS.

The Editors cordially recommend a very neat edition, with illustrative notes, portraits, &c., of "Walton's Lives," just published by Washbourne, London. It is admirably adapted for a present.

London: Joseph Rogerson, 28, Norfolk-street, Strand.

# REGISTER

OF

## Ecclesiastical Intelligence.

JUNE, 1845.

### Ordinations.

#### ORDINATIONS APPOINTED.

Archbp. of York, at Bishopthorpe, June 15.  
Bp. of Durham, at Durham, July 13.  
Bp. of Norwich, at Norwich, Aug. 24.  
Bp. of Ripon, at Ripon, Sept. 25.  
Bp. of Winchester, at Farnham, July 13.

#### ORDAINED

By Bp. of Gloucester and Bristol, at St. Margaret's, Westminster, May 18.

#### PRIESTS.

Of Oxford.—C. H. Johnson, B.A., Ed. H.; R. J. Langhorne, B.A., Jesus; W. C. Randolph, M.A., Trin.; H. Turner, B.A., Queens.

Of Cambridge.—W. C. Badger, B.A., Queens; S. R. Carter, M.A., Emm.; W. Martin, M.A., C.C.C.; J. Richards, B.A., H. M. Wills, B.A., Trin.

#### DEACONS.

Of Oxford.—J. Banks, B.A., Linc.; J. Carden, M.A., Mert.; L. B. Clutterbuck, B.A., Wad. (lett. dim. bp. of Ripon); F. Darling, B.A., New Inn H.; J. D. Gray, B.A., Ball; G. A. Munro, B.A., Brasen.; H. M. Walker, B.A., Oriel.

Of Cambridge.—E. Brooks, M.A., Clare; W. Castlehow, M.A., E. Clifford, B.A., W. Dixon, B.A., C. Frere, B.A., Trin.; C. F. S. Money, B.A., C.C.C.; I. Penruddock, B.A., Trin.; hon. W. B. Ponsonby, M.A., Trin.; L. Pitt, B.A., Sid.; G. W. Robinson, B.A., St. John's (lett. dim. bp. of Ripon); A. Turner, B.A., Sid.

By Bp. of Hereford, for Bp. of Ely, at St. George's, Hanover-square, London, May 11.

#### PRIESTS.

Of Oxford.—W. L. Bevan, M.A., Magd. H. (lett. dim. bp. of St. David's).

Of Cambridge.—T. P. Boulbee, M.A., St. John's; C. W. King, M.A., H. A. Marsh, M.A., W. W. Newbold, B.A., Trin.; R. Baynbridge, B.A., Christ's; T. Tanqueray, B.A., Pemb.; B. Williams, M.A., W. S. Wood, M.A., St. John's.

#### DEACONS.

Of Oxford.—W. Green, B.A., Pemb.; R. Hopkin, B.A., Brasen.; A. R. M. Wills, B.A., Pemb. (lett. dim. bp. of Durham).

Of Cambridge.—E. J. Barrow, B.A., St. John's; F. Bourdillon, B.A., Emm.; T. Dixon, B.A., Jesus; W. H. Edwards, M.A., Queens; R. Ellis, M.A., C. A. Hall, B.A., St. John's (lett. dim. bp. of Ripon); A. W. Ivatt, B.A., Sid.; G. H. Marsh, M.A., St. John's; T. P. Richardson, M.A., W. Smith, M.A., Trin.; E. Spence, B.A., Sid.; A. H. Wraistlaw, B.A., Christ's.

By Bp. of London, at St. Paul's, May 18.

#### PRIESTS.

Of Oxford.—L. J. Bernays, B.A., St. John's; T. J. Griffenhoofe, B.A., Pemb.; C. F. Secretan, B.A., Wad.

Of Cambridge.—R. Alston, B.A., C. Braddy, M.A., G. Carpenter, B.A., J. S. Clarke, B.A., St. John's; W. Cooke, B.A., Trin.; W. B. Faulkner, B.A., Sid.; W. L. Hardesty, B.A., St. John's; F. L. Naylor, B.A., Trin.; T. A. Pope, B.A., Jesus; H. W. Yates, M.A., Cath.

Literates.—H. Lawrence, C. Noesen, for colonies.

#### DEACONS.

Of Oxford.—A. Cooper, B.A., St. John's; S. P. Davies, B.A., Ch. Ch.; F. J. Manning, B.A., Linc.; E. W. Oswald, B.A., Ch. Ch.;

R. M. Rodwell, B.A., Eket.; F. W. Smith, B.A., Magd. H.; H. Tindal, B.A., Brasen.; E. S. Venn, M.A., Wad.

Of Cambridge.—E. Randolph, B.A., Queens; F. B. Scott, M.A., R. E. Tatham, B.A., St. John's.

Of Church Miss. Coll., Islington.—J. Beale, R. James, J. O'Neill, J. Rebmam, C. Rhenias, F. Schurr.

Literates.—S. S. Worsley, King's Coll., London; J. P. Fletcher—for colonies, on the nomination of the Society for Propagation of the Gospel.

By Bp. of Worcester, at Worcester Cath., May 18.

#### PRIESTS.

Of Oxford.—C. Allen, B.A., Brasen.; T. Bencroft, Queens; H. Paik, B.O.L., St. Mary H.; J. F. Mackarness, B.A., Eket. Of Cambridge.—W. M. Cox, B.A., Cath.; J. Greaves, B.A., W. Hayward, B.A., Trin.; T. C. Onlon, B.A., Cath.; C. J. Westropp, B.A., Calus.

#### DEACONS.

Of Oxford.—J. Dawson, B.A., Eket.; G. R. Howard, B.A., New Inn H.; W. Rufford, B.A., J. H. Thompson, Magd. H.; J. Walcot, B.A., Linc.; F. Weekes, B.A., Alb. H.

Of Cambridge.—S. H. Beamish, Clare; Hon. J. Gifford, Emm; H. A. Green, LL.B., Trin. H.; Sir C. R. Lighton, B.A., J. Taylor, B.A., St. John's; O. Thornhill, B.A., Queens; W. Walsh, B.A., St. John's.

Of Dublin.—J. M. Ker, B.A., G. Mockler, B.A.

Literates.—W. J. Fancourt.

### Preferments.

Name.	Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
Airy, W. ....	Swinehead (V.), Hunts.	294	Duke of Manchester	262	Groome, J. H.	Earl Soham (R.), Suff.	741	Family	515
Aylward, A. A.	Trinity (P.C.), Hinckley, Leic.		Mrs. F. Turner		Groome, R. H.	Monk Soham (R.), Suff.	404	Family	230
Bevan, W. L.	Hay (V.), Brecon		J. Bailey, M.P.		Hamilton, W. J.	Ivinghoe (V.), Bucks.	1843	Countess of Bridgewater	220
Blakesley, J. W.	Wave (V.), Herts.	4353	Trin. Coll.	233	Haxton, E. ...	Tamworth (P. C.), Staff.	7746	Ed. A'Court, M.P.	170
Brown, J. ....	Thundridge (V.), Great Connel and Lady Town (P. C.), Kildare	1911	Bp. of Kildare	171	Hill, H. ....	Ocle Pichard (V.), Hereford	219	T. Hill	
Bull, T. ....	Great Oakley (D.), Northampton	525	Sir A. Brooke, bt.	50	Hocking, C. ...	Chacewater (P. C.), Cornwall	160	Vic. of Kenwyn	150
Campbell, C. ...	St. Thomas (P. C.), Lanc.		Trustees		Howlett, J. H.	Meppershall (R.), Beds	437	St. John's coll., Camb.	500
Carrington, H.	Bocking (R.), Essex	3437	Abp. of Canterbury	923	Ivers, C. ....	Glenarm (R.), Antrim	880	Bp. of Down, &c.	
Carter, J. E. ...	Sanderstead (R.), Surrey	264	A. Wigwell	359	Jebb, R. ....	Ballinderry (V.), Antrim	3163	Abp. of Armagh	108
Chichester, C. ...	Barton Mills (R.), Suff.	610	Lord chanc.	530	Jones, W. H. ...	St. James (P.C.), Curtain-road, London		Bp. of London.	
Cumberlege, J.	Tilsworth (V.), Beds.		Sir E. P. Turner, bt.		Keeling, W. ...	Barrow (R.), Suff.	905	St. John's coll., Camb.	220
Daniel, J. E. ...	Wingfield (P.C.), Suff.	608	Bp. of Norwich	100	Kenyon, C. C. ...	Habberley (R.), Salop	125	Mr. Mytton's heirs	158
Dunstoy, W. ...	Trinity (P. C.), Richmond, Yorksh.		L. Cooke		Kirby, H. T. M.	Mayfield (V.), Sussex	2943	Family	234
Echlin, C. J. ...	Killinagh (V.), Cavan	5383	Bp. of Kilmore	200	Lamb, very rev. J., D.D.	Olveston (V.), c. Alveston (V.), Glouc.	1225	D. and C. of Bristol	799
Fleming, H. ...	Kilcookey (V.), Roscommon		Bp. of Elphin		Leatham, H. ...	Upper Langfield (R.), Tyrone	2919	Bp. of Derry	245
Forge, C. ....	Goxhill (R.), Yorksh.	61	Rev. C. Constable	234	Lethbridge, T. P.	Combe Florey (R.), Som.	304	Lord chanc.	263
Fowle, W. C. ...	Ewyas Harold (V.), Hereford			110	Massey, T. ....	Rowley Regis, c. Clent, Worc.	7711	Lord chanc.	417
Gardiner, T. W.	Ashendon and Dorton (P. C.), Bucks.	319	Ch. Ch., Oxford	106	M'Neill, R. ...	Shillington c. Grantham (V.), Beds	1411	Trin. coll., Camb.	128
Gilbert, J. D.	Casley (R.), Norf.	151		203	Newbold, V. W.	Goole (P. C.), Yorksh.	2550	Trustees	
Gleborne, J. B.	Edale (P. C.)	550	Trustees	136					

### Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Pearson, J....	Orton (R.), Cumb. ...	482	Sir W. Briscoe, bt.....	370	Smith, J. ....	Kirton-in-Holland (V.), Linc.....	2008	Mercer's Com-pany, Lon-don .....	*204
Pettat, C. R..	Asha (R.), Hants ...	160	W. H. Beach.	*350	Thompson, J..	Cublington (R.), Bucks .....	290	Linc. coll., Oxford. ....	*259
Phelps, W. W.	Trinity (P. C.), Read-ing .....		Hulme family.		Titcomb, J. H.	St. Andrew-the-Less (P. C.), Cambridge	9486	Rev. C. Perry.	48
Polwhele, E..	St. Stephens (P. C.), Launceston, Cornw.				Vaughan, E. T.	St. Martin (V.), Leic.	2839	Lord Chanc...	140
Reynolds, J. C.	Holton (R.), Suff. ..	541	Ld. chanc....	*197	Wallace, A. C.	Monks Eleigh (R.), Suff. ....	732	Abp. of Canter-bury .....	*423
Roberts, J. ...	Llansadwrn (R.), Anglesa.....	445	Bp. of Bangor.	*281	Webber, W. E.	St. Botolph's, Alders-gate (P.C.), London	5906	D. and C. of Westminster	450
Rooke, T. J... {	Rampisham c. Wrax-all (R.), Dorset ...	420	Rev. A. John-son and rev. W.B.Daniell, alt.....	444	Williams, R....	Aston Rowant (V.), c. Stokenchurch (P.C.), Oxon .....	885		*178
Russell, A. D. {	Partick (P. C.), Limerick .....	65	D. and C. of Limerick ...	325	Willis, W. N..	Corcomohide t (V.), Limerick .....	1334	Vicars choral, Limerick ...	
Samuel, J....	Heythrop (R.), Oxon.	198	Earl of Shrews-bury .....	129	Worship, W. S.	Beacon St. Andrew (R.), Norf.....	48	F. R. Reynolds	217
Shafto, A. ....	Byers Green (P. C.), Houghton-le-Spring, Durham...		Rec. of Hough-ton .....						

† Population of Union, 18742.

Browne, R. W., can. St. Paul's.  
Bryan, G., chap. H.M.S. Melampus.  
Commins, E., chap. earl St. Germain.  
Cooper, G., chap. H.M.S. "Queen."  
Dalton, C. E., can. St. Paul's.  
Fortescue, R. H., chap. bp. of Colombo.  
Gipps, H., can. Carlisle.  
Hall, T. G., can. St. Paul's.  
Harrington, E. C., can. Exeter.

Hayne, W. B., lect. Ashbourne, Derby.  
Lamb, R. G., assist. chap. Cape Town, Cape of Good Hope.  
Langford, F., garrison chap. Newbridge, Ire-land.  
Lockwood, C. B., chap. Thingoe union.  
Marshall, J., mast. Darlington gram. sch.  
Payne, W. R., chap. H.M.S. Caledonia.  
Pitche, W., chap. H.M.S. Vernon.

Pooley, J. H., hon. can. Lincoln.  
Robinson, T. D. D., master of the Temple.  
Sanders, F. W., chap. Plympton, St. Mary's union.  
Skeffington, hon. T. C., dom. chap. viscount Massereene and Ferrand.  
Thomas, H. T., math. mast. king's school, Sherborne.  
Wallis, A. W., princ. college of Benares.

### Clergymen Deceased.

Atkinson, R., cur. Laughton, near Gains-borough (pat. J. C. Banks, Coldred, Kent), 42.  
Benson, F., inc. Beltingham and Greenhead chapels, Northumb.; vic. Haltwhistle.  
Boardman, W. J., at Liscard, Cheshire, formerly cur. Heaton Norris chap.  
Boyes, W., inc. Grange & Muckamore, Down.  
Bythessa, J. L., LL.B., rec. Badgington, Glouc. (pat. Jesus Coll. Oxford); rec. Leigh-Delamere, Wilts, 85.  
Cook, T. C., inc. Ingletton, 52.  
Covey, E., St. James's parsonage, Ratoliff.  
Crowley, M., p. c. Un. Gt. Connel and Ladytown, Kildare.  
Outlife, G., Exeter, 80.

Egerton, C., Kendal-lodge, Epping.  
Elma, E., rec. Itchingfield, Sussex (pat. Mr. Cartwright's heirs).  
Evans, J., vic. Llanddeiniol, Card., 88.  
Goodenough, E., D.D., dean of Wells and can. York and Carlisle.  
Hird, J. S., inc. district church at Sunning-dale, Berks (pat. bp. of Oxford), 35.  
Hordon, D., rec. Bletton (pat. ld. Rolle); rec. Merton, Devonshire (pat. ld. Clinton), 85.  
Masters, F., vic. Runcorn, Cheshire (pat. Ch. Ch., Oxford).  
Mayston, J., rec. Great Orton, Cumb. (pat. sir W. Briscoe), 84.  
Moltrie, G., vic. Cleobury, Mortimer, Salop (pat. W. L. Childe, ), 74.

Ogle, J. S., fell. New coll., Oxford.  
Owen, C., cur. Latchingdon, Essex, 58.  
Parry, W. H., rec. Bothal, c. Shipwash and Hepburn, Northd. (pat. duke of Portland).  
Pigott, S., p. c. Dunstable (pat. ld. chanc.).  
Price, D. P., vic. Cayo and Llansawell (pat. ld. chanc.), 57.  
Scott, C. L., formerly rec. Wootton Courte-ney, Som.  
Thomas, W. T., rec. Llansadwrn (pat. bp. of Bangor), 54.  
Toler, J., cur. Annalong, Down.  
Tucker, M., vic. Harford c., 81.  
Venn, —, Ottery, Devon, (pat. ld. Rolle).  
Walker, E. A., Tachbrook, Warwick, 38.  
Wetherell, R., cur. of Staunton, Worc., 36.

### University Intelligence.

#### OXFORD.

**PRIZES.**  
*English Essay*.—S. Lucas, B.A., Queens'.  
*Latin Essay*.—G. Bradley, B.A., fell. Univ.  
*English Verse*.—J. W. Buigen, Worc.  
*Latin Verse*.—G. Smith, Denry Magd.

**ELECTION.**  
Trinity.—E. A. Freeman, fell.

#### THE CLASS LIST. EASTER TERM, 1845.

CLASS I.	
Arnold, T. .... Univ.	Riddell, J. .... Ball.
Jacobs, H. .... Queen's.	Smith, G. .... Magd.
CLASS II.	
Barmby, J. .... Univ.	Lawley, hon. S. W. ... Ball.
Eddrup, E. P. .... Wad.	Robinson, W. .... Oriol.
Freeman, E. A. .... Trin.	West, W. D. .... St. Joh.
Hayman, H. .... St. Joh.	Williams, R. V. .... Ch. Ch.
CLASS III.	
Barlow, J. W. .... Brasen.	Hartley, C. .... St. Joh.
Boger, E. .... Exet.	How, W. W. .... Wad.
Brookes, J. H. .... Brasen.	Mackarness, G. R. .... Mert.
Burnard, J. .... Magd.	Moborly, H. E. .... New.
Douglas, H. A. .... Ball.	Moock, W. S. .... Univ.
Fraser, W. .... Worc.	Pakenham, hon. H. R. Brasen.
Pearse, G. W. .... O.C.C.	Taylor, A. .... Queens'.
Prentice, G. H. .... Trin.	Walford, E. .... Ball.
Rice, R. .... Queen's.	
CLASS IV.	
Andrews, G. R. W. ... St. Joh.	Huxley, T. S. .... Exet.
Ball, H. J. .... St. Joh.	Lowry, C. H. .... Queens'.

Brandram, S. T. .... Wad.	Ludlow, T. .... Ch. Ch.
Ede, F. J. .... Pemb.	Morgan, J. .... Jesus.
Eld, J. H. .... St. Joh.	Osborn, M. F. F. .... Ball.
Faussett, H. G. .... Ch. Ch.	Sedgwick, J. .... Magd.
Green, E. .... Queens'.	Smart, G. .... Linc.
Hake, R. .... Ed. H.	Thompson, J. .... Magd.
Hardie, J. .... Mary H.	

H. G. Liddel  
C. Daman,  
J. M. Wilson,  
A. W. Halden. } Examiners.

#### MATHEMATICAL CLASS LIST.

CLASS I.	
Barmby, J. .... Univ.	Taylor, A. .... Queens'.
Cas, G. .... Brasen.	West, W. D. .... St. Joh.
Prentice, G. H. .... Trin.	
CLASS II.	
Hayman, H. .... St. Joh.	Storey, M. H. N. .... Wad.
Lowry, C. H. .... Queens'.	
CLASS III.	
Hake, R. .... St. Ed. H.	Riddell, J. .... Ball.
Ludlow, T. B. .... Ch. Ch.	Spackman, C. .... N. I. H.
CLASS IV.	
Blyth, B. .... Magd.	Cardew-Haydon, J. .... Exet.
Hughes, D'Aeth-N. ... Wad.	Hill, T. S. .... Magd.
Gilbert, C. W. .... Magd.	Smart, G. .... Linc.
Goring, J. .... C.C.C.	

H. Reynolds  
Nicolaus Pocock } Examiners.  
W. F. Donkin }

#### CAMBRIDGE.

April 16.—*Election of Librarian*.—Rev. J. Power, M.A., Clare, 319; rev. J. J. Smith, M.A., Caius, 240. The former elected.

April 18.—W. H. Druce elected senior fellow of Caius, Joseph Kay, B.A., Trin., nominated travelling bachelor.

**Tributes of respect have recently been presented to the following:—**

Gillmor, C., late rec. Shelton, Staff.  
 Jenkins, E., rec. Dowlais, Glam.  
 Lamb, W. D., late cur. Colridge, Staff.  
 Lyon, Ralph, D.D., late head mast. King's sch., Sherborne.  
 Mead, R. J., late min. Ch. Ch., Frome.  
 Numma, T., St. Paul's, Leeds.

Owen, O. F., for some time offic. min. St. John's, Southwark.  
 Phillips, Dr., late princ. Cheltenham coll.—plate.  
 Weighell, J., late vic. Marrow, Bucks.

**CHURCHES CONSECRATED.**

*Gloucester and Bristol.*—St. Mark's, Swindon.  
*London.*—All Saints', Stanway and Lexden, Essex, May 8; Christ church, St. Giles in the Fields, May 10.  
*Winchester.*—Kington-upon-Railway, May 9.

**Proceedings of Societies.**

**CHURCH MISSIONARY SOCIETY.**

The annual meeting of this society was held April 29, at Exeter-hall, and was fully attended. The earl of Chichester was in the chair. The rev. R. Davies, one of the secretaries, and the rev. J. Venn, read parts of the report; a satisfactory one. The receipts of the year stand as follows:—

General fund, out of which the establishment of the society at home and abroad is provided for .....	£	s.	d.
	100,422	10	5
Special funds:—			
China fund .....	£2,015	10	7
Capital fund .....	921	12	5
Fourah Bay's Buildings' fund .....	784	14	6
Disabled Missionaries' fund .....	1,140	15	8
	<u>4,826</u>	19	2

Making a total from all sources of .... 105,949 9 7

The committee report that the aggregate receipts of the

year have exceeded those of the preceding year by the sum of 925*l.* 13*s.* 9*d.* The expenditure of the year, on the general fund account, amounted to 89,083*l.* 14*s.* 9*d.*, including the sum of 911*l.* 14*s.*, received from her majesty's government, out of the parliamentary grant of 1844 for negro education. The surplus of receipts over expenditure, on account of the general fund, was therefore 11,328*l.* 15*s.* 8*d.* Out of this sum, 5,077*l.* 15*s.* 7*d.*, the amount received in the year for legacies, was transferred to the capital fund. The remainder was a balance at the bankers', to commence the operations of the year. The committee have considered it their duty to fix the maximum of expenditure for the current year at 92,000*l.*, being an increase of 5,000*l.* on that of the preceding year. Provision is thus made for some enlargement of the operations of the society in Western Africa and the Indian missions, as well as to meet certain contingent expenses in some of the missions. The various resolutions were moved and seconded by sir R. H. Inglis, bart., M.P., the hon. and rev. B. W. Noel, lord Ashley, rev. H. Elliott, lord Glenelg, professor Scholefield, rev. H. Stowell, and rev. H. McNeil.

**Diocesan Intelligence.—England and Ireland.**

**GLoucester and BRISTOL.**

*St. Mark's, Swindon.*—This church, erected chiefly for the use of the railway population of New Swindon, has been consecrated. At this place the Great Western Railway has its chief locomotive depôt. The distance of the old town, and the increasing number of those employed at this station, suggested the erection of this place of worship. A subscription was commenced by the proprietors in a very handsome and liberal manner. The church, situated a short distance from the down line and to the east of the new town, is a substantial and elegant structure, with a handsome parsonage-house and schools adjacent. It is in the decorated style of architecture, with a clerestory, nave, south and north aisles, chancel, north side tower and spire. The height of the spire, placed by the side of the north aisle, opposite the second archway of the nave from the west end, is one hundred and seventy feet. The church is entirely of stone. The interior is cleansed ashlar of Bath stone. The roofs, internally, are open to the ridges. The pillars and arches of the interior are of very exquisite proportions. The pulpit is of solid stone, richly moulded and carved, and is approached by a winding-staircase in the north-east pier of the chancel archway. The windows are filled with decorated tracery. That in the east and west windows is very beautiful. The style of the parsonage-house and schools is in keeping with the church. Viscount Barrington, C. Russell, esq., M.P., chairman, with several of the directors of the Great Western Railway, and not fewer than one hundred clergymen, were present at the consecration. The subscriptions of the day amounted to 170*l.*, and the total sum subscribed for the erection of the church and schools has been upwards of 8,000*l.*

**LONDON.**

*Stanway and Lexden, Essex.*—The district church of All Saints, built for the convenience of a portion of the inhabitants of Stanway and Lexden, was consecrated April 8, the bishop being attended by nearly 60 of the neighbouring clergy. By the erection of this church, a population of 500, far removed from their respective parish churches, have now the means of religious worship in their immediate vicinity. The thickly-studded village, adjoining the church, lies principally in the parish of Lexden; and this part of the population has arisen, within the last few years, in consequence of the enclosing of Lexden-heath. But with regard to Stanway, in which the church is situated, a breach has been restored which has existed since the civil wars, when the fanatics unroofed and desolated the church provided for the southern part of the parish, which has since been in ruins, and passed with the manor; whilst the inhabitants have been compelled either to travel from three to four miles to the other church of the parish, or to seek the means of grace elsewhere. The new church is built in the early decorated style, and will seat 300 people. After the sermon by the bishop, upwards of 120*l.* was collected. Mrs. E. Papillon, of Lexden manor, who has contributed most largely to the erection and endowment of the church, has since subscribed 100*l.* towards the building of the parsonage.

**WINCHESTER.**

*Chancellor.*—John Haggard, LL.D., advocate of Doctors' Commons, and chancellor of the diocese of Lincoln, has succeeded Dr. Dealtry in the chancellorship of this diocese.

**EPISCOPAL CHURCH IN SCOTLAND.**

A meeting of the diocesan synod of Edinburgh was held in the end of April last, when, on the motion of the rev. J. W. Ferguson, M.A., incumbent of St. Peter's chapel, Edinburgh, a resolution was adopted to the following effect:—"That the synod, deeply deploring the recent defections from the church, appoint a committee

to inquire into their causes, with the view of restoring to the communion of the church those who have left it, and, if possible, to suggest a remedy to prevent further defections, and, at the same time, to preserve due regard to the discipline of the church."

## COLONIAL AND FOREIGN CHURCH.

### AUSTRALIA.

At the last monthly meeting of the Society for Promoting Christian Knowledge, a letter, to the following effect, was read, from sir H. R. Dukenfield:—"I have very earnestly to request that you will submit to our society the painful case of Trinity church, in Adelaide, South Australia. I have received a letter from the governor of the colony, captain Grey, who takes a lively interest in the affairs of the church in his province. In his letter, dated Dec. 5, 1844, he thus writes:—'Within the last four years, the sum of between 1,400*l.* and 1,600*l.* has been raised in this province, for the building of St. John's church, in the city of Adelaide, which is now free from debt; but the other church in the town of Adelaide, namely, Trinity church, is at present encumbered with a debt of 1,000*l.* The debt upon this church at the commencement of the present year was 1,850*l.*; so that the sum of 850*l.* has been raised within the colony in the course of the present year towards the reduction of the debt on Trinity church, and, in contributing this amount, the members of the established church have done all that it is at present in their power to do..... Unfortunately, a few days ago it was discovered that Trinity church was in so dangerous a state that it could no longer be occupied; and Mr. Farrell informs me that it will require a sum of at least 500*l.* to put it into a state of tolerable repair; and we have no means whatever for raising the necessary sum for this purpose.' Letters of a more recent date from the rev. Mr. Farrell, the colonial chaplain, entirely confirm this statement. The present wants of the church in Adelaide, and the exemplary exertions of her members during the four last years, will, I hope, entitle them to the favour of our society; and I trust that such a grant will be made as will materially aid them in the repair of Trinity church. It must be remembered that the colonists are not a wealthy people, and that they are only now emerging from a state of extreme commercial difficulty. Moreover, they have great difficulties to contend with, as at present there is only one clergyman of the church of England in the province, and the sectarians are numerous and active; and a Romanist bishop, and two or three priests, have recently taken up their quarters in the colony. There are between 17,000 and 18,000 inhabitants of South Australia, of whom about 7,000 reside in Adelaide; and the members of our church very much exceed the whole number of dissenters."

### BAHAMAS.

The ven. archdeacon Trew, in a letter dated Nassau, New Providence, March 10, 1845, has informed the Society for Promoting Christian Knowledge that a small church was about to be built in the island of Eleuthera, in the archdeaconry of the Bahamas. The archdeacon said in his letter:—"I am exceedingly anxious to have the proposed building erected and covered in as speedily as possible, as well for the celebration of divine service,

as that a portion of the building may be used as a school-room, until we may be able to raise a building on these premises for school purposes also. The estimated cost of the church is 2,000 dollars, of which we have raised about 700. Under these circumstances, I would most earnestly solicit the aid of the society to this especial object. I have now before me also the title-deeds of a piece of land on the island of Grand Bahama (also without a church), whereupon I am endeavouring to have a small chapel school-house erected; but the people are extremely poor. A very few pounds devoted to this object would afford us most seasonable relief."

### NEW ZEALAND.

At the last meeting of the Society for Promoting Christian Knowledge, a letter was read from the bishop, dated August 12, 1844. The following are extracts:—"The liberality of the society, in aiding the establishment of colleges in other dioceses, encourages me to hope that some assistance may be granted towards the building of St. John's college, New Zealand. The nucleus of this institution has already been formed in the buildings belonging to the Church Missionary Society at the Waimate, which I have occupied as my temporary residence; but I feel more and more the importance of taking up a permanent position nearer to the seat of government. Should I be doing wrong in asking for a grant for the purpose of building my college, to such an amount as has been usually granted to other dioceses for similar institutions? or, if the present state of the funds of the society will not admit of a grant being made now, might I hope for a small allowance, for a limited number of years, to assist in paying the interest of a loan, which I might probably be able to raise among the friends of New Zealand, to be repaid by instalments out of the income of the bishopric, aided by private contributions? My collegiate institution at present contains—

Theological college .....	9 students.
Collegiate school .....	15 "
Native adult teachers' school ..	10 "
Native boys' school .....	23 "
Native infants' school .....	35 "
Hospital (average) .....	8 patients.

The numbers of the native schools might be very considerably increased, if I had the means of maintaining them. The English language is taught in all the native schools; a measure which has been rendered necessary by the colonization of the country. I intend to reside in the college myself, and take part in the duties; so that the expense of the establishment will be comparatively small. The first outlay on the buildings is the only point on which I feel any uneasiness." The standing committee gave notice that they will propose, at the next general meeting on the 3rd of June, that the sum of 500*l.* be then granted towards the erection and endowment of the college in New Zealand.

## Miscellaneous.

### LONDON.

**King's College.**—At the fourteenth annual court of governors and proprietors of King's College, the archbishop of Canterbury presided, and was supported by the bishops of London, Winchester, and Lichfield, lord Radstock, sir R. H. Inglis, M.P., the rev. Dr. Shepherd, the dean of Chichester, the rev. Dr. Jelf (principal of the college), &c. The report showed the increasing prosperity of the institution, which was attended by a greater number of students than during the corresponding term of the last two years. The number of matriculated students was 307; in general literature and science, 125; in civil engineering, 30; and in medicine, 152. Of occasional students there were 35 in the general classes, and 36

medical; and in the juvenile school the numbers were 471; making the total 849. The efficiency of the medical department had been mainly attributable to the establishment of the hospital, which had received 1,000 patients more this year than during the year preceding. The total receipts for the year, including the fees of pupils, were 23,278*l.* 6*s.* 7*d.*, the expenditure 21,434*l.* 13*s.*; leaving a balance in favour of the college of 1,441*l.* 13*s.* 7*d.* There was now funded, in exchequer bills, 4,442*l.*; whilst the estimated liabilities of the establishment were 4,275*l.* 6*s.* 6*d.* Mr. Alderman Thompson, M.P., having been re-elected treasurer, a ballot took place for the election of seven members of the council, in the room of that number who went out by rotation.











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3. The third part of the document is a list of names.

4. The fourth part of the document is a list of names.



